

Acts of Synod 1951

of the

CHRISTIAN
REFORMED
CHURCH



CHRISTIAN REFORMED PUBLISHING HOUSE
47 Jefferson Avenue, S.E.
Grand Rapids, Michigan, U.S.A.

Acts of Synod 1951

of the

CHRISTIAN
REFORMED
C H U R C H

In Session from

JUNE 13 TO JUNE 26, 1951

**AT CALVIN COLLEGE AUDITORIUM
Grand Rapids, Michigan, U.S.A.**

**CHRISTIAN REFORMED PUBLISHING HOUSE
47 Jefferson Avenue, S.E.
Grand Rapids, Michigan, U.S.A.**

SYNODICAL PRAYER SERVICE

Held At

FIRST CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

Tuesday, June 12, 1951

7:45 P. M.

REV. JOHN GRITTER, *Presiding*

THE REV. MARTIN MONSMA,

*Pastor of the Grandville Avenue Christian Reformed Church, Grand Rapids,
Michigan, President of Christian Reformed Synod, 1950, preaching
the sermon and leading in prayer for Synod*

MRS. H. VERHILL, *Organist*

PRELUDE — "Our Father Which Art in Heaven" *Mendelssohn*

SINGING No. 91

VOTUM AND SALUTATION

APOSTLES CREED — In Unison

SINGING — "Gloria Patri" No. 467

READING OF PSALM OF PRAISE

PRAYER

OFFERING — Canadian Relief Fund

OFFERTORY — "How Beautiful Upon the Mountains" *Harker*

SINGING 303:1, 2, 4

SCRIPTURE READING — I Cor. 15:20-58

TEXT — I Cor. 15:58

SERMON — "PAUL'S URGENT EXHORTATION TO THE
CHURCH AT CORINTH"

PRAYER FOR SYNOD

SINGING No. 389

BENEDICTION

DOXOLOGY — "Praise God From Whom All Blessings Flow"

No. 468

POSTLUDE — "Now Thank We All Our God" *Bach*

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 13

First Session

ARTICLE 1

At 9:30 A.M. the delegates to Synod, assembled in the Calvin College Auditorium, are called to order by the Reverend Martin Monsma, the President of the Synod of 1950. He requests Synod to sing Psalter Hymnal No. 293. He reads Psalm 46 and then leads in prayer using the "Opening Prayer for Ecclesiastical Assemblies."

ARTICLE 2

The Rev. M. Monsma delivers the following message to Synod.

DEAR BRETHREN, DELEGATES TO THE 1951 SYNOD
OF OUR CHRISTIAN REFORMED CHURCHES:

It gives me great pleasure, in name of the summoning church, to bid you all a hearty welcome to our 1951 Synodical gathering.

As I intimated last night, it is a settled issue that our synodical table will be loaded down with many problems and issues. The customary number of reports by our standing committees or boards will require action. Some of these will confront us with weighty problems and crucial questions. Then there are a goodly number of reports by special study committees which call for careful deliberation. And besides all this there are a number of overtures which will require due consideration.

Because of certain issues before us brethren, the eyes of the churches will be upon us more than ordinarily. But more important, the eyes of God will be upon us. May we know ourselves, in every discussion and for every decision, strictly accountable before Him.

May we all do our work prayerfully, for then only can we expect God's indispensable blessing.

Let us all work hard, but let us also watch our physical health and mental endurance. None of us should make the mistake of burning up all his energies the first few days; so that the concluding days of Synod, which are always the hardest, should find him too tired for clear thinking and good work.

And may brotherly love, that precious gift of God to His children, continue! In the words of Phil. 2:3, may we do "nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself," may we seek the good of Zion, the coming of God's Kingdom, and the glory of God's name.

ARTICLE 3

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

ARTICLE 4

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

CLASSIS CALIFORNIA

Ministers.....M. Vander Zwaag
H. Radius
Elders.....C. J. Den Dulk
E. C. Plett

CLASSIS CHICAGO NORTH

Ministers.....H. Baker
E. Haan
Elders.....G. Evenhouse
G. Edema

CLASSIS CHICAGO SOUTH

Ministers.....B. Van Someren
C. Greenfield
Elders.....O. Schmidt
J. De Vries

**CLASSIS GRAND RAPIDS
EAST**

Ministers.....G. Gritter
M. H. Faber
Elders.....A. W. Hulst
Dr. H. Stob

**CLASSIS GRAND RAPIDS
SOUTH**

Ministers.....M. Monsma
J. H. Piersma
Elders.....R. Ellens
R. Postma

**CLASSIS GRAND RAPIDS
WEST**

Ministers.....C. Vanden Heuvel
R. De Ridder
Elders.....H. Vander Ark
G. I. Buist

CLASSIS HACKENSACK

Ministers.....A. A. Hoekema
D. L. Van Halsema
Elders.....R. Hommes
Dr. P. G. Berkhout

CLASSIS HOLLAND

Ministers.....W. Haverkamp
A. Hoogstrate
Elders.....J. Hietbrink
H. Bratt

CLASSIS HUDSON

Ministers.....W. Vander Haak
A. E. Rozendal
Elders.....J. Dejong
A. Frieling

CLASSIS KALAMAZOO

Ministers.....O. De Groot
G. H. Vande Riet
Elders.....A. Vanden Berg
R. Dykema

CLASSIS MINNESOTA

Ministers.....R. Veldman
S. Kramer
Elders.....E. Meyer
F. Ahrenholz

CLASSIS MUSKEGON

Ministers.....J. Kromminga
W. Tolsma
Elders.....G. Trap
J. Meekhof

CLASSIS ONTARIO

Ministers.....J. Gritter
J. Vander Meer
Elders.....L. Vanden Berg
E. Tigchelaar

CLASSIS ORANGE CITY

Ministers.....J. Griffioen
G. Postma
Elders.....C. De Boer
E. Kuik

CLASSIS OSTFRIESLAND

Ministers.....E. Bossenbroek
S. P. Miersma
Elders.....H. Van Meekeren
S. Cannegieter

CLASSIS PACIFIC

Ministers.....E. Oostendorp
W. Hekman
Elders.....D. Van Dyke
P. De Groot

CLASSIS PELLA

<i>Ministers</i>	M. Ouwinga
	H. Vander Klay
<i>Elders</i>	H. Stek
	J. H. Gosselink

CLASSIS WISCONSIN

<i>Ministers</i>	E. Ubels
	J. H. De Haan
<i>Elders</i>	H. Dirkse
	H. Vrieze

CLASSIS SIOUX CENTER

Ministers.....	T. C. Van Kooten
	N. Beute
Elders	T. Fikse
	W. Compaan

CLASSIS ZEELAND

Ministers.....	D. Drost
	M. Bolt
Elders	N. Frankema
	W. Schut

ARTICLE 5

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

President THE REVEREND H. BAKER,
of Chicago, Ill.

Vice-President.....THE REVEREND MARTIN MONSMA,
of Grand Rapids, Mich.

First Clerk.....THE REVEREND W. HAVERKAMP,
of Holland, Mich.

Second Clerk.....THE REVEREND J. GRITTER,
of London, Ontario

The Reverend H. Baker addresses Synod and expresses his appreciation for the honor accorded him. He expresses his sense of unworthiness of this honor, but promises that with the help of God he will perform the task laid upon him. He expresses the hope that neither the patience nor the strength of the delegates shall fail in the days to come. He stresses the need of prayer in view of the important work that lies before Synod. He thanks the Rev. Monsma for the excellent sermon delivered at the Prayer Service the previous evening.

ARTICLE 6

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

ARTICLE 7

The President welcomes the Rev. H. Blystra, Secretary of Home Missions; the Home-Missionary at Large, the Rev. J. M. Vande Kieft; the Rev. L. Oostendorp who represents the Board of Indian and Foreign Missions; the Professors of our Seminary, the Editors of our Church Papers, and representatives of the daily papers, the Stated Clerk, President of Calvin College, and visitors.

ARTICLE 8

Synod decides to arrange a schedule of sessions in accordance with that of previous Synods, namely, 8:30 A.M. to 11:45 A.M., with a

fifteen-minute recess at 9:45 o'clock; 1:30 P.M. to 5:45 P.M., with a recess from 3:15 to 3:30 o'clock.

ARTICLE 9

The President appoints the following to serve as the *Program Committee*: The Officers of Synod, the Revs. B. Van Someren, A. Hoekema, O. De Groot, J. Kromminga, E. Bossenbroek; T. C. Van Kooten; and the Elders C. Den Dulk, A. W. Hulst, H. VanderArk, J. De Jong, E. Meyer, C. De Boer, D. Van Dyke, H. Dirkse, N. Frankena.

ARTICLE 10

To give the *Program Committee* time to prepare its report, Synod adjourns until 3:15 P.M. and the First Clerk, Rev. W. Haverkamp closes with prayer.

WEDNESDAY AFTERNOON, JUNE 13

Second Session

ARTICLE 11

After Synod has sung Psalter Hymnal Number 212, Rev. M. Vander Zwaag leads in prayer.

ARTICLE 12

The Stated Clerk reads the report of the Synodical Committee. Synod approves this report. (See Supplement 40.)

The Stated Clerk now reads his own report, which is approved. (See Supplement 40.)

The Stated Clerk reads a communication from the "Deputaten Voor Emigratie der Gereformeerde Kerken in Nederland." Motion prevails to refer this communication to the Advisory Committee on Home Mission Matters. (Cf. Art. 125.)

ARTICLE 13

The *Program Committee*, the First Clerk reporting, presents its report, and advises that the following Committees be appointed:

COMMITTEE No. 1 — *Educational Matters*

.....Class Room No. 1, Seminary Building

Chairman — Rev. B. Van Someren

Reporter — Rev. Geo. Gritter

Rev. H. Radius

Elder Hero Bratt

Rev. R. Veldman

Elder G. Buist

Rev. E. Bossenbroek

Elder C. De Boer

Rev. E. Haan

Elder N. Frankena

Elder R. Postma

Advisers: Pres. H. Schultze

Elder P. Berkhout

Prof. L. Berkhof

COMMITTEE No. 2—*Indian and Foreign Missions*

.....Class Room No. 2, Seminary Building

Chairman — Rev. J. Griffioen*Reporter* — Rev. A. Hoekema

Rev. R. DeRidder Elder A. Vanden Berg

Rev. J. Vander Meer Elder H. VanMeekeren

Elder A. Frieling Elder H. Vrieze

Adviser: Prof. M. WyngaardenCOMMITTEE No. 3—*Home Missions*

.....Class Room No. 3, Seminary Building

Chairman — Rev. M. Ouwinga*Reporter* — Rev. H. Oostendorp

Rev. G. Vande Riet Elder E. Tigchelaar

Rev. D. Van Halsema Elder W. Compaan

Elder R. Ellens Elder G. Trap

Adviser: Prof. Wm. HendriksenCOMMITTEE No. 4—*Publication Matters*

.....Class Room No. 4, Seminary Building

Chairman — Rev. C. Vanden Heuvel*Reporter* — Rev. M. Vander Zwaag

Rev. G. Postma Elder R. Hommes

Rev. J. H. De Haan Elder G. Evenhouse

Elder E. C. Plett Elder J. Meekhof

Adviser: Dr. Wm. RutgersCOMMITTEE No. 5a—*Church Order*

.....Class Room No. 5, Seminary Building

Chairman — Rev. M. Bolt*Reporter* — Dr. J. Kromminga

Rev. M. H. Faber Elder E. Kuik

Rev. S. Kramer Elder D. Van Dyke

Elder H. Vander Ark Elder H. Dirkse

Adviser: Dr. S. VolbedaCOMMITTEE No. 5b—*Church Order*

.....Class Room No. 6, Seminary Building

Chairman — Rev. A. Hoogstrate*Reporter* — Rev. T. C. Van Kooten

Rev. W. Vander Haak Elder O. Schmidt

Rev. J. H. Piersma Elder E. Meyer

Elder C. J. Den Dulk Elder P. De Groot

Adviser: Dr. S. Volbeda

COMMITTEE No. 6 — *Varia* Student Lounge, Seminary Building*Chairman* — Rev. O. De Groot*Reporter* — Rev. E. Ubels

Rev. W. Hekman Elder F. Ahrenholz

Rev. H. Vander Klay Elder A. W. Hulst

Elder G. Edema Elder S. Cannegieter

Adviser: Dr. Wm. RutgersCOMMITTEE No. 7 — *Protests and Appeals*

..... Assembly Room, Seminary Building

Chairman — Rev. C. Greenfield*Reporter* — Dr. H. Stob

Rev. W. Talsma Elder J. DeJong

Rev. N. Beute Elder H. Stek

Rev. D. Drost Elder J. Heetbrink

Adviser: Prof. Geo. StobCOMMITTEE No. 8 — *Budget Matters*

..... Girls' Lounge, College Building, Room 15

Chairman — Rev. S. P. Miersma*Reporter* — Elder R. Dykema

Rev. A. E. Rosendal Elder J. H. Gosselink

Elder J. De Vries Elder T. Fikse

Elder L. Vanden Berg Elder H. Schut

ARTICLE 14

Synod adopts the report of the Program Committee.

ARTICLE 15

Synod takes cognizance of the absence of Prof. C. Bouma on account of illness and requests the officers of Synod to convey Synod's sympathy and interest.

ARTICLE 16

Synod decides to adjourn until 8:30 A.M. Thursday. Elder H. Schut leads in closing prayer.

THURSDAY MORNING, JUNE 14**Third Session**

ARTICLE 17

Rev. C. Vanden Heuvel leads in devotions and requests Synod to sing No. 95 of the Psalter Hymnal, and leads in prayer.

ARTICLE 18

Roll call reveals that all delegates are present with the exception of Rev. M. Ouwinga who has been delayed en route from Denver.

ARTICLE 19

The first clerk reads the minutes of the previous sessions, and Synod approves.

ARTICLE 20

The President of Synod announces the following appointments:
Obituary Committee: (Cf. Art. 125) Revs. R. Veldman and M. Bolt.
Reception Committee: Revs. A. W. Hoogstrate and W. VanderHaak.
 (Cf. Arts. 29, 30, 77.)

ARTICLE 21

Regarding the examination for candidacy to be held on Friday, June 15, Synod decides: To meet in four groups to hear the sermons; to allow 15 minutes for delivery of sermons; to meet in two groups to conduct the remainder of the examination with the understanding that the examination in Practica is to take place in the presence of the entire Synod. Twenty minutes is to be allowed for each branch in the examination.

ARTICLE 22

Motion prevails to meet on Saturday morning.

ARTICLE 23

Synod adjourns to meet in committees.

FRIDAY MORNING, JUNE 15
Fourth Session

ARTICLE 24

Synod sings No. 215 of the Psalter Hymnal and Rev. E. Haan leads in prayer.

ARTICLE 25

Roll call reveals that all delegates are present. Rev. M. Ouwinga, who is now present for the first time, expresses agreement with the Forms of Unity.

ARTICLE 26

The minutes of the session of Thursday morning are read and adopted.

ARTICLE 27

The President of Synod appoints the following *Committee on Appointments:*

Rev. Martin Monsma, <i>Chairman</i>	<i>Elders:</i> A. W. Hulst
Rev. E. Haan, <i>Reporter</i>	P. Berkhout
Rev. C. Vanden Heuvel	H. Bratt
Rev. H. Radius	A. Vanden Berg
Rev. G. Postma	N. Frankena
Rev. W. Hekman	P. De Groot

ARTICLE 28

The President of Synod welcomes Dr. Ned B. Stonehouse and Rev. J. Wristers.

ARTICLE 29

Rev. A. W. Hoogstrate welcomes Rev. Wristers who tells of his work among the Dutch Seamen in the various Gulf Ports. In the course of his address he thanks our Church for what it has done at the Seamen's Home in Hoboken. He also thanks our church for all it has done to facilitate his coming into the United States. He expresses the hope that some day our work among the seamen will extend to all three coasts. Rev. E. Haan responds.

ARTICLE 30

Rev. W. Vander Haak introduces Dr. N. Stonehouse. Dr. Stonehouse expresses the warm interest of the Orthodox Presbyterian Church in our Christian Reformed Church and indicates areas in which we can cooperate such as: education and evangelism. He voices profound appreciation for the Back to God Hour and concludes by saying that beyond cooperation beckons union of these two Churches. Rev. R. De Ridder responds.

ARTICLE 31

The Vice President, Rev. M. Monsma, calls the roll of the brethren who are to be examined for candidacy. This roll call reveals that Mr. M. C. Baarman will not be examined by this Synod because he is to continue his theological studies.

ARTICLE 32

Revs. D. Drost and M. VanderZwaag report favorably on the sermons which have been submitted by the brethren who seek candidacy.

ARTICLE 33

Synod now conducts the examination for candidacy according to the following schedule:

A. The prospective candidates deliver their sermons as follows:

- | | |
|------------------------------------|--------------------------------------|
| I. Apol — Isaiah 55:1 | J. T. Malestein — 2 Timothy 3:16, 17 |
| W. De Boer — Romans 8:28-30 | J. C. Medendorp — Acts 2:39 |
| A. De Kruyter — Ephesians 2:1-3 | L. Sweetman, Jr. — 1 Peter 2:9 |
| B. Den Ouden — Psalm 25:14 | H. J. Teitsma — James 1:2-4 |
| J. Hekman — Romans 1:16, 17 | W. Van Antwerpen — Phil. 4:6, 7 |
| L. J. Hofman — Jeremiah 17:13 | A. J. Velkamp — Matthew 5:10-12 |
| T. E. Hofman — Genesis 17:7 | A. J. Vos — Genesis 3:15 |
| E. O. Holkeboer — Revelation 22:17 | C. J. Vos — Genesis 3:15 |
| R. Leestma — Revelation 3:20 | W. R. Witte — John 11:25, 26 |

B. The second part of the examination is conducted as follows:

- Introduction — Classis Minnesota — Rev. R. Veldman
- Theology — Classis Muskegon — Dr. J. Kromminga
- Anthropology — Classis Ontario — Rev. J. Gritter

Christology — Classis Orange City — Rev. J. Griffioen
Soteriology — Classis Ostfriesland — Rev. E. Bossenbroek
Ecclesiology — Classis Pacific — Rev. E. Oostendorp
Eschatology — Classis Pella — Rev. M. Ouwinga
Practica — Classis Sioux Center — Rev. T. C. Van Kooten

ARTICLE 34

Synod adjourns, and Elders Hietbrink and Frankena close this session of the respective examining groups with prayer.

FRIDAY AFTERNOON, JUNE 15

Fifth Session

ARTICLE 35

Synod again meets in two groups to continue the examination. The group meeting in the College Auditorium sings Psalter Hymnal No. 213 and is led in prayer by Elder P. Berkhout. The other group is led in prayer by Rev. D. Drost.

ARTICLE 36

Since the examination is taking longer than had been anticipated the question is raised whether Synod should try to complete the examination today. Motion prevails to continue the examination.

ARTICLE 37

Synod adjourns and Elder Frieling leads in closing prayer.

FRIDAY EVENING, JUNE 15

Sixth Session

ARTICLE 38

Synod sings No. 315 of the Psalter Hymnal and is led in prayer by Rev. H. VanderKlay.

ARTICLE 39

The examination in the prescribed branches having been completed, the delegates now are given the opportunity to ask questions and delegates avail themselves of this opportunity.

ARTICLE 40

Synod decides to recess for 10 minutes.

ARTICLE 41

The committee for examination of credentials of all the prospective candidates, Rev. B. Van Someren reporting, informs Synod that all the credentials are in good order.

ARTICLE 42

Synod now goes into executive session, and proceeds to vote by ballot.

ARTICLE 43

Having announced to the prospective candidates that they are all admitted to candidacy, the President of Synod congratulates the brethren and speaks a few fitting words. Synod sings No. 295 :3 of the Psalter Hymnal.

ARTICLE 44

Synod rescinds its motion to meet on Saturday morning at 8:30 and decides to meet Monday morning. This in view of the lateness of the hour, as the clock is about to strike 2:00 A.M.

ARTICLE 45

Rev. M. Bolt leads in closing prayer and Synod recesses until Monday morning.

MONDAY MORNING, JUNE 18**Seventh Session**

ARTICLE 46

Synod sings Psalter Hymnal No. 369:1-3 and Rev. E. Ubels leads in prayer.

ARTICLE 47

Roll call reveals all delegates are present. Rev. E. B. Pekelder takes the place of Rev. G. H. Vande Riet, and expresses his agreement with the Forms of Unity.

ARTICLE 48

The minutes of the Friday session are read and approved. Synod decides to have the officers of Synod approve the minutes of executive sessions.

ARTICLE 49

Synod takes cognizance of the absence of Dr. J. C. De Korne on account of illness and expresses the hope that the Lord may grant him an early recovery. Rev. Baker appoints Revs. Chas. Greenfield and Walter Tolsma to visit the brother. (Cf. Art. 70.)

ARTICLE 50

The Second Clerk reports that he has presented the names of the young men admitted to candidacy to our church papers and has set the date for eligibility for calls on July 13, 1951. Synod approves this action.

ARTICLE 51

The Chair welcomes Rev. Bruce Wilson representative of the Reformed Presbyterian Church; Rev. A. Poel representing our Indian field; Rev. Wm. Muller representing South America and Rev. P. Ipema representing our African mission field.

ARTICLE 52

The Advisory Committee *Home Missions*, Rev. E. Oostendorp reporting, presents the following:

I. PATERSON HEBREW MISSION.

A. *Material*: Agenda Report No. 1 (pp. 3-9) (See Supplement No. 1).

B. *Recommendation*:

Synod thank the Paterson Hebrew Mission Board, and approve the work. *Adopted*.

II. CHICAGO JEWISH MISSION.

A. *Material*: Agenda Report No. 26 (pp. 205-208) (See Supplement No. 26).

B. *Recommendation*:

Thank the Board of the Chicago Hebrew Mission and approve the work done. *Adopted*.

III. THE CHRISTIAN SEAMEN'S HOME.

A. *Material*: Agenda Report No. 18 (pp. 139-142) (See Supplement No. 18).

B. *Recommendation*:

Thank the Committee and approve the work done. *Adopted*.

IV. CANADIAN IMMIGRATION COMMITTEE.

A. *Material*: Agenda Report No. 12 (pp. 107-112) (See Supplement No. 12).

B. *Recommendations*:

1. Thank the Committee and approve the work done. *Adopted*.

2. Synod grant the Committee authority to appoint additional fieldmen (part or full time) as and when needed because of the accelerated program of immigration.

Grounds:

a. The new policy of admitting tradesmen requires placing fieldmen in the cities, while our present set-up is geared more particularly to caring for the rural areas.

b. The lack of fieldmen is in many cases overburdening the home missionaries so that the spiritual aspect of their work suffers.

c. The work of the fieldmen is inseparably linked with the spiritual welfare of the immigrants. *Adopted.*

3. Your advisory committee calls the attention of Synod to the fact that the increased work (point 3) will require additional funds; as also requested by the Immigration Committee in its supplementary report. (Supplement 12A) *Received as information.*

V. THE CHAPLAIN COMMITTEE.

A. *Material:* Agenda Report No. 29 (pp. 229-235) (See Supplement No. 29).

B. *Recommendations:*

1. Thank the Committee and approve the work it has done. *Adopted.*

2. The enlargement of the Committee by the addition of two former chaplains. (Cf. Art. 171, V, 12.)

Ground:

The increased work and responsibility of the Committee as more chaplains are called makes it advisable to bring the Committee to its full number of five members. *Adopted.*

3. The reactivation of the Chaplain Fund.

Ground:

Although there is a reserve on hand there will be need for funds when more chaplains enter the service. *Adopted.*

4. We recommend that Chaplain E. J. Holtrop of Camp Custer be permitted to bring the challenge of the chaplaincy before Synod in a brief address, because of the present emergency need of more men to undertake this work. *Adopted.*

(Report continued in Art. 72.)

ARTICLE 53

The Advisory Committee *Church Order* (A), Dr. J. Kromminga reporting, presents the following:

I. REVISION OF THE CHURCH ORDER. (See Supplement No. 8)

A. *Material:*

Agenda Report No. 8, page 80, "General Revision of the Church Order Committee as to Request of the Reformed Churches of the Netherlands." (See Supplement No. 8.)

B. *History of Report.*

The Synod of 1950 received a request from the Reformed Churches of the Netherlands that our Church declare itself as to the desirability of working together with them on a proposed general revision of the Church Order. Synod 1950 appointed a committee to formulate a reply and report to Synod of 1951. (Cf. *Acts*, 1950, Art. 141, V.)

C. *Recommendations.*

1. Adoption of the first recommendation of the Study Committee: "To declare that we deem it necessary to undertake the work of a general revision of the Church Order of Dordrecht."

Grounds:

a. The language and formulation of the articles of the Church Order, in many respects, are not very clear to the modern reader. The lack of clarity is often the result of obsolete terminology or lack of precise formulation, which frequently gives rise to misunderstanding or confusion.

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

c. Other brethren of Reformed persuasion agree in this necessity.

d. The fact is that our Church Order is being revised piecemeal. A general revision is preferable to this, to preserve the unity and coherence of the Church Order. *Adopted.*

2. Adoption of the second recommendation of the Study Committee: "To declare our willingness to labor in close and constant cooperation with the committee ad hoc in the Netherlands, and possibly also with such a committee of our sister church in South Africa, regarding the proposed revision of the Church Order."

Grounds:

a. The Reformed Churches in the Netherlands have expressed desire for such revision.

b. Unity in Church Order is in harmony with the basic unity of the true Reformed faith throughout the world.

c. The rules for cooperation with sister Churches include the following: "In taking heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline." (Cf. Schaver, *Polity of the Churches*, ed. 1947, II, 190.) *Adopted.*

3. Adoption of the third recommendation of the Study Committee: "To appoint a committee to undertake this work in consultation and cooperation with the committee of the Netherlands, and possibly that of South Africa." *Adopted.*

4. Adoption of the fourth recommendation of the Study Committee, namely, to give the following mandate to this committee:

a. The revision of the Church Order must be undertaken in full harmony with the Reformed principles of church government.

b. To labor in close consultation with the committee of the Reformed Churches in the Netherlands and possibly also with a similar

committee of the Reformed Church of South Africa, if that Church also is willing to labor on this project.

c. The committee shall advise the Synod of 1952 as to extent and manner of the revision to be undertaken. (Cf. Art. 171, V, 50.) *Adopted.*

5. Adoption of the fifth recommendation of the Study Committee: "To inform the Churches in the Netherlands of these decisions." *Adopted.*

6. To thank the Study Committee for its report. *Adopted.*

II. CENSURE OF RESIGNED MEMBERS.

A. *Material:*

Agenda Report No. 20, pp. 152-156. (See Supplement No. 20) Acts, 1949, pp. 404-406.

B. *History:*

A Christian Reformed Consistory petitioned Synod 1949 to rescind its decision of 1918 re "members under censure resigning their membership," listing the following four objections to the decisions:

1. Synod contradicts itself in this ruling.
2. It is a practical denial of the principle that the Church is a divine institution.
3. It defeats the purpose of discipline as given in Art. 71, Church Order.
4. It makes question four of the Form for Public Confession of Faith superfluous.

Synod appointed a committee to formulate a reply.

C. *Brief statement of argument of committee:*

1. With respect to objection No. 1 (II, B, 1, above), the Committee cites Scriptural cases in which the same contradiction is made; the case of Demas, II Timothy 4:10; the case of the antichrists, I John 2:19; Christ's followers forsaking Him, John 6:66, 67. "The same apparent self-contradiction is in the Bible, where it is not resolved."

2. With respect to objection No. 2 (II, B, 2, above), the Committee points out that the Church is indeed a divine institution, but the ruling of 1918 is concerned with the imperfect Church that presents itself as an institution to the eye of the world. The Confession of Faith in Art. XXVIII emphasizes the personal freedom and responsibility of the member in joining the true Church of Christ or separating from it.

3. With respect to objection No. 3 (II, B, 3, above), the Committee:

a. States that "resignation under censure does not defeat the purpose of discipline, but hastens what would be the inevitable end of

the censure, namely the removal of offense out of the Church of Christ."

b. Points out that the other key, the preaching of the Word, has proved too hard for such people; they are excluded from the kingdom thereby.

4. With respect to objection No. 4 (II, B, 4, above), the Committee:

a. States the opinion that those who make confession have no thought of possible resignation.

b. Points out that the fourth question of the Form for Public Confession of Faith is a mighty testimony against the faithlessness and dishonesty of those who resign under censure.

c. States the judgment that censure under such circumstances would be futile.

D. Recommendation of the Study Committee:

"Since the above study indicates that the present ruling is not in conflict with the Sacred Scriptures and the Confessions, that Synod abide by the present ruling relative to members under censure resigning their membership."

Recommendations:

1. Synod adopts the following: Synod abide by the present ruling relative to members under censure resigning their membership, since the Kellogsville Overture does not establish convincingly that the present ruling is in conflict with the Sacred Scriptures and the Confession. And this answers the Overture of Kellogsville.

2. That Synod call the attention of the Churches to the necessity of a suitable announcement in such a case, in order that others may be warned against this sin. Such an announcement, already adopted by a previous Synod, includes the statement that the person who resigned his membership by that very act has committed a grievous sin, and that he has refused to heed the repeated admonitions of the Consistory not to commit this sin, and warns against such expressions as "accepting the resignation" since the responsibility for his sinful act must remain with the person who withdraws himself from the Church. (Cf. Acts, 1936, Art. 166, p. 121). *Adopted.*

3. That Synod thank the Study Committee for its report. *Adopted.* (Report continued in Arts. 91, 107, 153.)

ARTICLE 54

Synod adjourns and Elder J. H. Gosselink leads in closing prayer.

MONDAY AFTERNOON, JUNE 18**Eighth Session****ARTICLE 55**

Rev. Wm. Vander Haak requests Synod to sing No. 128 Psalter Hymnal, and leads in prayer.

ARTICLE 56

Elder P. Medema, who is present instead of Elder G. I. Buist, expresses agreement with the Forms of Unity.

ARTICLE 57

The Advisory Committee *Varia*, Rev. E. Ubels reporting, presents the following:

I. THE AMERICAN BIBLE SOCIETY.

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

B. *Recommendation*:

That Synod thank our representative for his work. *Adopted*.

II. UNITED YOUTH COMMITTEE.

A. *Material*: Agenda Report No. 6 (See Supplement No. 6).

The committee reports that although it is a slow process, progress is being made in the attempt to bring about the realization of a united youth movement.

B. *Recommendation*:

That Synod commend the committee for the progress made and urge it to continue its labors. *Adopted*.

III. MINISTER'S PENSION AND RELIEF ADMINISTRATION.

A. *Material*:

1. Agenda Report No. 9 and 9A (See Supplements No. 9, 9A).
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. That Synod approve the appropriations from the Relief Fund. *Adopted*.

2. That Synod refer to its Committee on Appointments the fact that the term of Mr. W. H. Boer expires at this time. *Adopted*.

3. That Synod approve the retirement of the following ministers: the Rev. H. Wierenga by Classis Grand Rapids East; the Rev. A. J. Rus by Classis Grand Rapids South; the Rev. J. M. Ghysels by Classis Hudson. *Adopted*.

IV. GERMAN AND HUNGARIAN SPIRITUAL RELIEF (See Supplement No. 17)

A. *Material:*

1. Agenda Report No. 17. The committee reports that efforts in behalf of Germany and Hungary have come to a stand still. \$500.00 was given to the Hungarian Evangelical World Service. With authorization from the Synodical Committee \$5,000 was given for spiritual relief in Korea. (See Supplement No. 40.)

2. An adjusted financial statement as of June 12, 1951, reporting a balance of \$2,888.88. *Received as Information.*

B. In deference to the standing committee we present its recommendations for prior consideration: "That the name of this Committee be changed to read — *Foreign Reformed Spiritual Relief Committee.*

Grounds:

a. A committee bearing this name would have authority to minister to Christians of Reformed persuasion in any foreign land.

b. Such a Committee could act immediately whenever occasion demanded. *Received as information.*

C. *Recommendations:*

1. That Synod do not adopt the recommendation of the standing committee.

Grounds:

a. This would not be in harmony with the historical purpose of the committee which was created to meet specific needs in a particular place, the challenge of which was placed before Synod.

b. This would give the committee far too broad a mandate which might conceivably overlap such work as is already done in South America, Ceylon, Canada, etc.

c. This would be a project requiring the establishment of a broad set of rules with which the committee has not been supplied. *Adopted.*

2. That the same committee be continued to administer spiritual relief to Reformed Christians in Korea.

Grounds:

a. Synod has approved the work already done there. (See Supplement No. 40.)

b. An opportunity exists to continue to aid Reformed Christians there, not affiliated with the World Council of Churches, who must therefore be aided by those having spiritual affinity to them. *Adopted.*

3. That the name be changed to Korean Reformed Spiritual Relief.

Grounds:

a. The opportunities for work in Germany and Hungary appear to have been exhausted.

b. This name would be in harmony with the committee's present mandate. *Adopted.*

4. That Synod take note of the request of Treasurer F. Oldemulder to be released from this committee and refer to the nominating committee the names proposed by the standing committee — Mr. Hero Bratt, Mr. Ed Vermaat, and Mr. Adrian Ringleberg. *Adopted.* (Cf. Art. 171, V, 29.)

V. BOYS' CLUBS AND BOY SCOUT MOVEMENTS.

A. *Material:* Agenda Report No. 19 (See Supplement No. 19).

B. *Recommendations:*

1. That Synod thank the committee for its work.

2. That Synod encourage the development and organization of the present Boys' Club movement.

Grounds:

a. By such a movement we can best insure the distinctive covenantal emphasis in the training of our youth.

b. This movement is in conformity with the pattern set up for society life within our denomination.

c. Concerted effort and wholehearted support are essential for the success of the Boys' Club movement. *Adopted.*

3. That Synod implement this decision by:

a. Urging all our churches to do this locally.

b. Charging the Synodical Youth Committee to develop an efficient plan in conjunction with the existing Boys' Club leaders and our Youth Federations. *Adopted.*

4. That Synod discourage membership in the Boy Scouts Organizations.

Ground:

Membership involves us in corporate responsibility for an organization whose program is based upon a philosophy evidently that of the modernist, and which is basically inadequate and lacks the fundamental elements of Christianity. *Adopted.*

VI. NATIONAL DAY OF PRAYER.

A. *Material:* Overture No. 18.

B. *Recommendations:*

1. That Synod adopt this overture. *Adopted.*

2. That Synod instruct the Stated Clerk of Synod to carry out this decision. *Adopted.*

VII. CALVINIST RESETTLEMENT SERVICE COMMITTEE.

A. *Material:* Agenda Report No. 28. (See Supplement No. 28.)

B. *Recommendations:*

1. That Synod thank the committee for its labors. *Adopted.*
2. That Synod continue the Calvinist Resettlement Service Committee at least another year and extend synodical authorization of its program. *Adopted.*
3. That Synod recommend this Program to our churches and urge continued cooperation. *Adopted.* (Cf. Art. 171, V, 40.)

VIII. DENOMINATIONAL BUILDING.

A. *Material:* Agenda Report No. 37 (See Supplement No. 37).

The committee requests that the president and secretary represent it before Synod. *Received as information.*

B. *Proposals of Standing Committee:*

1. In deference to the standing committee we present its recommendations for prior consideration:
 - a. That Synod decide to place the proposed Denominational Building on a plot of the denominational property on Franklin St., east of Giddings Avenue.

Grounds:

- 1) This would be an ideal setting with the Calvin buildings to be erected there in the future.
- 2) Its close proximity to Calvin which facilitates dealing with the various boards and committees by our constituency.
 - b. If Synod should reject proposal No. 1, your committee recommends that Synod authorize the Denominational Building Committee to purchase the property at the Northeast corner of Fuller Ave. and Franklin St., size 221' by 131', approximate cost \$17,000, as the site for the erection of the future denominational building.

Grounds:

Except for the fact that the new building will be separated from the Calvin Buildings by a city block, nevertheless, the arguments of its close proximity to Calvin and the advantages thereof hold for this property also.

C. *Recommendations:*

1. That Synod do not adopt the first recommendation of the standing committee.

Grounds:

We present the grounds set forth by the long range planning committee of the Board of Trustees:

a. All the available land on the east campus may be needed by the college.

b. Another site near Calvin College is available for such a building.

c. It may be wise to have the denominational building located on a site of its own. *Adopted.*

2. That Synod authorize the Denominational Building Committee to purchase the 2nd mentioned property, providing zoning requirements can be met.

Grounds:

This location meets all the necessary qualifications respecting accessibility, parking facilities, etc. *Adopted.*

3. That Synod thank the committee for its labors and ask it to continue. *Adopted.*

4. That Synod authorize this committee to proceed with the construction of a denominational building as soon as possible in keeping with the needs of and in consultation with the various denominational boards.

Grounds:

1) For several years an urgent need for this building has been expressed.

2) This committee has already done much of the necessary groundwork. *Adopted.*

5. That Synod declare that the cost of the site and building is to be approximately \$130,000.00.

Grounds:

Several years ago the cost was estimated at \$100,000.00 and rising costs require this increase. *Adopted.*

6. That Synod authorize this committee to set up the non-profit corporation which is to own and operate this building. (See Acts 1950, p. 92.) (Cf. Art. 171, V, 26.) *Adopted.*

7. That Synod instruct the Budget Committee to present to this Synod suggestions for financing this construction, bearing in mind the possibility of borrowing funds from one of our denominational boards and also the increased cost of the building. *Adopted.*

(Report continued in Art. 108.)

ARTICLE 58

The Advisory Committee, *Budget Matters*, Elder R. Dykema reporting, recommends that the following organizations be placed on the list of

A. *Accredited Causes.*

1. Christian Labor Association

2. American Home Bible League

3. Goffle Hill Sanatorium
4. Bethesda Sanatorium
5. Pine Rest and Christian Psychopathic Hospital
6. Reformed Bible Institute
7. British and Foreign Bible Society (for Canadian Churches only)
8. American Bible Society
9. Faith, Prayer and Tract League
10. National Christian Association
11. Gideons (for Bible distribution only)
12. The Lord's Day Alliance (the objections raised at the Synod of 1950, Art. 157, No. 20, Acts of 1950, have been satisfactorily met)
13. Elim Christian School
14. Bethany Christian Home, Inc.
(This organization is a State Licensed Adoption Home committed to the task of providing a home for dependent and neglected children of Reformed background and placing them in Reformed homes for adoption)
15. Westminster Seminary
(After a personal interview with Rev. R. S. Marsden, Executive Secretary of the Westminster Seminary, this cause is recommended on the following grounds:
 - a) We have a common interest in propagating the Reformed Faith;
 - b) This institution reaches a constituency not reached by us;
 - c) It is in need of additional funds to safeguard its continuance)

Adopted.
- B. *For Moral Support Only* (no financial aid requested).
 1. The Young Calvinist Federation
 2. The American Federation of Reformed Young Women's Societies

Adopted.

ARTICLE 59

The Advisory Committee, *Budget Matters*, presents a partial list recommended

- C. *For One or More Offerings.*
 1. National Union of Christian Schools
 - a) General Fund; b) Text Book Fund; c) Relief Fund
 2. Korean Reformed Spiritual Relief
 3. Synodical Tract Committee
 4. Christian Seamen's Home

Adopted.
- D. *Recommended to our Diaconates for financial support:*
 1. Canadian Relief Fund
 2. Calvinist Resettlement Service (Displaced Persons)

Adopted. (Report continued in Art. 130.)

ARTICLE 60

The Stated Clerk of Synod reads the report of the *Synodical Treasurer*. Synod receives this report and refers it to the Committee on Budget Matters. (See Supplement No. 41.)

ARTICLE 61

The Advisory Committee, *Church Order B*, Rev. T. C. Van Kooten reporting, presents its report on:

I. THE SCOPE OF CHURCH EXTENSION — PART I.

Dealing with a revision of the preamble of the Home Mission Order. After some discussion Synod recommit this matter for report at a later session. (Cf. Art. 136.)

II. THE SCOPE OF CHURCH EXTENSION — PART II.

A. *Material*: Part II of the Study Committee on "The Scope of Church Extension" which deals with "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 relation to each other." (Agenda, page 198.)

B. *Recommendations*: That Synod adopt the following:

1. The prosecution of mission work in any given community is the prerogative and also the responsibility of the local church, or of groups of local churches, within or immediately contiguous to such a community. *Adopted*.

2. The Synodical Home Missions Committee has been established to prosecute the work of Home Missions in those communities where our churches do not exist, and in any community where, by reason of financial or personnel limitations, or by reason of the strategic importance of the community, this work exceeds the competence of a local church or groups of churches. *Adopted*.

3. Any local church is expected to carry on mission work in its community, with the object of bringing converted mission subjects into its membership, or of establishing a new congregation where feasible or desirable. In any community where there is more than one of our churches, these churches may when the situation demands it, carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or lay worker. *Adopted*.

4. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the synodical Home Missions Committee. To this end the following conditions are to be observed:

a. Before a survey of mission possibilities is made in any community the Home Missions Committee shall apprise the local church or churches of its intention, obtain its or their consent and invite co-operation. *Adopted*.

b. When through its investigations the Home Missions Committee judges it is desirable and necessary to begin mission work in any community, the local church or churches shall be so advised, and if the Home Missions Committee deems it advisable, shall recommend to the local church or churches that it be undertaken by them. *Adopted*.

c. When either the mission work is of such scope or the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Home Missions Committee may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow. *Adopted.*

5. The relation of local churches and their mission programs to the Home Missions Committee and its mission task may be indicated as follows:

a. When local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Classical Home Missions Committee. *Adopted.*

b. When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit the aid of the Home Mission Committee according to the rules of the Home Mission Order. The Home Missions Committee upon investigation shall advise the local churches how to proceed, and if Home Missions Committee aid is needed this shall be proposed by the Home Missions Committee to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits; nor shall Synod be bound by any precedent or rule that Home Missions Committee aid is to be given to any church requesting it. *Adopted.*

c. The Home Missions Committee shall function as consultants to local churches carrying on a mission program, and may be called on to help in disposition of such problems and difficulties as arise in connection with mission program in any local area. *Adopted.*

III. CONFIRMATION OF MARRIAGE.

A. *Material:* Overture 19 (Agenda p. 271) and Overture 25, both of which deal with the Ecclesiastical Confirmation of Marriage.

B. *Recommendation:*

That these Overtures be referred to the Study Committee entitled "Committee to investigate whether Article 70 of the Church Order should be Removed."

Ground:

The material of these Overtures is germane to the mandate of this committee and its conclusions. *Adopted.* (Cf. Art. 171, V, 53.)

(Report continued in Arts. 136, 146.)

ARTICLE 62

The Advisory Committee, *Educational Matters*, recommends that Synod at a testimonial dinner on Wednesday evening honor our retiring College President, Prof. Henry Schultze, upon his completing 25 years of labor in our Seminary and College; and Prof. Louis Berk-

hof upon his 50 years of labor in the sacred ministry of our church, and that the President of Synod address President Schultze and Rev. Griffioen address Prof. Berkhof. (Cf. Art. 78.) *Adopted.*

ARTICLE 63

The Advisory Committee, *Publication Matters*, Rev. M. Vander Zwaag reporting, presents the following:

I. HISTORICAL COMMITTEE.

A. *Material*: Agenda Report No. 11, page 105. (See Supplement No. 11.)

B. *Recommendations*:

1. That Synod express its appreciation to the Historical Committee for its diligent labors and approve of the same. *Adopted.*

2. That some responsible person who is or shall become a member of our library staff be appointed to collect the archives of the Christian Reformed church and her assemblies and committees. *Adopted.*

3. That should Synod approve the appointment of a Library Director, he shall also serve as archivist of the Christian Reformed Church. (Cf. supplementary Agenda Report No. 13, p. 3, paragraph 7). (cf. Supplement No. 13-A). *Adopted.*

4. That the boards and faculties and other bodies which are answerable to Synod be asked to give their cooperation to the archivist in this task. *Adopted.*

II. PUBLICATION COMMITTEE.

A. *Material*: Agenda Report No. 15, p. 131. (See Supplement No. 15).

B. *Recommendations*:

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

2. That whereas the Publication Committee has set aside \$20,000 in a building expansion fund, and Synod has already authorized the enlargement of the publishing plant (Cf. Acts of Synod 1950, p. 96, art. 159), Synod instruct the Publication Committee to come to the Synod of 1952 with definite plans of expansion. *Adopted.*

3. That Synod approve the appointment of the Rev. Wm. Reinsma to fill out the term of the Rev. P. Holwerda; and also the appointment of Mr. Adrian Vanden Bout to fill out the term of Mr. Henry Denkema. *Adopted.*

4. That since the term of the Rev. J. Schaal as Sunday School editor expires this year, Synod thank him for his work. *Adopted.*

5. That a Sunday School editor be chosen for two years from the following nomination: The Rev. J. H. Schaal; the Rev. C. Oliver

Buus; the Rev. Carl Kromminga. Synod ballots and Rev. J. H. Schaal is elected. (cf. Art. 171, V, 6.) *Adopted.*

III. SYNODICAL TRACT COMMITTEE.

A. *Material*: Agenda Report No. 24, p. 201. (See Supplement No. 24.)

B. *Recommendation*:

That Synod approve the work of the Synodical Tract Committee in its production and distribution of tracts. (cf. Art. 171, V, 24). *Adopted.*

IV. PUBLICATION OF SERMONS FOR READING SERVICES (See Supplement No. 31).

A. *Materials*:

Agenda Report No. 31, p. 240; also Overture No. 10 from Classis Pacific in which Classis Pacific "1. Requests Synod to continue the committee for the publication of English sermons to be read in our churches. 2. Overtures Synod to invite everyone of our ministers to submit a typewritten sermon with a view to publication. 3. Overtures Synod to take steps to have a complete set of sermons in the English language covering the whole range of our Heidelberg Catechism"; also a brief communication from the committee charged with the task of making more sermons available for reading services, asking Synod's approval of its decision to put out the sermons in printed form rather than in mimeographed form since the actual difference in cost is not large enough to make it advisable to put out a more bulky, less presentable mimeographed volume.

B. *Recommendations*:

1. That Synod thank the committee and approve of its work. *Adopted.*

2. That the committee for publishing sermons be continued, and be urged to do all in its power to make English sermons available to the churches as soon as possible. (cf. Art. 171, V, 45.) *Adopted.*

3. That these sermons when they become available, be placed on consignment in various sections of the denomination, to be sold through agents rather than only through the Christian Reformed Publishing House. *Reasons*:

- a. In this way more volumes will be sold.
- b. It will be easier to obtain agents to handle the sales.
- c. In this way they can be sent especially to those sections where reading services are still common. *Adopted.*

4. Your committee recommends that Synod approve the printing of these sermons instead of mimeographing them. *Reasons*:

- a. In this form they will be more attractive.
- b. The difference in cost is not prohibitive. *Adopted.*

5. That the committee for the publication of reading sermons be instructed to invite all of our ministers to submit a typewritten sermon with a view to publication. *Adopted.*

6. That the committee in charge take steps to have a complete set of sermons in the English language covering the whole range of our Heidelberg Catechism. *Adopted.*

(Report continued in Art. 92.)

ARTICLE 64

The Advisory Committee *Indian and Foreign Missions*, Rev. A. Hoekema reporting, presents the following:

I. REPRESENTATION AT SYNOD.

A. The Christian Reformed Board of Missions asks that, in view of Dr. De Korne's illness, the functions usually performed by Dr. De Korne at the Synod be carried out by its acting secretary, the Rev. L. Oostendorp. Your advisory committee recommends that Synod grant this request. *Adopted.*

B. In view of the fact that the president of the Mission Board, the Rev. L. Oostendorp, will be functioning in the capacity of acting secretary, the Mission Board further requests that its Vice-President, the Rev. Wm. P. Brink, represent the Board at Synod and be given the privilege of the floor on mission matters, together with its treasurer, Dr. R. Wierenga. Your advisory committee recommends that Synod grant this request. *Adopted.*

C. The Mission Board further asks that the Rev. Abel Poel be recognized by Synod as the representative of General Conference and that he be given the privilege of the floor when Indian Mission matters are discussed. The Board also asks that the Rev. Peter Ipema be recognized as the representative of the Nigerian Conference, and that he be given the privilege of the floor when Nigerian mission matters are discussed. Your advisory committee recommends that these requests be granted. *Adopted.*

II. PAKISTAN MISSION PROJECT.

A. *Material:* Agenda Report No. 16, p. 135. (See Supplement No. 16).

B. *Recommendation:*

Your advisory committee recommends that the request of the study committee for an extension of time be granted with the understanding that the study committee is to report to the Synod of 1952. (Report continued in Art. 71.) *Adopted.*

ARTICLE 65

Elder A. W. Hulst offers the closing prayer.

TUESDAY MORNING, JUNE 19

Ninth Session

ARTICLE 66

Synod sings No. 340 Psalter Hymnal. Rev. S. P. Miersma leads in prayer.

ARTICLE 67

Roll call reveals that Elder G. I. Buist has returned as delegate of Classis Grand Rapids West.

ARTICLE 68

Minutes of the Monday sessions are read and approved.

ARTICLE 69

Upon suggestion of Business Manager Buter the morning recess is changed from 9:45 - 10:00 to 10:00 - 10:15 with a view to avoiding conflict with the summer school.

ARTICLE 70

Rev. W. Tolsma reports as follows: "Your committee, Revs. Greenfield and Tolsma, upon order of Synod have visited Dr. J. C. De Korne and expressed our regrets that he could not attend the sessions of Synod and our wishes for his early recovery. He bespoke his deep appreciation for this gesture of Synod, assures us of his constant prayers in our behalf, and said he hopes to be present on the floor of Synod for a short time on Friday. A prayer of thanksgiving and request for further recovery was offered by Rev. Greenfield." (cf. Art. 49.) Received as information.

ARTICLE 71

The Advisory Committee *Indian and Foreign Missions*, Rev. A. Hoekema reporting, continues its report. (cf. Art. 64.)

I. PRESENCE OF SECRETARY OF MISSIONS AT ADVISORY COMMITTEE MEETINGS.

A. *Material: Overture 6, Point I (Agenda, page 267).*

B. *Recommendations:*

That Synod do not adopt Point I of the Overture of Classis Chicago South. *Grounds:*

1. The present Mission Order clearly defines the services of the Secretary of Missions to the advisory committees of Synod as being *only advisory*. This provision properly safeguards the independent judgment of the advisory committees.

2. The advisory committees of Synod should at all times have the benefit of the knowledge and experience of the Secretary of Missions. *Adopted.*

II. MINORITY REPRESENTATION AT SYNOD.

A. *Material*: Overture 6, Point II (Agenda, page 267).

B. *Recommendations*:

That Synod do not adopt Point II of Overture 6 from Classis Chicago South. *Ground*:

A minority always has a right to bring its point of view to Synod, but it should do so as a minority and not as an official deputation from the Board. *Adopted*.

III. OTHER MISSIONARY ORGANIZATIONS (See Supplement No. 22).

A. *Material*: Agenda Report No. 22, H, page 164.

"Revision of Mission Order, Article V, Section d. Since our Mission Board has withdrawn from the Foreign Missions Conference and from the Home Missions Council, Mission Order Article V, Section d, should be revised to read as follows: '*His duties regarding other missionary organizations*. To attend the meetings of such general missionary organizations with which we are connected and of such of their respective committees as his work in the interests of our own mission requires.'"

B. *Recommendation*:

That Synod adopt the proposed change in the Mission Order, for the reasons adduced by the Board. *Adopted*.

IV. PROMOTION OF MISSIONARY INTEREST (See Supplement No. 22).

A. *Material*: Agenda Report No. 22, Two A, pp. 165 and 166.

B. *Summary*:

The Board suggests some concrete proposals for the promotion of missionary interest in the various congregations. These proposals include the formation of Missionary Promotion Committees and training classes.

C. *Recommendation*:

That Synod encourage the Mission Board to approach consistories, through its Secretary of Missions, on the program of promoting missionary interest suggested by the Board. It is to be understood, however, that Synod's encouragement of this procedure does not imply a specific, detailed program for the promotion of missionary interest to be imposed upon all our congregations, but that each consistory will be free to work out a program of this sort in a way which fits into its own local situation.

Tabled Indefinitely.

V. APPOINTMENTS OF UNORDAINED WORKERS.

A. *Material*: Agenda Report No. 22, Two D, p. 167 (See Supplement No. 22).

"Our Mission Order, Article III, Section 3, empowers the executive committee, 'in the name of the board, to appoint all unordained workers and missionary helpers. All such appointments shall be for one year unless Synod shall decide to make exceptions.' At its annual meeting the board adopted the following revised policy and hereby asks for synodical approval of it:

'For the Indian field the first appointment shall be for one year. For foreign fields the first appointment shall be for the term of service fixed for that field. After one foreign term, or three Indian terms, the board may give an indefinite appointment.'

If Synod approves this revised policy, the Mission Order, Article III, Section C, should read as follows: 'In the name of the board, appoint all unordained workers and missionary helpers.' "

B. Recommendations:

1. That Synod approve the revised policy in appointing unordained workers.

Grounds:

a. It is embarrassing for the Mission Board to have to re-appoint annually workers who have been on the field for many years.

b. This revised policy will give due recognition to the divine calling of lay workers for lifetime mission service. *Adopted.*

2. That Synod approve the change in the Mission Order required by this revision of policy. *Adopted.*

VI. SALARY SCHEDULE.

A. *Material:* Agenda Report No. 22, Two E, page 167 (See Supplement No. 22).

"The Board proposes that for 1952 the basic salary of ordained missionaries shall be raised to \$3,200.00, that the children's allowance be raised to \$150.00 per child up to 18 years of age, and that a salary increase of \$100.00 be paid for every five years of service up to twenty-five years. This will involve corresponding increases to unordained workers according to a schedule drawn up by the board."

B. Recommendation:

That Synod approve the raise in the Salary Schedule proposed by the Board. *Adopted.*

VII. MEDICAL EXAMINATIONS.

A. *Material:* Agenda Report No. 22, Two G, p. 168 (See Supplement No. 22).

The Synod of 1950 instructed the board to investigate the possibility and advisability of changing the present policy of the foreign

missions board to let the final decision as to acceptance or rejection of candidates to our mission field rest with the advice of only one physician.' The board has made a careful study of the problem and decided to submit to Synod as its answer that no change be made in our present procedure.

B. Recommendation:

That Synod adopt the Board's answer to the mandate of the Synod of 1950 and the Overture of Classis California, on the grounds adduced by the Board. (see Agenda, page 168). (See Supplement No. 22.) *Adopted.*

VIII. PRAYER FOR LABORERS FOR MISSION FIELDS.

A. Material: Agenda Report No. 22, Two H, page 168.

"The following item is a part of the minutes of the 1951 annual meeting of the Christian Reformed Board of Missions: 'Notice was taken of the fact that we have extensive mission fields for which Synod has accepted responsibility, that our people have given generously to support the work on these fields, that there are a number of churches who would like to serve as calling churches for these fields, but that there is a great lack of workers, especially of ordained men and doctors. The secretary was instructed to suggest, in name of the board, especially to prospective calling churches, that special prayer services be held to meet this great need!'"

B. Recommendation:

That Synod approve the proposal of the Board regarding such special prayer services, on the grounds adduced by the Board. *Adopted.*
(Report continued in Art. 115)

ARTICLE 72

The Advisory Committee, *Home Missions*, cf. Art. 52, Rev. E. Oostendorp reporting, presents the following:

I. THE GENERAL COMMITTEE FOR HOME MISSIONS.

A. Material: Agenda Report No. 10, pp. 87-104 (See Supplement No. 10).

B. Recommendations:

1. Synod grant the Committee permission to place another *home missionary in the East*.

Ground:

This has been requested by the Eastern Home Mission Board because of the extensive opportunities for evangelization and the relocation of our own members in this area. *Adopted.*

2. *Alaska* (point 9, page 93, 94).

a. Synod refer the requests for the radio broadcast in Alaska to the Back to God Hour Committee. *Adopted.*

b. Synod approve the action of the Home Missions Committee in not acting upon the request of Classis Minnesota that the Rev. C. L. Van Zee make an investigation of the Alaska field. *Adopted.*

c. Synod instruct the General Home Missions Committee to make an investigation of the possibilities of the Alaska field. *Rejected.*

3. *Hungarian Reformed Church* (Agenda, page 94) (See Supplement No. 10).

Synod approve the action of the Committee in not making the investigation requested by the Rev. Mr. Nagy for the reason given, viz., that it did not have the official endorsement of the Hungarian Reformed Church. *Adopted.*

4. *The Canadian Field*, (Agenda, pages 95, 96) (See Supplement No. 10).

a. Synod approves the plan of the Home Missions Committee to encourage the Canadian churches in calling their own ministers as soon as possible, and transferring the missionaries to new and needy fields. *Adopted.*

b. Synod grant the request of the Committee for authority to call additional missionaries for Canada as needed. *Adopted.*

5. *Supplementary Fund for Home Evangelization*, (Agenda, page 97).

It is the opinion of the advisory committee that if that program is put into effect the Supplementary Fund for Home Evangelization becomes unnecessary, and should be discontinued as of December 31, 1951. *Synod concurs.*

6. *Youth in Military Service* (Agenda, page 97).

a. Synod approve the work done by the Committee in visiting camps, contacting the service men in various places, and requesting free-will offerings for the Soldiers' Fund, etc. *Adopted.*

b. Synod grant the request of the Committee that:

1) Offerings be taken by the churches for the Soldiers' Fund.

2) Service pastors be called when and as needed.

3) Service homes be procured and opened when and where needed.

Adopted.

(Report continued in Art. 80.)

ARTICLE 73

Synod decides to meet in strict executive session after the noon recess. Elder F. Ahrenholz closes this session of Synod with thanksgiving.

WEDNESDAY MORNING, JUNE 20**Eleventh Session**

Synod sings No. 85 Psalter Hymnal and Rev. E. B. Pekelder leads in prayer.

ARTICLE 75

Roll call shows Elder H. Van Dyke present in the place of Elder R. Postma and Elder C. Ohlman in the place of Elder H. Schut. Both express their agreement with the Forms of Unity.

ARTICLE 76

The minutes of Tuesday morning are read and approved.

ARTICLE 77

Rev. A. W. Hoogstrate, member of the *Reception Committee* introduces Rev. Bruce Wilson of the Reformed Presbyterian Church. The speaker indicates that he is impressed with the similarity of the problems in the two churches, extends greetings and dwells on the relevance of the Reformed faith to the present day crisis. The speaker concludes by wishing Synod and our churches God's blessing. Rev. M. Ouwinga responds.

ARTICLE 78

Synod in its executive session on the previous day decides:

a. To declare that the two grounds advanced by the Board of Trustees for not recommending the reappointment of Dr. Wm. Hendriksen were inadequately established.

b. Not at this time to reappoint Dr. Wm. Hendriksen indefinitely.

c. To appoint Dr. Wm. Hendriksen as Professor of New Testament Theology in our Seminary for the next school year.

In this session Synod further decides:

a. To appoint a committee of seven to thoroughly investigate all matters in connection with the "Seminary Situation" with particular reference to reappointments. This committee shall report to and advise the Synod of 1952 with the understanding that it shall present its findings and recommendations to the Board of Trustees before its annual meeting in February. (cf. Art. 171, V, 58.)

b. To declare that it is regrettable that the Board did not give Dr. Hendriksen a hearing before it decided not to recommend his reappointment, even though he had appeared before the sub-committee of of Board.

ARTICLE 79

The recommendation of the advisory committee on *Educational Matters* to appoint Prof. H. Schultze as Professor of N. T. Theology for the next school year is tabled until the committee's report on appointments is treated. (cf. Arts. 86, 87, 101, 122.)

ARTICLE 80

The Advisory Committee *Home Missions*, cf. Art. 72, Rev. E. Oostendorp reporting, continues its report and presents the following:

I. THE FUND FOR NEEDY CHURCHES.

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

B. *Recommendations*:

a. We recommend that Synod set the minimum salary for ministers serving churches helped by this fund at \$3,000 for the year 1952.

Ground: The cost of living has increased so much since 1950 that the \$2,800 recommended by the Committee is not an adequate remuneration. *Adopted*.

b. Synod set the children allowance at \$125 per child in excess of the minimum salary to be granted for 1952. *Adopted*.

c. Synod set the minimum per family contribution toward the minister's salary of families belonging to subsidized churches at \$55.00. *Adopted*.

II. GENERAL COMMITTEE FOR HOME MISSIONS.

A. *Materials*: Supplementary Agenda Report No. 10 (See Supplement 10-A). Overture No. 30 from Aylmer Consistory and Ontario Classical Home Mission Committee.

B. *Recommendations*:

1. Increase of Minimum salaries for the Canadian churches. The calling churches in Ontario were advised by the sub committee of the Home Missions Committee to overture Synod that it determine if and how larger salaries in excess of the Synodically set minimum can be promised by these churches to their pastors-elect. The overture No. 30 of Aylmer and the Classical Home Mission Committee is the response to this suggestion. Your committee recommends:

a. That Synod declare that the minimum salary is set at \$3,300. Rev. E. Oostendorp and Elder D. Van Dyke request that their negative vote on this motion be recorded. (Report continued in Art. 89.) *Adopted*.

b. That Synod grant an allowance of six (6) cents per mile for car expenses. *Adopted*.

2. Synod recommends the leave-of-absence plan to acquaint our vacant Canadian churches with available Holland-speaking ministers.

Ground: Such mutual acquaintance is necessary that the great need for ministers in the calling churches may be met. *Adopted*.

ARTICLE 81

The Advisory Committee *Educational Matters*, Rev. Geo. Gritter reporting, cf. Arts. 78, 79, continues its report:

I. APPOINTMENTS AND RE-APPOINTMENTS.

A. *Material:* Agenda Report 13, pp. 117-118 (See Supplement No. 13.) Supplementary Agenda Report No. 13. (See Supplement No. 13-A.)

B. *Recommendations:*

Synod approve the Appointment of the following members of the teaching staff for terms and ranks as indicated:

1. Shirley Balk (Music) two years, as Instructor. *Approved.*
2. Henry Bengelink (Biology) two years, Assistant Professor. *Approved.*
3. Melvin Berghuis (Speech) two years, Assistant Professor. *Approved.*
4. John L. De Beer (Education) two years, Associate Professor. *Approved.*
5. Lester De Koster (Speech) two years, Assistant Professor. *Approved.*
6. Jan Kingma (Dutch) two years, Assistant. *Approved.*
7. Gertrude Slingerland (English) two years, Assistant Professor. *Approved.*
8. John Van Den Berg (Economics) two years, Instructor. *Approved.*
9. Helen Van Laar (Education and Art) two years, Instructor. *Approved.*
10. Catherine Van Opynen (Dean of Women) two years. *Approved.*
11. Rev. John Weidenaar (Bible) four years, Associate Professor. *Approved.*
12. Steve Vander Weele (English) one year, Assistant. *Approved.*
13. A previous Synod approved a conditional appointment given to Dr. E. Runner. Having just returned from the Free University of Amsterdam where he obtained his degree, and having been questioned by the Board as to his views and convictions, he has been appointed as Assistant Professor in Philosophy for two years. We recommend that Synod approve. *Approved.*
14. Mr. H. Ippel, who had previously received a conditional appointment (Political Science), was given a final interview and his appointment ratified. His appointment is for two years, and with the rank of Instructor. We recommend that Synod approve. *Approved.*

II. RE-APPOINTMENT OF BUSINESS MANAGER.

A. *Information:* Mr. Gordon Buter has served as business manager for one year on a trial basis. The Board has re-appointed him for two years, but without faculty status, even though he may teach one course in Economics.

B. *Recommendation*: We recommend that Synod approve.
Adopted.

III. EDUCATIONAL SECRETARY.

The term of our Educational Secretary (the Rev. Arnold Brink) expiring at this time, the Board recommends his re-appointment for two years. We recommend that Synod re-appoint him. *Adopted.*
(cf. Arts. 155, 157.)

IV. FIELD SECRETARY.

We recommend that Synod approve the appointment of Mr. Raymond Holwerda as field secretary, a position which has been vacant since the departure of Mr. S. Van Til. *Adopted.*
(Report continued in Art. 86.)

ARTICLE 82

Synod having learned of the passing of a brother of Elder R. Postma expresses its Christian sympathy to the brother and his son, Rev. G. Postma, and commends them and all the bereaved relatives to the comforting ministry of the Holy Spirit.

ARTICLE 83

• Elder R. Ellens leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 20

Twelfth Session

ARTICLE 84

Synod sings No. 341:1-3 Psalter Hymnal and Rev. W. Hekman leads in prayer. At this session Elder Medema is present instead of Elder G. I. Buist.

ARTICLE 85

The Editor of *The Banner* in a communication informs Synod that he has been approached by the Officers of Synod regarding their misgivings about condensed versions of debates of Synod. In his letter Rev. Kuiper gives his reaction to this matter. He feels that the readers keenly appreciate the reports which have been given; that the omission of names of participants in discussions is not advisable; and that he will use special care. Synod takes no action.

ARTICLE 86

The Advisory Committee *Educational Matters*, cf. Art. 81, continues its report:

I. APPOINTMENT OF DR. C. VAN TIL.

A. *Information*: Upon advice of the seminary faculty the Board recommends that Synod appoint Dr. C. Van Til as professor, indefinitely, in the department of Systematic Theology at our Seminary.

Grounds:

1. Need exists of a professor at our seminary who would give special attention to the trends of contemporary theology (especially the Theology of Crisis).

2. Dr. Van Til is also eminently qualified to teach the courses in Apologetics and Ethics during Dr. Bouma's absence the coming year.

B. *Recommendation:* We advise Synod to adopt this recommendation. *So decided by ballot.*

ARTICLE 87

Synod instructs the First Clerk to inform Dr. C. Van Til by telephone of his appointment and to invite him to come while Synod is still in session to discuss his appointment.

A little later the Clerk reports that Dr. Van Til asked him to convey his thanks for the honor bestowed on him in the tendering of this appointment, and that he plans to come to visit Synod as soon as possible. (Cf. Arts. 101, 122.)

ARTICLE 88

The Advisory Committee, *Education Matters*, reports on nomination for College Presidency. To discuss this matter Synod goes into executive session. (Cf. Art. 97, 101, 141.)

ARTICLE 89

The Advisory Committee, *Home Missions*, Rev. E. Oostendorp reporting, cf. Arts. 72, 80, continues its report:

I. RADIO EVANGELISM. (See Supplementary Agenda Report 10A.) (See Supplement 10A.)

We advise the adoption of the recommendation of the General Home Missions Committee: "Synod authorize its Home Missions Committee to call a missionary, who for the time being will be placed in one of our present fields, and who subsequently (when conditions warrant) will be stationed in one of the several fields now being explored."

Grounds:

a. If the follow-up work connected with radio evangelism is to be effective it must be carried on more intensively in a definite area than Rev. H. Dekker is able to do at present.

b. Several fields are now under consideration; therefore a missionary cannot be called for any definite field at this time. *Adopted.*

II. NEGRO EVANGELISM. (Supplementary Agenda Report 10.) (See Supplement 10A.)

We advise that Synod authorize its Home Missions Committee to engage a colored worker who is well indoctrinated in our Reformed

view of life, and who is wholeheartedly committed to the propagation thereof, for negro evangelization.

Grounds:

1. There is a good response on the part of negroes to the Back to God Hour.
2. It is advisable that a negro work among the colored people.
3. The Lord has providentially led us to well-qualified men who may be available to represent our Church in this work. *Adopted.*

III. REVISION OF THE HOME MISSION ORDER.

A. *Material:* Overture No. 2, Agenda, page 265.

B. *Recommendation:*

Synod adopt the overture and revise the Home Mission Order accordingly to read:

"There shall be an Executive Committee composed of the three members-at-large and the delegate members from *seven* Classes to be designated by Synod." *Adopted.*

IV. BACK TO GOD HOUR COMMITTEE. (See Supplements 14, 14A.)

A. *Material:* Agenda Report No. 14, pages 122-129. Supplementary report No. 14. Overture No. 26, Television.

B. *Recommendations:*

1. Synod express its gratitude and appreciation to all those who have had a part, directly or indirectly, in all the activities of our denominational broadcast. *Adopted.*

We call Synod's attention to the fact that this year the Rev. Eldersveld is completing his fifth year as our Radio Minister.

2. Synod approve the change of Broadcast time on the Mutual network, for the reasons given by the Committee in its report. *Adopted.*

3. We advise Synod to authorize an *expansion program* limited to the income from fifty cents per family, giving priority to expansion in Canada.

Grounds:

1) Classis Pacific has requested the Committee to enlarge the Canadian coverage.

2) Increasing the quota by one dollar at this time involves too large an increase.

3) Our Home Missions follow-up program in the U. S. is just beginning, and we should take time to intensify rather than further extend our work in the home field. *Adopted.*

a. We advise Synod that this expansion program is to be put into effect in 1952, and no special appeals for funds be authorized. *Adopted.*

b. We advise Synod to instruct its Back to God Hour Committee to take gradual steps toward putting the Family Altar project on a self-sustaining basis. *Adopted.*

4. *Television* (Overture 26)

Synod decides to answer the Overture by calling attention to the fact that the Back to God Hour Committee is already investigating the possibility the Overture suggests. (Cf. Art. 171, V, 22.)

(Report continued in Art. 125.)

ARTICLE 90

Synod decides to meet in evening session to hear missionaries. (Cf. Art. 95.)

ARTICLE 91

The Advisory Committee, *Church Order* (A), Dr. J. Kromminga reporting, cf. Art. 53, presents the following:

I. ECUMENICITY AND INTERCHURCH CORRESPONDENCE. (See Supplement No. 30, 30-A.)

Materials: Agenda Report 30 (pp. 236-239); Supplementary Agenda Report 30; Acts of Synod, 1950, Art. 75, p. 21; Acts of the Reformed Ecumenical Synod, 1946; Acts of the Reformed Ecumenical Synod, 1949.

A. *Reformed Church in Japan* (Cf. Agenda Report, p. 236). (See Supplement No. 30.)

1. *Orientation.*

The Synod of 1950 declined to send a delegate to the Annual Assembly of the Reformed Church in Japan, but decided that when and if missionaries were sent to Japan, one of them could be delegated to this assembly. In view of the fact that our church has sent two missionaries to Japan, the Committee on Ecumenicity and Interchurch Correspondence (henceforth referred to in this report as the "Standing Committee") recommends that "Synod appoint one of its missionaries in Japan to represent Synod at the Annual Assembly of the Reformed Church in Japan." (Cf. Acts, 1950, Art. 158, IV, B, 2. See also p. 138.)

2. *Recommendation:*

That Synod adopt the advice to appoint one of its missionaries in Japan to represent Synod at the Annual Assembly of the Reformed Church in Japan. *Adopted.*

B. *Ecumenical Synod* (Cf. Agenda, pp. 236 f.) (See Supplement No. 30.)

1. *Orientation*

The Standing Committee reminds Synod that the next Ecumenical Synod is scheduled to convene in Edinburgh, Scotland, in 1953. The

committee advises that Synod appoint a delegate not later than 1952. It calls attention to the peculiar qualifications needed by a delegate of this sort.

2. *Recommendations:*

a. We recommend that Synod appoint 3 delegates to the next Ecumenical Synod *this year*, so that they will have ample time to familiarize themselves with the matters involved. *Adopted.*

b. We recommend that the Committee on Appointments submit a nomination to Synod giving due consideration to the suggested qualifications for a delegate to an Ecumenical Synod, as found on pp. 236 f. of the Agenda for 1951. One professor, one minister, one elder are to be delegated. (Cf. Art. 170.)

C. *Church Correspondence* (Cf. Agenda Report, p. 237 f. and Supplementary Report No. 30.) (See Supplements No. 30, 30A.)

1. The Standing Committee reports receipt of an acceptance to their invitation to "Die Nederduitse Gereformeerde Kerk van Natal" to become a corresponding church.

Recommendation:

That Synod adopt the recommendation of the Standing Committee "to receive this reply as information and cordially to include said Church in our circle of corresponding churches." *Adopted.*

2. Correspondence of the Standing Committee with the Christian Reformed Church of the Netherlands elicited the following reply, here summarized. The Netherlands Church envisages difficulties in becoming a corresponding church. They belong to the ICCC while we are members of the NAE. They do not accept the Conclusions of Utrecht. They therefore propose (1) not to send delegates to each other's assemblies, because this belongs properly to sister churches, and (2) to adopt the term "Mutual contact" instead of "correspondence," because the term "correspondence" likewise belongs properly to sister churches.

The Standing Committee recommends:

a. "Synod to inform the Synod of the Christian Reformed Church of the Netherlands that according to good and common usage the term "correspondence" and the *regular* exchange of delegates do not imply that the churches are sister churches.

b. "If said Church deems it better not to have regular exchange of delegates we shall leave that matter to its discretion.

c. "If said church prefers to use the term "mutual contact" to describe its relationship to us we have no objections since the use of the term is practically our understanding of the term "correspondence,"

and provided that we be free to use the accepted term since common usage guards against any ambiguity.

d. "Synod also informs the Christian Reformed Church of the Netherlands that any delegate visiting the United States will be most cordially received at our synodical assemblies."

Recommendation:

That Synod adopt the four recommendations of the Standing Committee. *Adopted.*

3. The "Alliance of the Reformed Churches throughout the world holding the Presbyterian System" requested that an observer be sent to its meeting in Buck Hill Falls, Pa., in February. The committee tried unsuccessfully to have one of its members present at this meeting. In view of the revival of activity of this organization, the committee "proposes to Synod to send an observer to the next meeting of the Alliance to become better acquainted with its basis, purpose, objectives, and mode of operation."

Recommendation:

That Synod approve the proposal. *Adopted.*

4. The Standing Committee was instructed to meet with the Committee on Fraternal Relations of the Reformed Church of America, but was unable to meet with them, and just recently began correspondence with them.

The Standing Committee states, "Since this is still in the correspondence stage your committee advises that Synod take no action at this time. The implication of this advice is that we hold in abeyance church correspondence for the time being."

Recommendation:

That Synod adopt the advice of the Standing Committee as quoted above. *Adopted.*

5. The Standing Committee was instructed to reply to a letter from the Free Presbyterian Church of Australia requesting an opinion regarding interchurch affiliations and our appraisal of the N.A.E. and I.C.C.C.

Because of the uncertain state of our relation to the N.A.E. the Standing Committee felt itself unable to answer this communication. They have drafted a letter expressing their position, which Synod may have from the Stated Clerk upon request. The Committee prefers to wait with a reply until Synod has spoken its mind on the N.A.E.

Recommendation:

That Synod approve the committee's decision to wait until Synod 1951 has decided on the N.A.E. before answering this communication. *Adopted.*

6. The Standing Committee comes to Synod with this recommendation: "Synod instruct its Stated Clerk to report to the Committee on Ecumenicity and Interchurch Correspondence any data found in the *Acts* of corresponding churches of importance and demanding the attention of our denomination. The Committee shall then include this in its report to Synod."

Recommendation:

a. We advise Synod not to adopt the committee's recommendation.

Grounds:

This would unnecessarily burden the Stated Clerk. *Adopted.*

b. We advise that Synod instruct the Stated Clerk to request an extra copy of the *Acts* of the corresponding churches to be forwarded to the Committee on Ecumenicity and Interchurch Correspondence. *Adopted.*

D. *Decisions of the Reformed Ecumenical Synod which require action.* (Cf. Acts of Synod, 1950, Art. 76, p. 21.)

1. "*Change in Doctrinal Basis*" (Acts, 1950, Art. 76, I). The Reformed Ecumenical Synod adopted as a doctrinal basis "the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely, the First Helvetic Confession, the Heidelberg Catechism, the Gallican Confession, the Belgic Confession, the First Scotch Confession, the Second Scotch Confession, the Westminster Confession, the Canons of Dort, the Thirty-nine Articles." (Acts Reformed Ecumenical Synod, 1946, p. 41.)

The Reformed Ecumenical Synod of 1949 proposes that "in the list of confessions, the First Helvetic Confession shall be displaced by the Second Helvetic Confession." (Acts Reformed Ecumenical Synod 1949, p. 18.)

Synod approved the original basis in 1947 (Cf. Acts, 1947, Art. 158, A. 1, p. 89).

Our Advice:

That Synod approve the change proposed by the Reformed Ecumenical Synod of 1949. *Adopted.*

2. "*Decision on the Church and its Doctrine*" (Acts, 1950, Art. 76, II).

Your Advisory Committee begs leave to report that the "Standing Committee" (Committee on Ecumenicity and Interchurch Correspondence), partially through circumstances beyond its control, failed to serve Synod and the Advisory Committee with advice on this and other matters. The Advisory Committee found it impossible to locate the decision involved.

Our Advice:

We therefore recommend that Synod refer this matter to the Committee for Ecumenicity and Interchurch Correspondence to serve the Synod of 1952 with advice. *Adopted.*

3. "*Decision on Christian Nurture.*" (Acts, 1950, Art. 76, III.)

We present in briefest summary the decisions on *Principles of Christian Education* adopted by the Reformed Ecumenical Synod of 1949 (Acts, Ref. Ec. Syn. 1949, pp 51f.)

1. Believing parents have a calling to instruct their children.
2. Believing parents, united together as are Christ and His Church, must together instruct their children.
3. Catechesis is a ministry of the Word particularly designed for children.
4. Parents may enlist the aid of others in the task of educating their children.
5. The responsibility of educating children continues to be that of the parents, and is non-transferable.
6. This responsibility extends to the whole of the children's nurture.
7. This responsibility includes the development of all the gifts which God has given the children.
8. The education must minister to the maintenance of God's order over the whole of life.
9. Every Christian must understand his task in life with a view to the nurture of the future generation.

Recommendation:

That Synod call these principles to the attention of the Church and recommend them to its members for study. (Cf. Art. 171, V, 51.) *Adopted.*

4. "*Decision on Church and State.*" (Acts, 1950, Art. 76 IV.)

We present, in briefest summary, the decision adopted by the Reformed Ecumenical Synod of 1949 (Acts, Ref. Ec. Syn. 1949, pp. 29f).

The *Ecumenical Synod* declared:

- a. That government is instituted by God.
- b. That government must protect the preaching of the gospel so that there may be liberty of conscience.
- c. The Church must honor the government.
- d. The government must not rule the Church.

The Ecumenical Synod notes that:

- a. Reformed Churches disagree on Art. 36, Belgic Confession.
- b. Article 36 is not entirely satisfactory.

The Ecumenical Synod declares that the Reformed Churches have much agreement on this article (Belgic Confession, Art. XXXVI) and that united action in revising the controversial words might clarify the Reformed witness.

Therefore the Reformed Ecumenical Synod decided:

- a. To inform the Churches of its decision.

b. To inform a subsequent Reformed Ecumenical Synod what they have decided in this matter.

Recommendation:

That Synod adopt the recommendation of our Committee on Ecumenicity and Interchurch Correspondence "to refrain from formulating any advice at this time until the Church has spoken on Art. XXXVI." *Adopted.*

5. "*Decision on Ecumenicity*" (Acts, 1950, Art. 76, V.)

Since no report on this matter is available at this time, the Advisory Committee has no recommendation. *Received as information.*

6. "*Decision on Eschatology*" (Acts, 1950, Art. 76, VI).

Since no report on this matter is available at this time, the Advisory Committee has no recommendation. *Received as information.*

7. "*Decision on Creation and Evolution*" (Acts, 1950, Art. 76, VII).

We summarize the declaration of the Ecumenical Synod (Acts Ref. Ec. Syn. 1949, p. 38).

1. Genesis 1 and 2 are historical.

2. Genesis 1 and 2 describe God's divine act of creation adequately, even if not fully.

3. The Church rejects all evolutionary teaching which rules God out entirely, makes Him dependent upon a process, or limits His activity.

The human form of the revelation should prompt the Church to proceed with caution and modesty, and to refrain from making various kinds of pronouncements in the field of natural science.

Recommendation:

That Synod recommend this report to its delegates for reading and study. *Adopted.*

8. *Provisional recommendation:* In the event an adopting decision is required, we recommend that the Principles of Education (No. 3, above) and the Declaration on Creation and Evolution (No. 7, above), be referred to two study committees for further study before adoption, since such weighty matters should not be adopted as the official position of the church without careful study. (Cf. Art. 171, V, 51, 52.)

(Report continued in Arts. 107, 153.)

ARTICLE 92

The Advisory Committee, *Publication Matters*, Rev. M. Vander Zwaag reporting, cf. Art. 63, presents the following:

I. MISSION SUNDAY SCHOOL LESSON PLANNING COMMITTEE.

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

B. *Recommendations:*

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

2. That Synod adopt the schedule of lessons for 1952 submitted by the committee. (Cf. Art. 171, V, 15.) *Adopted.*

II. PUBLICATION OF THE ACTS OF SYNOD.

A. *Material*: Overture No. 1 (Cf. Agenda, p. 265).

B. *Recommendation*:

In view of the fact that the material for the Acts is ready by the first of July, and the delay seems to be in the matter of printing, your Advisory Committee recommends that Synod refer Classis Holland to the decision of the Synod of 1950 (Cf. Acts of Synod 1950, Art. 159, I, B, 7) indicating that the publication committee is already working on this problem. (Cf. also Agenda, 1951, p. 132). *Adopted.*

III. NEW EDITION OF PSALTER HYMNAL.

A. *Material*: Overture No. 7 (Cf. Agenda, p. 268), in which "Classis Grand Rapids South overtures Synod to incorporate the Articles of our Church Order in the new edition of the Psalter-Hymnal."

B. Synod accedes to the request contained in the Overture of Grand Rapids South.

(Report continued in Art. 96.)

ARTICLE 93

Elder G. I. Buist offers the closing prayer.

WEDNESDAY EVENING, JUNE 20

Thirteenth Session

ARTICLE 94

Synod reconvenes and Rev. T. Van Kooten leads in prayer. The President of Synod conveys the thanks of Prof. L. Berkhof and President H. Schultze for the testimonial dinner given in their honor. (cf. Art. 62.)

ARTICLE 95

Rev. L. Oostendorp takes the place of Rev. M. Faber and expresses agreement with the Forms of Unity. Rev. Oostendorp introduces the following missionaries: Rev. and Mrs. Wm. Goudberg; Rev. Wm. Muller who speaks on the work in South America; Rev. A. Poel who speaks of the progress made on the Indian field, and Miss Tena Huizenga who relates the expansion on the African field. Chaplain E. Holthrop addresses Synod and stresses the urgent need of more ministers in this service.

ARTICLE 96

The Advisory Committee, *Publication Matters*, Rev. Vander Zwaag reporting, (cf. Arts. 63, 92), continues its report as follows:

I. REVISION OF PSALTER-HYMNAL.

A. *Material* — *Overture No.* (Cf. Agenda, p. 268), wherein Classis Chicago South overtures Synod "to appoint a committee, competent in its personnel, from various parts of our Church, whose task it shall be to set forth concretely the principles of good music for our churches, and in harmony therewith to revise and improve our Psalter-Hymnal, deleting such numbers as prove unusable and adding others, hymns and chorales, as shall meet the test of such principles. *Grounds:*

1. Requests for such improvements are being voiced within the realm of our Church.

2. The inferior element of both tunes and poetic content of some present numbers in our Psalter-Hymnal demands it.

3. The service of song is an important element in divine worship, hence we should elevate it to the highest possible degree.

4. Good guidance for our ministers, organists, and choirs would accordingly be provided.

B. *Recommendations:*

1. That Synod appoint a committee competent in its personnel, from various parts of our Church, whose task it shall be to set forth concretely the principles of good music and song-text for our churches, which may serve as a guide for our ministers, organists and choirs. (cf. Art. 171, V, 49.) *Adopted.*

2. That this Committee also be instructed to report to Synod suggestions for improvement and revision of our Psalter-Hymnal, in harmony with these principles. *Grounds:*

a. The service of song is an important element in divine worship, hence we should elevate it to the highest possible degree.

b. Requests for such improvements are being voiced within the realm of our Church. *Adopted.*

3. That Synod declare this to be an answer to the overture of Classis Chicago South. *Adopted.*

ARTICLE 97

Elder Otto Schmidt leads Synod in closing prayer.

THURSDAY MORNING, JUNE 21

Fourteenth Session

ARTICLE 98

Synod sings No. 176, Psalter-Hymnal, and Rev. E. Oostendorp leads in prayer. The call of the roll of delegates indicates Elder Postma again is present, and Elder H. J. Kuiper takes the seat of Elder H. Bratt, and expresses agreement with the Forms of Unity. The minutes of the Wednesday sessions, June 20, are approved.

ARTICLE 99

Synod in strict executive session considers the matter of the appointment of a President of Calvin College. The result of the second ballot indicates that Dr. Wm. Spoelhof is elected. (cf. Arts. 88, 97, 101, 122) Elder C. De Boer closes this session with a prayer of thanksgiving.

THURSDAY AFTERNOON, JUNE 21

Fifteenth Session

ARTICLE 100

Synod sings No. 14, 1, 4, Psalter Hymnal, and prayer is offered by Rev. J. H. De Haan.

ARTICLE 101

The President welcomes Dr. C. Van Til, professor-elect, cf. Arts. 86, 87, who is greeted with applause. Dr. Van Til in moving words expresses his thanks for the honor bestowed upon him; and speaks of the great debt he owes to the Christian Reformed Church and also indicates the strategic position which Westminster Seminary occupies. He requests the prayers of Synod.

Dr. William Spoelhof, President-elect of Calvin College, is welcomed by the President and Synod responds in applause. In his address Dr. Spoelhof calls attention to the great task of the presidency of Calvin College and solicits the prayers of Synod. (cf. Arts. 88, 97, 122.)

ARTICLE 102

The Stated Clerk reads the communication addressed to Synod by Dr. J. Luchies in which he informs Synod of the withdrawal of his appeal. This is received as information. Synod also decides to remind the standing committee, "Sunday School Lesson Planning Committee," to submit its plan of lessons annually to Synod for approval.

ARTICLE 103

The Advisory Committee, *Educational Matters*, Rev. H. Radius reporting, Cf. Arts. 78, 79, 81, 86, 87, 97, 101), presents the following matters:

I. APPOINTMENT — LIBRARY DIRECTOR — PROFESSOR L. DE KOSTER.

A. *Material*: (See Supplement No. 13-A.)

1. Supplementary Agenda Report No. 13 in re the appointment of Professor L. De Koster as Library Director by the Board of Trustees.

2. Protests: Rev. H. J. Kuiper, Dr. M. J. Wyngaarden, Dr. John A. Van Bruggen, Rev. J. Geels. (Copies on file of Stated Clerk.)

B. *Recommendations*:

We recommend that Synod approve the appointment of Prof. L. De Koster as Library Director — as contained in the report of the Board

of Trustees: "In order to increase the usefulness and effectiveness of our library, upon the advice of the combined faculty library committee the Board appointed Prof. L. De Koster to serve as library director for two years. The first year he will continue to teach part time (six hours in the Speech department) and, preferably the following year have less teaching." *Grounds:*

1. He is eminently fitted for the position as testified to by the presidents of both the College and Seminary.

2. He has the whole-hearted approval of the combined library committee of the college and seminary. *Adopted.*

C. We advise Synod to declare that the following two statements should dispel the fears expressed in the protests of Rev. H. J. Kuiper, Dr. M. J. Wyngaarden, Dr. John A. Van Bruggen, Rev. J. Geels re the appointment of Prof. L. De Koster as Library Director:

1. As a statement of fact the Director of the Library does not have the powers as alleged in these protests. *Adopted.*

2. As evidence of further safe-guard the Library Director is responsible to the President and works under the close supervision of the combined library committee. *Adopted.*

Note: Upon his request Synod grants the privilege of the floor to Rev. H. J. Kuiper who had protested the appointment of Prof. De Koster to this position.

II. APPOINTMENT — THE CHAIR OF PRACTICAL THEOLOGY.

A. *Material:* Supplementary Agenda Report No. 13 (See Supplement 13-A).

"Dr. S. Volbeda reaches the retirement age at the close of the next school-year. It is necessary that Synod appoint one to succeed him as professor of Practical Theology. Having received recommendations from the Seminary faculty, according to the required procedure, after considerable deliberation the Board decided to submit the following nomination to Synod: Rev. A. Hoekema and Rev. C. Kromminga. Due to circumstances we were unable to interview either of these brethren. In event Synod should decide to choose from the names submitted we recommend that Synod itself interview the brethren."

Recommendation:

B. That Synod do not appoint one to the chair of Practical Theology to succeed Prof. S. Volbeda at this Synod. *Grounds:*

1. The rule re the appointment of Seminary Professors has been violated. The nomination for said chair must appear in our church papers at least twice before Synod meets — (Acts of Synod 1930).

2. A more thorough investigation and consideration should be given to possible candidates — than as evidenced in the Board's report. *Adopted.*

C. Synod kindly request Professor S. Volbeda to continue in the chair of Practical Theology for one year beyond his retirement. (cf. Art. 123.) *Adopted.*

D. That Synod instruct the Board of Trustees to provide the necessary temporary assistants for the Chair of Practical Theology. *Adopted.*

III. BUILDING — CONSTRUCTION OF THE COMMONS BUILDING.

A. *Material:* Supplementary Agenda Report No. 13. (See Supplement No. 13-A.)

"The Board recommends to Synod that it approve of the following labor clause to be incorporated in the request for bids for construction of the Commons building: This bid is requested with the understanding that, if circumstances permit or demand, other organized or unorganized labor can be employed than that labor organization with which the contractor stands related."

B. *Recommendation:*

That Synod approve said labor clause. *Adopted.*

(Report continued in Art. 141.)

ARTICLE 104

The motion "That Synod tender Prof. H. Schultze an indefinite appointment as Professor Extraordinary in the Seminary and empower the Board and its Executive Committee to use Prof. Schultze's services in the manner and to the extent his physical condition will permit" is adopted. (cf. Art. 157.)

ARTICLE 105

The Advisory Committee, *Publication Matters*, Arts. 63, 92, 96, Rev. M. Vander Zwaag reporting, presents the following:

I. DUTCH PSALTER HYMNAL.

Material Overture 14 (Agenda, p. 270) in which Classis Ontario overtures Synod that the use of the Dutch Psalter Hymnal which is commonly used in the "Gereformeerde Kerken" in the Netherlands, be authorized.

Recommendation: That Synod grant this authorization. *Adopted.*

II. DUTCH FORMULARY FOR MARRIAGE.

A. *Material — Overture No. 16* (Cf. Agenda, p. 271), in which "Classis Ontario petitions Synod to prepare a Dutch translation of our Christian Reformed Form for Marriage." *Grounds:*

The three grounds adduced in the overture.

B. *Recommendations:*

1. Your committee recommends that Synod accede to the petition of Classis Ontario and appoint a committee to prepare a Dutch translation of our Form for Marriage. (cf. Art. 171, V, 56.) *Adopted.*

III. SYNODICALLY APPROVED HYMN BOOK.

A. *Material*: Overture No. 29, in which Classis Kalamazoo overtures Synod "To appoint a committee of ministers, poets and musicians, to compose a song-book in which only the best, doctrinally sound, gospel and standard hymns, a number of selections from the Psalter part of our Psalter-Hymnal, and possibly some additional compositions by our own Reformed people are offered for use in our religious meetings outside of public worship.

Reasons: The four grounds adduced in the overture.

B. *Recommendations*:

1. That Synod appoint a committee of ministers, poets and musicians to compile a song-book in which only the best, doctrinally sound, gospel and standard hymns, a number of selections from the Psalter part of our Psalter-Hymnal, and possibly some additional compositions by our own Reformed people are offered for use in our religious meetings outside of public worship.

Grounds:

a. Our homes and religious meetings are increasingly being flooded by unsound, unsatisfactory hymns that imperil the doctrinal soundness of our Churches.

b. It is the duty of Synod as well as of our local churches to prevent error from creeping into our churches by way of unsound hymns.

c. It is within the domain of Synod to provide such a song-book even as Synod provides sound, thoroughly evangelical and Reformed literature for our Sunday Schools and Missions. *Adopted*.

2. That this committee be instructed to report to Synod for approval when it is ready with its compilation. (Cf. Art. 171, V, 49.) *Adopted*.

IV. COOPERATION WITH ORTHODOX PRESBYTERIAN CHURCH IN PREPARING OF SUNDAY SCHOOL MATERIALS.

A. *Material*: A telegram to our Stated Clerk, dated June 14, 1951, from the Clerk of the 18th General Assembly of the O. P. Church, meeting in Philadelphia, Penn., May 24-28, stating that this assembly adopted the following *recommendation of its Committee on Christian Education*: "The Committee recommends that the General Assembly overtures the 1951 Synod of the Christian Reformed Church to join with the Orthodox Presbyterian Church in setting up a committee composed of three representatives of the Christian Reformed Church and two representatives of the Orthodox Presbyterian Church, to supervise the preparation of the Good News Evangelistic Sunday School materials published by the Christian Reformed Church and the Parent Teacher Manual published by the Orthodox Presbyterian Church."

B. Recommendation:

Your Advisory Committee recommends that Synod request our Publication Committee and the eventual Committee on Education to look into the feasibility of cooperating with the Committee on Christian Education of the O. P. Church with respect to the preparation of the Good News Evangelistic Sunday School materials published by our Church and Parent Teacher Manual published by the O. P. Church, and to report to the Synod of 1952 on this matter. (Cf. Art. 171, V, 6, 27.) *Adopted.*

V. MERGER OF SYNODICAL TRACT COMMITTEE AND FAITH, PRAYER AND TRACT LEAGUE.

A. Material: (See Supplement No. 24-A.)

Supplementary Agenda Report No. 24, in which the Synodical Tract Committee (cf. Acts of Synod 1950, p. 71, Art. 146, B-2), recommends that "the Synodical Tract Committee do not merge with, nor dissolve by purchase, the Faith, Prayer and Tract League," for the following reasons:

1. The scope of its work, both with respect to volume of production and extent of distribution indicate that the Faith, Prayer and Tract League is filling a need for the Christian Church in this country and also abroad.

2. There is very little competition between these two tract producing and distributing groups, because of the difference in the type of product.

3. It would seem to require better reasons than we could find to justify such action.

4. Financial advantage, in case of either merger or purchase, is very doubtful. The work of the League, being a labor of love, is carried out with a minimum of operational cost. The financial reports of both indicate that our people gladly support this worthy work.

B. Recommendation:

That Synod adopt the recommendation of the Synodical Tract Committee not to merge with nor dissolve by purchase the Faith, Prayer and Tract League for the reasons adduced. *Adopted.*

ARTICLE 106

A communication from Rev. Arnold Brink, Educational Secretary of Calvin College, is referred to the Advisory Committee on Educational Matters. (Cf. Art. 155, 157.)

ARTICLE 107

The Advisory Committee, *Church Order* (A), Dr. J. Kromminga reporting, cf. Arts. 53, 91, continues its report and presents the following:

I. 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>
S. J. De Vries.....	Pella	P. Honderd.....	Chicago North
and C. Kuipers		J. Cupido.....	Orange City
		A. A. Koning.....	Ostfriesland
Roger Posthuma	Pacific	R. Veldman	Minnesota
		H. Kuiper.....	Sioux Center
		E. Tanis	California
Lugene Bazuin	Ostfriesland	H. Kuiper.....	Sioux Center
		J. Cupido.....	Orange City
		J. Geels	Pella
John Hoeksema	Chicago South	P. Honderd.....	Chicago North
		N. Jansen	Wisconsin
		T. Yff	Holland

Synod takes note of the information that Revs. Wm. Van Peurseem, J. H. Bruinooge, and P. Jonker were present at the examination of Candidate C. William Flietstra.

We recommend: That Synod approve their work. *Adopted.*

Synod decides to call attention to the irregularity that Dr. J. H. Bruinooge acted as Synodical examiner in his own Classis.

B. *The Synodical Examiners* Hessel Bouma of Classis Hackensack, Clarence Boomsma of Classis Grand Rapids East, and J. Kromminga of Classis Muskegon have reported their decision to permit the consistory of Hoboken, N. J. Christian Reformed Church to place the name of Dr. A. H. Oussoren of Middelburg, The Netherlands, on duo.

We recommend: That Synod approve their work. *Adopted.*

The Synodical Examiners of Classes Hackensack, Grand Rapids East, and Muskegon (alternate examiner L. Veltkamp serving for Muskegon) report attendance at a *colloquium doctum* held at Lodi, N. J. at a meeting of Classis Hudson for the examination of Dr. A. H. Oussoren. The examiners recommended his reception into the ministry of the Christian Reformed Church. We recommend that Synod approve. *Adopted.*

C. *The Synodical Examiners* T. Yff of Classis Holland, E. Van Halsema of Classis Zeeland, and P. Jonker of Classis Grand Rapids West report that they have attended the *colloquium doctum* examination of Rev. Eugene Bradford of the Orthodox Presbyterian Church held at a meeting of Classis Grand Rapids East. The examiners advised his reception into the Christian Reformed ministry.

The Advisory Committee has received no notice of the permission of the Synodical Examiners to place the name of Rev. Bradford on trio at Flint, although the Stated Clerk of Classis Grand Rapids East assures us that this permission was granted.

We therefore have no report from the examiners stating how the requirements for such permission have been fulfilled. Such an explanation is required by Synod (Acts, 1947, Art. 157, 1, b.).

We recommend:

1. That Synod acquiesce in this action. *Adopted.*
2. That Synod once again call the attention of the examiners to the extreme caution needed with respect to calling ministers from other denominations and remind them of the decisions of previous Synods bearing on such cases. *Adopted.*

D. The *Synodical Examiners* C. Boomsma of Classis Grand Rapids East, A. J. Rus of Classis Grand Rapids South, and J. H. Bruinooge of Classis Zeeland advised Classis Kalamazoo re the relationship of the Third Church of Kalamazoo and its pastor.

In the absence of further ground for action, we can only *recommend*: That Synod receive this document as information. *Synod so decides.*

E. The Rev. John Geels reports that he has attended the Synod of the Reformed Presbyterian Church as the Fraternal Delegate of our Synod. He was cordially received, and high appreciation was expressed for the greetings of our Church.

We recommend: That Synod receive the report of the Fraternal Delegate as information. *Adopted.*

II. OVERTURES.

A. *Overture 5, Synodical Procedure* (Agenda, 1951, p. 267).

Classis Holland overtures Synod to decide that the names of the delegates to Synod shall be sent to the Stated Clerk immediately and that the Synodical Committee shall be authorized to appoint the advisory committees at once. The delegates shall be informed on which committees they shall serve, and shall prepare especially for that committee before attending Synod, including in their preparation a knowledge of what former Synods have decided relevant to their assignments.

We wish to call Synod's attention to the value of preparation for a Synod, and the saving of much valuable time usually lost on the first day of Synod.

Recommendation:

That Synod not adopt this overture.

Grounds:

1. Such procedure would create the possibility of excessive control over Synod by one small committee.
2. The saving in time effected by the change would not be great, since much of Agenda material comes to Synod tardily.
3. The Synodical Committee would have to appoint committees with hardly any acquaintance with many delegates.

4. The change would tend to lead members to prepare only on their committee's material and neglect the material confronting Synod as a whole. *Adopted.*

B. *Overture 11, Division of Classis* (Agenda, 1951, p. 269).

Classis Pacific, meeting at Lynden on March 7, 8, 1951, decided to organize a new classis consisting of the churches of Alberta, and that of Houston, B. C. and asks the approval of Synod.

Classis came to this decision,

1. After careful consideration of the geographic unity of these churches; and

2. In the interest of ecclesiastical efficiency.

The Advisory Committee finds the grounds for this action acceptable according to the Church Order.

We recommend: That the request for the formation of a new classis be granted. *Adopted.*

2. The *Consistory of Nobleford, Alberta, Canada*, appeals the decision of Classis Pacific, with this particular request, "in case Synod accedes to Pacific's request for the formation of Classis Alberta at the fall meeting of Classis Pacific that Nobleford be permitted to remain with Classis Pacific for the time being."

The following reasons are adduced for this request:

- a) Nobleford desires to keep contact with the Christian Reformed Churches in the States, and considers the attendance at the meetings of Classis Pacific one of these contacts.
- b) Nobleford thinks that the formation of a Classis Alberta at this time will leave the new Classis with a number of small, unstable, pastorless congregations, with the result that the congregations which have a pastor of their own will see their pastor away from his charge for too great a part of the time.
- c) The distance of Nobleford from the Pacific Coast and the transportation facilities are approximately equal to these factors in the case of Bozeman, Manhattan, and Conrad, Montana.
- d) Nobleford does not feel the weight of most of the reasons adduced for the formation of a Classis Alberta at this time.

The Stated Clerk of Classis Pacific informs Synod that the Classis has been duly notified of this appeal, both at the meeting of Classis and subsequently by letter and a copy of the appeal.

Recommendation:

That Synod do not accede to the request of Nobleford.

Grounds:

a. Nobleford's desire to contact the United States congregations applies equally to other Alberta churches.

b. The condition arising from the small size and lack of pastors in the new classis would only be accentuated by granting this request. On the other hand, the inclusion of Nobleford in Classis Alberta will serve to strengthen the new classis.

c. The possibility exists that Classis Alberta may obtain help through classical appointments from outside the classis.

d. The crux of the matter is not the relative distance of Nobleford and the Montana churches from the center of Classis Pacific, but the relative distances between Nobleford and the centers of Classes Pacific and Alberta. Geographically, Nobleford belongs in Classis Alberta. Whether Bozeman, Manhattan, and Conrad should be placed in Classis Alberta or Pacific is not officially before us as a matter of dispute.

e. That Nobleford does not approve the formation of a new Classis is not relevant to the question how the division, if any, should be made. *Adopted.*

C. *Overture 12, Resignation of Members by Baptism* (Agenda, 1951, p. 270).

Classis Hackensack endorses the overture submitted by the Summer Street Church of Passaic, New Jersey, that Synod express itself on the matter of discipline of a member of Baptism after such a member sends in his resignation.

Grounds:

1. At present no Synodical rule covers the resignation of members by Baptism.

2. At present there are Consistories who accept such resignations of Baptized members, while other Consistories do not accept such resignations.

Synod decides to refer the matter contained in Overture No. 12 to the "Committee to Prepare the Form for Erasure of Members by Baptism" (Acts 1950, p. 101). (Cf. Art. 171, V, 36.)

(Report continued in Art. 153.)

ARTICLE 108

The Advisory Committee *Varia*, Rev. E. Ubels reporting, cf. Art. 57, presents the following:

I. CATECHETICAL TRAINING.

A. *Material*: Report No. 27 (Agenda p. 209). (See Supplement No. 27.)

B. *Recommendations*:

1. That the committee be thanked for its work. *Adopted.*

2. That the secretary, the Rev. H. Dekker, be permitted to represent the committee, or if he is not present, the Rev. A. Hoekema, a member of this Synod. *Adopted.*

3. *In re various educational agencies*:

a. That Synod declare:

1) Catechesis is uniquely the official ecclesiastical pedagogy of the covenant youth. *Adopted.*

2) The Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy, with additional utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the Consistory, to be employed as the local circumstances of each congregation may dictate (e.g. for additional training where there are no Christian schools, for the stimulation of love for and interest in missions, etc.)

Grounds for 1) and 2): same as those of standing committee under D, 1, a (see Supplement No. 27). *Adopted.*

3) General agreement is expressed with the suggested prospectus presented by the standing committee, (D, 1, a, 1). *Adopted.*

b. That Synod instruct the Committee to take into account youth Bible conferences as they exist among us. *Adopted.*

4. *In re the revision of the "Revised Compendium":*

a. That Synod adopt D, 2 in substance, but stated as follows:

Synod authorizes the rewriting of the Revised Compendium, adopted in 1943, which is to remain materially the same, but in form is to take account of such specific points of criticism as the following: the excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words and phrases, too many technical theological terms, a lack of smoothness and rhythm, and a certain lack of stylistic uniformity due to composite authorship. *Adopted.*

Grounds: Same as D, 2, a and b.

b. That Synod assign this task to the Committee on Catechetical Training and instruct it to present its material to Synod for consideration as soon as possible.

Grounds:

1) This is in accord with the spirit of previous mandates given the committee.

2) The committee has already made a rather thorough investigation that would be basic to this task.

3) The situation uncovered indicates a need for immediate action. *Adopted.*

5. *Re the publication of our Standards in booklet form:*

a. Synod adopts the following:

That Synod authorize the publication of a booklet containing our three confessional standards and the text of our church order, with the addition of the Scripture references for passages quoted but not identified in The Belgic Confession, and the full statement in the

American Revised Version of a limited number of carefully selected proof texts for each of the answers in The Heidelberg Catechism.

b. That Synod charge this committee with the task of preparing the booklets, and their publication. *Adopted.*

6. *The name and status of the committee:*

That Synod declare this committee to be known henceforth as "*The Committee on Education*" and that it has the full status of a standing committee. (Cf. Art. 171, V, 27.) *Adopted.*

(Report continued in Art. 147.)

ARTICLE 109

The First Clerk presents the following resolution to Synod: "Synod having learned of the accidental death of Mrs. J. De Jong and the injury of Rev. J. De Jong extends its heartfelt sympathy to Rev. De Jong and family and assures them of Synod's prayer for comfort and recovery.

ARTICLE 110

Synod decides to meet in the evening to treat matters of Indian and Foreign Missions.

ARTICLE 111

The Advisory Committee *Educational Matters*, cf. Arts. 78, 79, 81, 86, 87, 97, 101, 103, 104, Rev. H. Radius reporting, presents the following:

OVERTURE NO. 20 CALVIN COLLEGE AND MOVIES.

"Classis Sioux Center overtures Synod to declare its disapproval of the practice, carried on for some time; of showing 'Hollywood' movies at Calvin College.

Ground:

This practice is in conflict with the stand of our Christian Reformed Church on worldly amusements."

Recommendation:

That Synod declare that this alleged practice of showing "Hollywood Movies" is contrary to fact. *Adopted.*

(Report continued in Art. 155.)

ARTICLE 112

Rev. C. Huissen takes the place of Rev. Geo. Gritter. The brother expresses his agreement with the Forms of Unity. Elder J. Meekhof closes this session with prayer.

THURSDAY EVENING, JUNE 21

Sixteenth Session

ARTICLE 113

Rev. J. Van der Meer opens this session with prayer.

ARTICLE 114

Synod decides to increase the mileage allowance of the delegates who travel to Synod by automobile from 4 cents to 5 cents per mile.

ARTICLE 115

The Advisory Committee, *Indian and Foreign Missions*, cf. Arts. 64, 71, Rev. A. Hoekema reporting, presents the following:

I. INTERPRETER'S HOUSE AT GALLUP (See Supplements 22, 22-A).

A. *Material*: Agenda Report No. 22, Four C 4, (p. 174), "To meet an urgent need for housing for the interpreter at Gallup, who is now living in a house far below standard, the board voted to ask Synod for authorization for the building of a new small home similar to the interpreter's house recently built at Crown Point. The cost will be approximately \$6,500.00 and this amount can be drawn from our special gift fund."

Also, Supplementary Agenda Report No. 22, VI: "The request for a new interpreter's house at Gallup has been changed to a request for remodeling the old one at the same cost."

B. *History*: This request was also before the Synod of 1950. At that time this request was refused, on the basis of the following recommendation: "Synod declare(s) that in view of the 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*:

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

2. This will avert a dangerous precedent for the interim period during which the whole matter of our mission policy is to be studied." (Acts, 1950, p. 75.)

Your advisory committee, however, agrees with the Board that this matter should once again be brought before Synod, since certain facts about the condition of this house, which were not available to last year's Synod, are now in our possession.

C. *Recommendation*: That Synod authorize the remodeling of the interpreter's house at Gallup at a cost of approximately \$6,500.

Ground:

1. The present condition of this house is such as to make a remodeling absolutely necessary.

2. This project does not come under the head of *expansion* but is necessary for the proper *maintenance* of property already held and utilized. *Adopted.*

II. REHOBOTH HOSPITAL.

A. *Material*: Agenda Report No. 22, Four C 12 (p. 176). "In order to enable the hospital to serve our missionary cause with increasing efficiency, the board asks the Synod of 1951 for authority to construct a new delivery room and enlarge the nursery of the hospital at a cost of \$11,000. If this permission is granted the money can come from the special gift budget, thus there need be no increase in the quota per family."

Also Supplementary Agenda Report No. 22, VI: "The cost of a nursery and delivery room at Rehoboth hospital should be \$15,000 instead of \$11,000."

B. *Synodical decisions*: The following decisions of the Synod of 1950 have a bearing on the matter now before us:

1. "Synod instruct(s) 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" (Acts, 1950, p. 55).

2. From the Mandate given to the Study Committee on "Mission Policy": "To formulate the regulations governing the application of such principles (i.e., principles of indigenous mission work) to . . . the Church and her duties to the native population, with special reference to finances, educational institutions and medical work on the mission field . . ." (Acts, 1950, VI, 1, b, 2, p. 79).

C. *Recommendation*: In view of the decisions of the Synod of 1950 quoted above (B, 1 and 2), your advisory committee does not feel free to recommend to Synod the proposed expenditure for a new delivery room and for the enlargement of the nursery at Rehoboth hospital, even though we are sympathetically inclined towards granting this request. We feel that our hands are tied by the decisions quoted above.

However, the committee wishes Synod to be fully aware of the following facts:

1. The handling of maternity cases in the same room which is also used for surgery increases the possibility of infection for all patients; both surgical and obstetrical.

2. The Rehoboth Hospital is now operating without meeting the required State regulations. We quote the following from the *New Mexico Health Officer* of January, 1949, pp. 5 and 6:

"To be licensed as a General Hospital, an institution must provide complete medical and surgical care to the sick and injured, and maternity care, and have . . .

6. Maternity facilities, which shall include a delivery room exclusively designated and used for maternity patients. Wards or rooms for maternity patients shall be segregated from all medical services or surgical services of unclean or infectious cases . . ."

Synod should know that, in view of the ruling above quoted, which we are now violating, the possibility exists that the hospital work at Rehoboth may have to be curtailed or even terminated on short notice. As a matter of fact, even if we continue to operate the hospital under present conditions, we are doing so contrary to State regulations.

Motion to grant the request in view of the facts presented, is adopted.

III. REORGANIZATION OF FIELD AGENCIES. (See Supplement No. 22).

A. *Material*: Agenda Report No. 22, Two B- (p. 166).

Overture from the Board: "The board overtures Synod to revise Article IV of the Mission Order to read as follows: 'General and local conferences shall be constituted *uniformly, and* as soon as feasible, on all mission fields as agencies through which the board shall administer the work on these fields. The membership, organization, and activities of these conferences shall be determined by the Christian Reformed Board of Missions'."

B. *Recommendation*:

That Synod revise the Mission Order as proposed by the Board, with the exception of the words, "*uniformly, and,*". The sentence would then read: "General and local conferences shall be constituted as soon as feasible, on all mission fields," etc. *Grounds*:

1. This involves no substantial change in the present Mission Order, but brings the first paragraph of Article 4 up to date, making it applicable to all present or future fields under the jurisdiction of our Board.

2. This revision does not definitely impose a uniform pattern for the organization of field agencies on all our fields, but leaves room for possible variations.

C. *Request from the Mission Principles Study Committee*. (See Supplement No. 38).

1. *Material*: Agenda Report No. 38. The part of this report which concerns our committee is the last paragraph: "In view of our Mandate (b-2) which deals with the formulation of regulations, this Committee suggests that Synod consider the wisdom of deferring action on the Board of Missions' overture to change Article 4 of the Mission Order, and to hold in abeyance the execution of its Mission Field reorganization Plan."

2. *Recommendation:*

a. With respect to deferring action on the overture to change Article 4 of the Mission Order, your committee recommends that Synod do not accede to the request of the Mission Principles Study Committee.

Ground:

The revision proposed is not a substantial change in the Mission Order and therefore does not prejudice the work of the Mission Principles Study Committee.

b. With respect to holding in abeyance the execution of the Board's Mission Field re-organization plan, your committee recommends that Synod do not accede to this request of the Mission Principles Study Committee. *Ground:*

The mandate of the Mission Principles Study Committee deals with the application of the principles of indigenous mission work to our fields, whereas the matter of field re-organization does not directly involve the application of indigenous principles.

Synod rejected recommendation (a) and tabled (b), and decides to urge the Board to give serious reconsideration to its reorganization plan and its execution. (Report continued in Art. 131.)

ARTICLE 116

Elder T. Fikse leads in closing prayer.

FRIDAY MORNING, JUNE 22 Seventeenth Session

ARTICLE 117

Synod sings No. 452 and Rev. R. Veldman leads in prayer. Roll call reveals that Elder H. Schut and Rev. Geo. Gritter have returned.

ARTICLE 118

The Chair welcomes Dr. J. C. De Korne and expresses Synod's joy in his recovery and voices the hope that the brother may soon be able to resume his activities.

ARTICLE 119

The Advisory Committee *Church Order* (B), Rev. Wm. Vander Haak reporting, presents its report on *Worldly Amusements*. During the discussion of this matter Rev. H. J. Kuiper represents the Majority Report and Rev. J. Vanderploeg the Minority Report. Discussion of this report occupies the entire morning. (See Supplement No. 4.) (See Art. 128.)

ARTICLE 120

Elder G. Evenhouse leads in closing prayer.

FRIDAY AFTERNOON, JUNE 22
Eighteenth Session

ARTICLE 121

After the singing of No. 314:1 and 2, Psalter Hymnal, Rev. R. De Ridder offers prayer.

ARTICLE 122

The following communication is received from the Faculty of Calvin Seminary.

ESTEEMED BRETHREN:

The Calvin Seminary Faculty respectfully brings to your attention the following minute of its meeting, held June 21, 1951:

Upon the suggestion of Dr. Cornelius Van Til, the Calvin Seminary Faculty invited him to a conference which issued in very satisfactory results.

In the light of the general discussion that was held with Dr. Van Til, the Seminary Faculty now comes to Synod with two matters:

First, in view of certain commitments that Dr. Van Til has made to Westminster Seminary, the Calvin Seminary Faculty requests Synod to give Dr. Van Til time until our Synod of 1952, to give answer concerning the indefinite appointment that the Synod of 1951 has tendered him.

And secondly, in view of the fact that Dr. Van Til has a leave of absence from Westminster Seminary the second semester of next year, 1951-1952, the Calvin Seminary Faculty proposes, in consultation with Dr. Van Til, that Synod request him to teach at Calvin Seminary the second semester of next year, 1951-1952. (Cf. Arts. 86, 87, 101.)

Synod grants the request and adopts the proposal of the Faculty.

The Officers of Synod present the following resolution: "That the Board of Trustees be instructed to make such financial arrangements as Dr. Van Til's moving to and residing in Grand Rapids may require." *Synod so decides.*

ARTICLE 123

Professor Volbeda informs Synod that upon due consideration he respectfully accepts the invitation to continue his work as Professor of Practical Theology and as President of Calvin Seminary one year beyond his retirement age, i.e. 1952-1953. The Chair expresses the appreciation of Synod. (Cf. Art. 104.)

ARTICLE 124

Synod continues the discussion of the Report on *Worldly Amusements*. (See Art. 128.)

ARTICLE 125

The Advisory Committee *Home Missions*, (cf. Arts. 52, 72, 80, 89) Rev. E. Oostendorp reporting, presents the following:

I. SOUTH AMERICA AND CEYLON. (See Supplements No. 33, 33-A)

A. *Material*: Agenda Report No. 33, pp. 259-264. Supplementary Agenda Report No. 33.

B. Recommendations:

1. Synod thank the Committee and approve the work it has done.
Adopted.

2. *Appointment of a Second Minister for Ceylon.* (page 263, point III.) Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church in Ceylon, with the same stipulations as those which apply to the Rev. Schuring, except for an unspecified contribution from Ceylon.

Grounds:

a. Our own missionary, the Rev. J. O. Schuring, again urgently makes this request. In his opinion, as expressed in his report after the Synod of 1950, this matter is very important and critically necessary, to retain the gains that have been made, and to continue to strengthen the more orthodox members of the Dutch Reformed Church of Ceylon.

b. The General Consistory, by a large majority, has accepted Rev. Schuring's offer to request another minister from our Christian Reformed Church.

c. This would be in harmony with the whole purpose of undertaking the 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 theology, are likely to gain control of the General Consistory of the Dutch Reformed Church of Ceylon. *Adopted.*

3. *Support of a student from Ceylon.*

Synod authorize its Committee for South America and Ceylon to appeal to some Classis or Classes to extend financial aid to Mr. Bryan Ernst (or Mr. Ananda Perera) and if need be to supplement such aid from the Fund for South America and Ceylon.

Grounds:

a. The practice of our denomination is such that Classes support students for the ministry.

b. The young brother comes strongly recommended by the Rev. J. O. Schuring, both as a person and because of his potential future influence in promoting the Reformed faith and practice where the challenge is great.

c. The documents supporting this brother have been examined at least in part by the Rev. Dr. J. C. De Korne, who is familiar with the educational standards represented by the credits and testimonials, and he recommends that the brother spend one year in Calvin College, possibly more, and three years in Calvin Seminary. The documents are available to Synod. *Adopted.*

(Report continued in Art. 129.)

ARTICLE 126

Synod decides to meet at 7:30 and Elder R. Postma offers prayer.

FRIDAY EVENING, JUNE 22 Nineteenth Session

ARTICLE 127

Rev. M. H. Faber leads in prayer.

ARTICLE 128

After a day of detailed deliberation and spirited discussion of the report on *Worldly Amusements* Synod decides the following:

WORLDLY AMUSEMENTS (See Supplement No. 4).

A. *Material*: Agenda Report No. 4. Majority Report, page 24. Minority Report, page 55.

B. *Recommendations*:

1. That Synod thank the committee for its work.
2. That Synod declare the following to be its interpretation of the decision of Synod of 1928, re *Worldly Amusements* with a view to clarification and amplification.

a. *With a view to clarification*:

- 1) That the decisions of 1928 consist of a Synodical declaration condemning worldliness in general, more particularly worldliness in the field of amusements, and still more specifically worldliness as it manifests itself in theater-attendance, cardplaying and dancing. *Adopted.*

- 2) That the seven resolutions adopted in 1928 are, as it were, a declaration of war upon worldliness in general and more specifically worldliness in the field of amusements; that they specify guiding principles in the Christian's relation to the world and refer to various measures that must be used to combat worldliness. *Adopted.*

- 3) That although Synod did not pass judgment as to whether or not theater-attendance, card-playing and dancing are always sinful in themselves, it did urgently warn, in no uncertain terms, against theater-attendance, card-playing and dancing, and did not condone participation in them. *Adopted.*

4) That in accordance with the principles of Reformed Church polity it is left to the judgment of the Consistory to determine in each particular case just what constitutes "misdemeanor and offensive conduct" which call for admonition and eventual discipline. *Adopted.*

5) That while the decisions of 1928 clearly require that consistories must receive from those who seek to make profession of their faith satisfaction "as to their stand and conduct in the matter of worldly amusements," they do not prescribe a hard and fast rule as to how the inquiry is to be made. This is left to the discretion of each consistory. *Adopted.*

b. *With a view to amplification:*

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

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

3) Synod hereby reiterates and re-emphasizes the condemnation of worldliness in general, and in the field of amusements in particular, in view of alarming increase and the urgent call to combat it, and therefore strongly urges our leaders, our consistories, and all our people to observe, apply, and honor the foregoing declarations. *Adopted.*

Note: Grateful for the wonderful unanimity with which these decisions were reached, Synod sings the doxology.

ARTICLE 129

The Advisory Committee *Home Missions*, cf. Arts. 52, 72, 80, 89, 125, Rev. E. Oostendorp reporting, continues its report.

I. CHURCH HELP FUND COMMITTEE. (See Supplement No. 7.)

A. *Material:* Agenda Report No. 7 (pages 73-79).

B. *Recommendations:*

1. Synod thank the Church Help Fund Committee and approve the work it has done. *Adopted.*

2. *Term of Mr. Charles R. Mulder.*

The Committee requests that the term of Mr. Charles R. Mulder, Treasurer of the Committee, be extended beyond the limit established by the Synod of 1950 because it will be almost impossible to replace him under the rules governing the Committee. Synod grant this request and make an exception on the basis of the arguments given by the Committee. *Adopted.*

3. *The Request of the Church of Saginaw, Michigan*, for an additional loan.

The Church at Saginaw requests an additional loan of \$7,500 toward the building of a parsonage. Saginaw already owes \$8,900. The total debt to Church Help and other creditors would become \$24,823.20 for a church of 16 families. Saginaw cannot pay the 5% required by Synod, nor contribute anything to the present project as also required by the rules. The new loan would place the aid far above the maximum usually given in the U.S.A. namely \$10,000. Thus granting this new loan would involve making three exceptions to the established rules and practice. The request has been approved by Classis Grand Rapids East. The Committee feels the responsibility is too great for it to make the decision and places the matter into the hands of Synod.

Synod approve the granting of Saginaw's request, authorizing the Church Help Fund Committee to make a loan of \$7,500 for the building or purchase of a parsonage, allowing the three exceptions to the rules and practice of the Church Help Fund.

Ground:

The welfare of the congregation requires that they have a suitable parsonage: *Adopted.*

4. *Canadian Emergency Building Fund.*

We insert here *Overture 17 from Classis Ontario*. Classis Ontario requests Synod to take the necessary steps to provide more funds for church buildings and parsonages for the new congregations in Canada, by instituting another drive for \$150,000.

Grounds:

At present (June 1, 1951) there is a balance in the Canadian Emergency Building Fund of \$19,000. There are at present 28 churches in Classis Ontario. Of these 12 have churches and parsonages or have completed the financing of the same. If we limit ourselves to the organized churches there are still 19 churches and nine parsonages to be built. This does not consider the needs of the West. It is plain from the above figures that the Fund will soon be depleted.

Synod authorize the Church Help Fund Committee to conduct another drive for \$150,000 for the Canadian Emergency Building Fund, stipulating the same conditions as in the previous drive.

Ground:

The overture of Classis Ontario plainly states the urgent need for more money for the building of churches in Canada. *Adopted.*

II. A LETTER FROM THE IMMIGRATION COMMITTEE OF THE REFORMED CHURCHES IN THE NETHERLANDS CONCERNING THE SHORTAGE OF MINISTERS IN CANADA.

A. In a communication signed by the Secretary of the Immigration Committee, Mr. G. M. Laernoës of Utrecht, our sister Church mentions certain facts about the situation in Canada, e.g., the increase in immigration under the new regulations, the discouragingly lengthy vacancies of such congregations as Neerlandia, the coming of ministers from the "Gereformeerde Kerken onderhoudende Art. 31 D.K.O." Alarmed lest their members emigrating to Canada be neglected for lack of ministers, and be lost to the Reformed faith and our Christian Reformed Church as a result of the efforts of competing groups, especially the Article 31 group, the Churches suggest earnest consideration of the advisability and even necessity of calling ministers from the Netherlands.

B. *Recommendations:*

1. Synod gratefully acknowledge this letter and take notice of the facts it calls to the attention of our Church. *Adopted.*

2. Synod calls the attention of the Immigrating Committee to the fact that we have taken steps to meet the shortage of ministers in Canada, e.g., by authorizing the calling of more missionaries for all areas, by expanding the work of our Immigration Committee in appointing more fieldmen to release the missionaries from the burden of work, by authorizing the increase of salaries for ministers in Canada, by the adoption of the leave of absence plan. *Adopted.*

3. Synod calls attention to the rules pertaining to calling ministers from other denominations (cf. Acts 1934, Art. 145, p. 133) as well as to the decision in Art. 107 of Acts of Synod of 1951. (See Acts, 1943, Art. 159, pp. 95-96; and Acts. 1945, pp. 84-87.) *Adopted.*

4. Synod, mindful of the great need for ministers in Canada urges our ministers who can meet the requirements for work there to give serious consideration to the challenge of this field; and further asks the churches to remember this matter in prayer, that the Lord of the harvest may also send workers into this part of His field. *Adopted.*

III. ELECTION OF BOARD MEMBER.

Nomination for election of member at large, Mr. T. Hoeksema and Rev. T. Verhulst (alternate) retiring.

Names of nominees: Mr. T. Hoeksema, Mr. Raymond Dykema, Mr. Ben Wiersma, Mr. Marinus De Jong.

Synod elects Mr. T. Hoeksema, member at large, and Mr. R. Dykema as his alternate.

ARTICLE 130

The Advisory Committee *Budget Matters*, Elder R. Dykema reporting, cf. Art. 58, presents the following:

I. CHRISTIAN REFORMED BOARD OF MISSIONS (See Supplements 22, 22-A).

A. *Material*: Agenda Report 22 (Supplement 22); Financial Report and a copy of Auditors Report.

B. *Recommendations*:

1. That Synod approve a quota of \$9.00. *Adopted.*
2. That Synod approve a special gifts budget for 1952. *Adopted.*
3. That Synod grant permission to spend for special needs for 1951 from Special Gifts Funds. *Adopted.*
4. That Synod grant permission to spend for special needs for 1951 from General Operating Funds. *Adopted.*

Report continued in Art. 156.

ARTICLE 131

The Advisory Committee on *Indian and Foreign Missions*, (cf. Arts. 64, 71, 115) Rev. A. Hoekema reporting, presents the following (See Arts. 64, 71, 115):

I. PENSION PLAN. (See Supplement 22-A.)

A. *Material*: Supplementary Agenda Report No. 22, II, pp. 2ff.

B. *Summary*:

In answer to a number of repeated requests from its unordained workers, the Board has drawn up an UNORDAINED EMPLOYEES BENEFIT PLAN, and a RELIEF FUND FOR UNORDAINED EMPLOYEES OF THE CHRISTIAN REFORMED BOARD OF MISSIONS.

C. *Recommendation*:

That Synod adopt the proposed "Unordained Employees Benefit Plan" and the "Relief Fund" as outlined in the Supplementary Report. *Adopted.*

(Report continued in Art. 142.)

ARTICLE 132

Synod decides to meet Saturday morning at 8:30 o'clock. Elder R. Hommes leads in thanksgiving to God.

SATURDAY MORNING, JUNE 23

Twentieth Session

ARTICLE 133

Rev. H. Radius is in charge of devotions; after singing No. 6:1-3 Psalter Hymnal Synod unites in prayer. Roll call shows that all members are present.

ARTICLE 134

The minutes of the Friday sessions are read and approved.

ARTICLE 135

The *Obituary Committee*, cf. Art. 20, Rev. M. Bolt reporting, presents the following:

ESTEEMED BRETHREN:

Since the previous Synod God in His all-wise providence removed from this life four ministers of the gospel who faithfully ministered the Word and Sacraments within the confines of our denomination. As we recall the life and work of these departed servants of the Lord we are mindful of the manifold and varied labors that they performed in promoting the Kingdom of God among us:

Rev. John Keizer was born on June 30, 1860, and passed away on November 30, 1950. He was instrumental in founding several Christian schools and likewise was one of the founders of the Christian Psychopathic Hospital at Cutlerville. In his ripe old age he was still useful in visiting and comforting the sick.

Rev. Gerrit Lyzenga was born on October 22, 1896, and died on December 11, 1950, as a result of a tragic automobile accident. Shortly before his death he had taken up work in our promising field of Canada. He was known as a man of *keen* intellect and deep sympathy. He was a contributor of many articles which have appeared in our church weekly, *The Banner*, as well as other Christian magazines.

Rev. Watson Groen was born on September 23, 1893. Like his father he served our church in the ministry for a period of thirty-three years. He was a diligent student of the Word and was gifted with special qualities for leadership, having twice served as president of Synod. He passed away on February 12, 1951.

Rev. Ralph Bolt was born on April 9, 1873. During his ministry he served several congregations, and in each of the congregations which he served he was highly regarded and deeply loved for his pastoral labors. Even after his emeritation he served one of our churches in the capacity of assistant pastor and found delight in visiting the sick and comforting the sorrowing. He went to his eternal home on April 7, 1951.

Your committee advises Synod to pass the following resolutions:

1. We humbly bow before our Sovereign God believing that He doeth all things well while we mourn the departure of these brethren in the hope of glory;
2. With thankful hearts we praise God for His goodness in giving to His church these men who labored for many years in the churches;
3. To the sorrowing loved ones of the deceased brethren, Synod expresses its sympathy and commends them to the sustaining grace of God;
4. These resolutions are hereby printed in the Acts of Synod, and a copy of the same be forwarded to the bereaved relatives.

RICHARD VELDMAN, *President*.
MARTIN BOLT, *Secretary*.

Adopted.

ARTICLE 136

The Committee *Church Order* (B), Rev. T. C. Van Kooten reporting, cf. Art. 61, presents the following:

I. THE SCOPE OF CHURCH EXTENSION — PART I. (See Supplement No. 23.)

A. *Material*: Agenda Report No. 23, (page 185) on "The Scope of Church Extension," majority and minority reports, which concern itself with the request of the Home Mission Committee to insert in the Preamble of the Home Mission Order the following, "the promotion and establishment of new congregations in our own Church centers."

B. *Recommendations*:

1. Thank the Study Committee for their work. *Adopted*.
2. That Synod do not specify that "the promotion and establishment of new congregations among our own members and in our own Church centers" be included in "the scope of Home Missions," and that therefore this phrase, "the promotion etc.," not be incorporated into the Preamble of the Home Mission Order.

Synod adopts the following: That this phrase "the promotion etc.," be not incorporated into the preamble of the Home Mission Order.

Grounds:

a) The organizations of new congregations in church centers is presently a part of the Home Mission program and hence there is no need of incorporating this statement in the preamble.

b) The inclusion of these words "the promotion and establishment of new congregations in our church centers and among our own people" tends to give too much emphasis to "organizing new congregations among our own people" rather than to "the preaching to those who are without," which is the primary task of Home Missions.

II. PROPOSED RE-ALIGNMENT OF MISSION AND CHURCH EXTENSION WORK.

A. *Material*: *Overture No. 3* (Agenda, page 265) which proposes the consideration of a plan to provide three committees for the control of our Synodical mission and Church extension work, in place of present two Synodical Committees, and *Overture No. 23* from the Christian Reformed Church at Saginaw, Mich., endorsing *Overture No. 3*.

B. *Recommendation*:

1. That Synod appoint a Study Committee to study *Overture No. 3* and *Overture No. 23*, and serve Synod with advice whether there should be a re-division of Synodical work.

Grounds:

- a. The basic plan appears to have merit.
- b. The implications of the plan are so far-reaching that your Advisory Committee is unable to serve Synod with advice in the matter. *Adopted*.

2. That Synod refer the Matter of the "Scope of Home Missions," namely whether the promotion and establishments of new congregations among our own members and in our own church centers shall be included in the scope of Home Missions, to this same committee. (Cf. Art. 171, V, 54.) *Adopted.*

ARTICLE 137

Synod decides to recess until Monday, 10 A.M. and Elder E. Tigchehaar leads in the closing prayer.

MONDAY MORNING, JUNE 25

Twenty-first Session

ARTICLE 138

Synod sings No. 334, Psalter Hymnal. Rev. J. H. Piersma leads in prayer.

ARTICLE 139

Roll call reveals that the Elders P. Berkhout, A. Frieling, L. Vanden Berg, D. Van Dyke, G. I. Buist, H. Dirkse and G. Edeima have left. Elder B. Zoeterman takes the place of Elder John De Vries; Elder H. Van Timmeren takes the place of Elder H. Vander Ark; Elder W. Speet takes the place of Elder J. Meekhof; Elder A. Michmershuizen takes the place of Elder N. Frankena; Elder H. J. Kuiper takes the place of Elder H. Bratt.

The Elders B. Zoeterman; H. Van Timmeren; W. Speet; A. Michmershuizen express agreement with the Forms of Unity.

ARTICLE 140

The minutes of the Saturday session are read and approved.

ARTICLE 141

Dr. Wm. Spoelhof, President-elect of Calvin College, announces to Synod his acceptance of the appointment as President of Calvin College. In his acceptance address Dr. Spoelhof points to the vastness of the task and enlists the cooperation of all and solicits prayer for himself and all who must work together for the welfare of Calvin. Synod expresses its joy with applause. (Cf. Arts. 88, 97, 108.)

ARTICLE 142

The Advisory Committee *Indian and Foreign Missions*, cf. Arts. 64, 71, 115, 131, Rev. A. Hoekema reporting, presents the following:

I. ADDITIONAL SECRETARY OF MISSIONS. (See Supplement No. 22, 22-A.)

A. *Material*: Agenda Report No. 22, Two C, page 167. Supplementary Agenda Report 22-A.

The board at its annual meeting voted to recommend to Synod that an additional Secretary of Missions be appointed by Synod. The executive committee was empowered by the board to work out further details and submit a report to Synod in the name of the board.

B. Recommendations:

Synod decides to appoint an Association Secretary of Missions for two years, and this functionary shall be an ordained man. (Cf. Art. 145)

II. NURSES FOR BAISSA. (See Supplement No. 22-A.)

A. Material: Supplementary Agenda Report No. 22, V B 1, p. 18.

1. *Africa.* An estimate of nine workers are still needed to staff the area which we now have acquired. We need one industrial man, two doctors, two nurses, two teachers, and two ordained men. ONE OF THESE NURSING POSITIONS MUST STILL BE APPROVED BY SYNOD.

B. Recommendation:

That Synod adopt the recommendation of the Board for an additional nurse for Africa. *Adopted.*

III. SUDAN UNITED MISSION CONSTITUTION. (See Supplement No. 22.)

A. Material: Report No. 22, Six D (pp. 178ff.)

Your committee calls the attention of Synod to the fact that our relation to the Sudan United Mission has now been satisfactorily clarified. Note the following statement, appearing on p. 179 of the Agenda: "At the annual board meeting of 1951 a motion prevailed to approve the constitution of the Sudan United Mission with a clarifying statement of Rev. Harry R. Boer." *Received as information.*

IV. INDIA: RAMIAH FIELD. (See Supplements 22, 22-A.)

A. Material: Agenda Report No. 22, Eight B (Agenda, p. 181). Also Supplementary Agenda Report No. 22, V, B, 3 (p. 19).

B. History:

Synod of 1950 authorized the Board to take over the Bellary field as soon as Mr. Ramiah is ready to meet the stipulations of the board as outlined in Report No. 12 of the 1950 Agenda. The Board has continued correspondence with Mr. Ramiah and at its 1951 session took the position that in view of this correspondence and in view of the historical situation in Bellary, the following is a reasonable adjustment to the policy adopted by the board at its 1950 session:

1. That one of the two ordained men which BM 4629 designates for the Mysore field be transferred to the Bellary field.

2. That two of the native pastors now working in this field become assistants to Mr. Ramiah, and that the three other native pastors in this

field become assistants to the ordained men to be sent out from the United States. Salary and housing for these assistants to be paid from missions funds.

3. That the local congregations or groups of Christians which now enjoy the services of a teacher be subsidized by the Board of Missions to the extent of not more than 75% of the salary paid to these teachers (see Supplementary Report, p. 19, for change from 50% to 75%, with grounds).

4. That the Board of Missions also subsidize school children on this field to the extent of not more than 75% of their expenses while at school.

5. That the Board of Missions subsidize local congregations or Christian groups to the extent of not more than 50% of the cost of each new chapel to be erected on this field.

C. Recommendation:

That Synod approve the recommendation of the Board to take over the Bellary field at this time under the stipulations listed above, with the understanding that the Board shall move continually in the direction of a more completely indigenous plan for this field.

Grounds:

1. The extreme poverty and the famine conditions on the field have led Mr. Ramiah to set the above conditions.

2. The Ramiahs need help urgently and need it soon.

3. This particular field offers a great opportunity for our church to expand its mission enterprise.

4. If we do not take over this field soon, it may be offered to some other group (as actually happened in the case of the southwestern section of the Ramiah field. *Adopted.*

Note: In connection with this matter a letter from Prof.-elect Rev. H. Boer, stating his objections to the recommendation of the committee is read.

(Report continued in Art. 145.)

ARTICLE 143

Elder A. Vanden Berg closes this session with prayer.

MONDAY AFTERNOON, JUNE 25

Twenty-second Session

ARTICLE 144

Synod sings No. 176, Psalter Hymnal, and Rev. W. Tolsma leads in prayer.

ARTICLE 145

The Advisory Committee *Indian and Foreign Missions* continues its report. (Cf. Arts. 64, 71, 115, 131, 142.)

I. INDONESIA. (See Supplement No. 22-A.)

A. *Material*: Supplementary Agenda Report No. 22, V B 2 (p. 18).

Note particularly the following statement: "Since, however, we could not get two men to go out, we are proposing that one individual be sent on an exploratory trip to report at the next Synod concerning the feasibility of taking over a field in Indonesia."

B. *Recommendation*:

That Synod adopt this recommendation of the Board.

Grounds:

1. Conditions within the country, including such matters as personal security, are not sufficiently known to enable the Board to proceed with certainty. There have been conflicting reports on these matters.

2. Since the possibility now exists that we may have an opportunity to acquire a sizeable field in Indonesia, involving a considerable expenditure, we should send some one there to look the situation over. *Adopted*.

II. JAPAN. (See Supplement No. 22-A.)

A. *Material*: Supplementary Agenda Report No. 22, V B 4 (p. 19).

"The board feels that it should be given an open-handed policy by the Synod with permission to send out as many missionaries to Japan as the board thinks feasible and possible."

B. *Recommendation*:

That Synod permit the Board to send out as many missionaries to Japan as the Board thinks feasible and possible. *Adopted*.

The matter of training Japanese students at our School is referred to the Seminary Faculty and the Board of Trustees.

The Advisory Committee now presents the following nomination for *Associate Secretary of Missions*: Rev. W. P. Brink; Dr. P. Y. De Jong; Rev. R. De Ridder; Rev. H. Evenhouse. Synod adds the name of Rev. J. T. Holwerda.

This nomination is discussed in executive session. Rev. T. C. Van Kooten leads in prayer for God's guidance and Synod elects by ballot. On the second ballot Rev. R. De Ridder is chosen. (Cf. Arts. 71, 142.)

ARTICLE 146

The Advisory Committee *Church Order* (A), (cf. Arts. 53, 91, 107, 153) Dr. J. H. Kromminga reporting, presents the following:

I. OVERTURE No. 4 (Agenda, 1951, p. 267).

1. *Material*:

Classis Grand Rapids West petitions Synod: To clarify its decision

of Acts 1950, Art. 160, p. 97, to limit the tenure of office to six years by declaring that this pertains to all synodical offices, those nominated by Classis as well as those directly appointed by Synod, and make the term of offices for the respective offices to conform with this decision.

The Synodical decision in question reads as follows: "Art. 160. 1. 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 more directly by Synod, to a maximum of 6 years, whereupon retirement for at least one year shall be mandatory."

2. *Recommendation:*

That Synod declare the following to be the correct interpretation of Art. 160, Acts, 1950:

Synod decides to declare that the correct interpretation of Art. 160, Acts of 1950, is that it does not apply to those nominated by Classes.

Synod decides to leave it to the Boards and Committees involved to determine how this matter shall be effected.

II. SCHROTENBOER REQUEST FOR LICENSURE.

A. *Material:*

1. A letter from Mr. Paul G. Schrotenboer.
2. A letter from his home church of Overisel, Mich., recommending the extension of his licensure.

Digest:

Mr. Schrotenboer was graduated from our Seminary in February, 1947, and was then licensed to preach by our Board of Trustees. From February, 1947 to August, 1948 he worked full-time for the Godwin Gospel Chapel of our Godwin Heights Church. From September, 1948 to May, 1950 he took post-graduate study at Westminster Seminary. From May, 1950 to the present he has been engaged as Field Representative of Westminster Theological Seminary.

During all this time he has been receiving preaching licensure annually for one year at a time from our Board of Trustees. This year, 1951, however, the Board has denied him licensure. The Board so acted because he has no immediate plans either to pursue post-graduate study or to become a candidate. He feels he should have been granted licensure because:

1. He plans either to take post-graduate work or to become a candidate a year from now;
 2. the Board did grant him licensure in previous years.
- He now requests this Synod to grant him licensure on the grounds:

1. That he has completed the course of study in our Seminary and has engaged in "exhortation" acceptably for five years;
2. that by being licensed he will be able to proclaim the gospel nearly every Sunday, often in vacant churches;
3. that he cannot very well seek licensure from a classis, because his work carries him into several different classes, churches, and territories.

C. Recommendation:

Synod instruct the Executive Committee of the Board of Trustees to extend the licensure of Mr. Paul G. Schrotenboer for one year.
Adopted.

ARTICLE 147

The Advisory Committee *Varia*, Rev. E. Ubels reporting, cf. Arts. 57, 108, presents the following:

I. NATIONAL ASSOCIATION OF EVANGELICALS. (See Supplements 35, 36.)

A. Material:

1. Majority Report Special N.A.E. Committee 1949 (Acts 1949, p. 288). This report recommended that "Synod terminate our membership in the N.A.E."
2. Minority Report Special N.A.E. Committee 1949 (Acts 1949, p. 302). This report recommended that membership in N.A.E. be continued and made increasingly effective and productive.
3. Delegates' Report 1949 (Acts 1949, p. 347). This committee unanimously recommended continuation of membership in N.A.E.
4. Report of Study Committee for the Matter of Interchurch Affiliation, 1950 (Acts 1950, p. 378).
5. Report of Delegates 1950 (Acts 1950, p. 392). These delegates unhesitatingly and unanimously recommended that Synod continue membership in the N.A.E.
6. Report of Delegates 1951 (Agenda Report 35). No recommendation in re membership.
7. Report of N.A.E. Board of Administration (Agenda Report 36). (See Supplement No. 36.)
8. Reference in Acts of Ref. Ecumenical Synod 1949, p. 35, Art. 85, p. 67, ad. c.

B. History:

1. *In 1949.*
 - a. Special study committee appointed in 1948 presented majority and minority reports on affiliation with N.A.E.
 - b. Committee appointed to study basic Scriptural and Creedal deliverances.
 - c. Relation to N.A.E. remained in statu quo.

d. Action on majority and minority reports postponed until study of principles committee reports.

2. *In 1950.*

a. Study of principles committee reported.

b. Decided to abide by decision of 1949 that relation to N.A.E. remain in status quo until churches have had ample opportunity to consider the principles set forth by committee.

c. Expressed emphatic disapproval of certain N.A.E. activities and instructed Board of Administration members to report that disapproval.

C. *Recommendations:*

1. That Synod declare it is not prepared to accept the principles set forth by the committee, bearing on inter-Church affiliation, and consequently it is not prepared to make a final declaration concerning our affiliation with the N.A.E. in the light of such principles. (See A, 4, c.)

Grounds:

a. The declaration of principles bearing on the subject of inter-Church affiliation is extremely important.

b. The principles set up by the study report of 1950 have not yet received ample study.

c. This subject is being studied by the Reformed Ecumenical Synod. (See Acts of R.E.S. 1949, p. 67, ad. c., p. 35, Art. 85.) *Synod Tabled this advice.*

Now that the above advice is tabled Synod takes up the advice of the Study Committee re this matter given to the Synod of 1949. Rev. P. H. Eldersveld is given the floor to defend the report of the Majority of the Study Committee. Rev. J. Gritter represents the Minority report in this matter.

While this is being discussed time for recess arrives.

(Continued in Art. 151.)

ARTICLE 148

Elder H. J. Kuiper closes with prayer.

MONDAY EVENING, JUNE 25

Twenty-third Session

ARTICLE 149

Prayer is offered by Rev. C. Greenfield. Rev. L. Voskuil is present in the place of Rev. A. W. Hoogstrate and expresses agreement with the Forms of Unity.

ARTICLE 150

Rev. R. De Ridder thanks Synod for the honor bestowed on him; begs to be excused that he may meet with his consistory, and solicits the prayers of Synod. (Cf. Art. 142.)

ARTICLE 151

Synod continues its discussion of the matter of our connection with the N.A.E. In this connection a letter of Dr. F. C. Fowler, Executive President of the N.A.E., in which he expresses his high regard for the Chr. Ref. Church and expresses the hope that we may continue in the N.A.E., is read. *Received as information.*

The Stated Clerk presents the Report of the Committee appointed by the Reformed Ecumenical Synod to study the I.C.C. and the N.A.E. This report is received to be included in the Acts. In this connection Dr. Stonehouse addresses Synod.

After lengthy discussion Synod decides to terminate the membership of the Christian Reformed Church in the N.A.E. by majority vote.

Rev. M. Monsma and Elder R. Postma are appointed to draw up a letter informing the N.A.E. of this decision. (Cf. Art. 168.) This letter is later read and approved by Synod.

ARTICLE 152

The Advisory Committee *Varia*, (cf. Arts. 57, 108, 147), continues its report and presents the following:

CHRISTIAN LABOR ASSOCIATION, CHICAGO LOCAL No. 30.

A. *Material*: A letter from the CLA No. 30, Chicago, requesting Synod to urge its ministers to encourage Christian working men to join the Christian labor movement.

B. *Recommendation*:

That Synod accede to the request. *Adopted.*

ARTICLE 153

The Advisory Committee *Church Order* (A), Dr. J. H. Kromminga reporting, cf. Arts. 53, 91, 107, 146, presents the following:

I. DE JAGER APPEAL.

A. *Materials*: Correspondence of Mr. A. De Jager with Classis Pacific and the Home Missions Committee.

B. *Elucidation*:

Mr. A. De Jager is a communicant member of the "Gereformeerde Kerk in Nederland," who has completed his theological preparation and expects to be declared a candidate for the ministry in the Netherlands. He desires to come to Canada and serve our Church there. He requests that Synod waive its rule that those who have studied in seminaries other than our own must take the courses of the senior year at Calvin Seminary before being admitted to the Christian Reformed ministry. He further addresses to Synod this request, "To exempt me from a church-examination by the Synod of the Christian Reformed Church in Canada, after my sending proofs of having succeeded for the above mentioned examinations."

A special committee of the Committee for Home Missions has submitted the following advice to Mr. De Jager:

"a. That we deem that Mr. A. De Jager should seek entrance into Canada as a regular immigrant.

b. That he affiliate with our Church upon arrival in Canada.

c. That he seek to obtain his desire to serve our Church in Canada and become a minister in our Church in the synodically approved manner."

C. Recommendations:

1. That Synod waive the rule requiring one year study at Calvin Seminary in the case of Mr. A. De Jager.

Grounds:

a. He has studied theology for six years already.

b. He is a member of a church fully accredited.

c. Canada, where he ostensibly would serve our Church, needs his services right now. *Adopted.*

2. That Synod advise Mr. De Jager to come to Canada as a regular immigrant and serve as an exhorter for a year, at the discretion of the Home Missions Committee and with licensure by Classis Pacific or a Canadian Classis. Thereupon he may appear before the Christian Reformed Synod for candidacy.

Ground:

This is in keeping with the advice of Classis Pacific and the Home Mission Committee in this matter. *Adopted.*

II. COMMUNICATIONS.

A. Rev. J. M. Ghysels reports that he has attended the Synod of the Reformed Presbyterian Church at Beaver Falls, Pa., on June 11 and 12, as the fraternal delegate from the Christian Reformed Church. He was given a hearty welcome, and had the privilege of conveying to them our greetings and expressions of mutual interest in the Reformed faith. He expresses his conviction that the exchange of fraternal delegates is beneficial and should be continued.

Received as information.

B. Dr. J. C. De Korne reports the following:
*"To the Synod of the Christian Reformed Church,
 Grand Rapids, Michigan.*

DEAR FATHERS AND BRETHREN:

Although a weakened condition, following a serious illness, makes it impossible for me to perform my prescribed duties at Synod this year, I nevertheless wish to make a brief report of progress in planning for the first meeting of the International Reformed Missionary Council.

It has proved to be impossible to arrange a meeting for the summer of 1951. Our present target is the summer of 1952. Less than half of the churches approached have had official meetings since our Synod met in 1950.

Of the few churches from which we have received replies, most of the replies were favorable.

Faithfully yours,
(was signed) JOHN C. DE KORNE, *Secretary*.
Received as information.

C. Rev. Dr. Charles Vincze, Archdean of the Free Magyar Reformed Church in America was appointed Fraternal Delegate from his Church to our Synod. He found it impossible to be here, but sent his greetings and comments in a letter.

We request permission to read this communication from the fraternal delegate on the floor of Synod.

Received as information and the Stated Clerk is to reply.

ARTICLE 154

The Advisory Committee *Protests and Appeals*, Dr. H. Stob reporting, presents the following:

I. THE PROTEST OF MR. AND MRS. HENRY NYENBRINK AGAINST THE CONSISTORY OF BEAVERDAM, MICH., AND CLASSIS ZEELAND.

A. *Materials*:

1. Protest of Mr. and Mrs. Henry Nyenbrink against the action of the Consistory of Beaverdam, Mich., in excommunicating the protestants, and against Classis Zeeland in advising to proceed to this step of censure.

2. Reply of Classis Zeeland to the protest of Mr. and Mrs. Henry Nyenbrink, in the form of the relevant minutes of Classis Zeeland and the report of a Classial Committee appointed in the matter.

B. *History*:

1. Mr. and Mrs. H. Nyenbrink appealed to the Synod of 1947 against the application of the first step of censure by the Consistory of the Beaverdam Christian Reformed Church, in a matter involving an inheritance dispute. Classis Zeeland, though having a copy of this protest, sent it on to Synod without comment. Synod of 1947 "referred this protest back to Classis Zeeland for consideration and disposition" (cf. Acts 1947, Art. 97, V, pp. 51, 52).

2. On May 12, 1948, Classis Zeeland, after investigation and study *in loco* decided:

a. To advise Consistory "to leave censure as is for the present." (We take this to mean the first step of censure.)

b. To advise the Nyenbrinks:

- 1) "To ask the probate court to arrange for the completion of the probation of the will of Tymen Top," and "to be satisfied with the decisions to be made by the court."
- 2) "To be reconciled with those with whom they are at variance."
- 3) "To cooperate fraternally with the Consistory toward the lifting of the censure."

3. Since the Nyenbrinks did not follow the advice of Classis, the Consistory sought the permission of Classis to proceed with the second step of censure. Classis Zeeland, on May 11, 1949, advised the Consistory to proceed with the second step of censure. The vote was 18 to 10, with three members registering their negative votes.

4. On June 23, 1949, the Consistory of Beverdam (presumably after having applied the second step of censure) addressed a letter to the Nyenbrinks calling for repentance and confession of sins and for the affixing of their signatures to a six-point statement of confession formulated by the Consistory. The Consistory indicated that only by the signing of the designated statement of confession could the censure be lifted.

a. The Nyenbrinks refused to comply with this demand, and made protest to the next Classis (Fall, 1949) against its advice to apply the second step of censure.

b. Classis replied that "By advising the second step of censure, . . . Classis is not wrong in referring the case back to the Consistory since Synod advised Classis to dispose of the matter." Classis further decided "that the Consistory of Beverdam continue to labor with the Nyenbrinks in the direction of receiving a confession that will fully satisfy the Consistory, and if it is necessary to secure this end to employ the presence of a neighboring Consistory" (cf. Minutes of Classis Zeeland, Art. 11, p. 243).

c. The Nyenbrinks continued to refuse to make the required confession. Therefore, the Consistory on Dec. 11, 1949, excommunicated them.

5. At a subsequent Classis (presumably the Winter Classis, 1949-50) Classis Zeeland received a protest from the Nyenbrinks against their excommunication, and decided not to sustain this protest. The Minutes of Classis Zeeland do not record the ground(s) on which this action was taken.

6. At the Classis of May 10, 1950, "another protest of the Nyenbrinks was read." Classis decided "to appoint a Committee once more to determine the possibility of the probation of the Tymen Top will."

7. At the Classis of Sept. 13, 1950, Classis Zeeland was advised by its Committee that probation of the Tymen Top will was no longer possible, and "that there is no evidence that Carl Top has any legal or moral responsibility to Mr. and Mrs. H. Nyenbrink in the estate matters." Thereupon Classis decided to abide by their decision: not to sustain the protest of the Nyenbrinks in respect to their excommunication." (Cf. Report of the Committee of Classis Zeeland Synod 1951.)

8. Your Committee is now in possession of a protest from the Nyenbrinks to the Synod of 1951 "re action of the Consistory of the Beverdam Christian Reformed Church in excommunicating (them) . . . and of Classis Zeeland in advising to proceed to this step of censure."

C. *Observations:*

1. The Consistory of Beverdam has not supplied your Committee with a reply to the protest of the Nyenbrinks.

2. Though there is a reply from Classis Zeeland, there is no record in the Classical minutes of the grounds upon which Classis advised the Consistory to proceed to the second step of censure, and no record of the grounds upon which Classis sustained the Consistory's act of excommunication.

3. Your Committee observed that both the minutes of Classis Zeeland and the Report of the Committee of Classis to the Synod of 1951 on this matter, are lacking in clarity, order, and in the recording of essential information relevant to the case at hand. This has complicated and made exceedingly difficult the work of your Advisory Committee.

D. *Recommendation:*

That Synod appoint a committee of three from neighboring Classes to

investigate the matter *in loco* and to effect, if possible, a final settlement of the matter.

Adopted. Cf. Art. 171, V, No. 55.

II. THE PROTEST OF MR. DIRK STROOBOSCHER AGAINST THE SYNOD OF 1950.

Synod decides it cannot enter upon the case. *Adopted.*

III. THE PROTEST OF MR. PETER L. VAN DYKEN AGAINST THE DECISION OF THE SYNOD OF 1947 IN THE MATTER OF DIVORCE. (See Supplement No. 32.)

A. *Materials:*

1. The Protest of Mr. Van Dyken to the Synod of 1948 (File of Stated Clerk, cf. Agenda, 1951, pp. 252-258).

2. The decision of Synod 1948 to appoint a committee to study the protest of Mr. Van Dyken, and to furnish Synod with an answer to this protest (Acts 1948, Art. 125, p. 83).

3. The Minority Report of the Committee on the Van Dyken protest (Agenda 1951, Report #32, pp. 241-249).

4. The Majority Report of the Committee on the Van Dyken protest (Agenda 1951, Report #32, pp. 250-258).

5. The Supplementary Majority Report of the Committee on the Van Dyken protest (Report #32, Mimeographed).

B. *Observations:*

1. While the Minority recommends that this Synod modify Article 2 and rescind Article 3 of the 1947 Synodical decision on divorce, it also recommends the appointment of a committee to study the question further.

2. While the majority recommends that Synod rescind Articles 2 and 3 of the 1947 Synodical decision on divorce, it also recommends that its report be published in our church papers and discussed in our churches "so that we may by this means arrive at a *communis opinio* on this important matter."

3. The majority report of the committee was not in its completeness in the hands of the synodical delegates until Synod had convened.

C. *Recommendation:*

That Synod take no action on either the majority or the minority report, but commends them together with all relevant materials to the churches for study, and refers decision on the Van Dyken protest to the Synod of 1952.

Grounds:

1. This is consistent with the committee's desire for more study and discussion;

2. This is consistent with the synodical decision that "as much as possible the rule shall be adhered to that no proposals of importance shall be presented to Synod that have not appeared in the Agenda, so that consistories and Classes may have opportunity for previous deliberation (Acts 1904, Art. 112)."

Adopted.

IV. THE PROTEST OF MR. JACOB KADYKE AGAINST THE DECISION OF THE CONSISTORY OF THE CHRISTIAN REFORMED CHURCH OF EVERETT, WASHINGTON, TO USE THE INDIVIDUAL CUP IN THE SERVICE OF HOLY COMMUNION.

A. *Materials:*

A letter from the protestant.

B. *History:*

The protestant appealed to Classis Pacific and was referred by Classis

to the decision of the Synod of 1920 relative to this matter (Acts 1920, Art. 26, p. 21).

C. Recommendation:

Synod consider the reply of Classis Pacific an adequate answer to the appeal of the protestant.

Adopted.

V. THE PROTEST OF MR. DAVID DYKSTRA AGAINST THE DECISION OF THE SYNODS OF 1949 AND 1950 IN RE HIS CASE VERSUS A FORMER PASTOR ET AL.

A. Materials:

1. A letter from Mr. Dykstra to the Synod of 1951 (dated March 14, 1951).
2. Copy of a letter from Mr. Dykstra to Classis Grand Rapids West (dated June 9, 1951).
3. A letter of Mr. Theodore Hansma to whom it may concern (dated September, 1950).

B. Request of the Protestant:

"If Synod of 1951 lacks the time to thoroughly examine this case . . . that Synod appoint an unbiased committee to do so in the interest of truth and justice and the good reputation of our church."

C. History:

1. The Synod of 1948 declared that Classis Grand Rapids West had erred technically in the treatment of Mr. Dykstra's appeal.
2. The Synod of 1949 declared 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 consistency and classis re membership status" (Acts 1949, p. 32).
3. The Synod of 1950 decided not to sustain Mr. Dykstra's appeal from the decision of Synod 1949.

D. Recommendation:

That Synod reaffirm its stand of 1949 and 1950. *Ground:* No new material has been presented.

Adopted.

VI. APPEAL OF MR. K. W. FORTUIN FROM DECISION OF CLASSIS WISCONSIN.

A. Materials:

1. A letter from Mr. K. W. Fortuin, dated April 16, 1951.
2. A communication from Classis Wisconsin in reply to the Synodical decision of 1950, Art. 142.
3. Extract of Minutes of Classis Wisconsin from 1938 to 1950, bearing on the Fortuin case.

B. History:

1. In October, 1949, Mr. Fortuin made the latest of several appeals to Classis Wisconsin, requesting reinstatement into the office of the ministry. Being refused, on grounds already adduced in October, 1945, Mr. Fortuin, in 1950, made appeal to Synod.

2. Synod 1950 decided "to refer this matter back to Classis Wisconsin" (Acts 1950, Art. 142, pp. 66, 67). No grounds were given, but from the foregoing explanation, the following is quoted:

- a. "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."

- b. "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."

3. Classis Wisconsin now replies to Synod as follows:

"That Classis informs Synod that it is not in agreement with the implied charges of the Synod of 1950, that the Fortuin appeal of October, 1949, was not given an adequate answer. *Grounds:*

- a. Classis judged that the appellant had presented no new material in his latest appeal, since previous Classes and Synods had dealt with these very issues, as could be learned by consulting the Synodical Acts;
- b. Classis is not duty bound to reconsider its previous decisions regarding Fortuin's reinstatement to the ministry, when the appellant advances no definite reasons for such an action, but rather throws the burden of proof upon Classis itself."

Classis Wisconsin further cites Synodical decisions of previous years (Acts 1941, p. 70, II, 1, 2; Acts 1943; Acts 1942, p. 99, E, 2, b, c), in substantiation of "a" above, of its reply.

C. *Comments:*

1. Mr. Fortuin was given a hearing before your present advisory committee.

2. The letter of Mr. Fortuin, now in our hands, is not an appeal or protest, but simply a letter of explanation.

3. In reviewing the case, your Committee is of the opinion that the present reply of Classis Wisconsin is adequate and satisfactory. *Grounds:*

- a. There is full citation of the history of the case, and the grounds for deposition, and various refusals of appeals for reinstatement.
- b. Mr. Fortuin's appeal to a possibly parallel case cannot be considered "new material" in the case. Classis Wisconsin is right in declaring that "each case must be judged according to its own merits."
- c. There is no reason to doubt the validity of Classis Wisconsin's ground for refusing to sustain Mr. Fortuin's appeal . . . "That Classis still believes that he is not to be entrusted with a congregation" (Minutes, Classis Wisconsin, October, 1945, Art. 43).

D. *Recommendation:*

Synod expresses itself as satisfied with the reply of Classis Wisconsin, and does not sustain the appeal of Mr. Fortuin. *Grounds:*

1. Mr. Fortuin has presented no new material in his most recent appeal;
2. Since Classis Wisconsin, in view of Mr. Fortuin's record and Classis' experience with him "still believes that he is not to be entrusted with a congregation," it is incumbent upon the appellant to prove this judgment wrong. Mr. Fortuin has advanced no proof that would seem to warrant a reversal of this judgment.

Adopted.

VII. APPEAL OF MR. AND MRS. BERT H. BOS.

A. *Materials:*

1. A 7-page (single spaced) letter from Mr. and Mrs. Bert H. Bos, dated May 28, 1951, being their appeal to the Synod of 1951.

2. Oral reply of the Consistory of Grace Church, Kalamazoo, in an interview with past and present Vice-Presidents and Clerks of the Consistory.

B. History:

1. Eighteen members of the Grace Church, Kalamazoo, protested to Synod 1948 against the Grace Consistory for certain actions of the Consistory with respect to these members. In the same case the Grace Church offered reply and submitted a request to the Synod of 1948. The Synod of 1948 sustained the actions of the Grace Church, and further advised Grace Church to terminate the membership of the protestants if they should fail to meet a three-fold requirement (cf. Acts 1948, Art. 114, pp. 71-74).

2. The protestants failed to meet these requirements, and their membership was terminated. Mr. and Mrs. Bert H. Bos protested to Synod 1949 against the termination of their membership, taking exception to the advice given by the Synod of 1948. Synod decided "that Mr. and Mrs. Bert H. Bos, not having affiliated with any other church, have the right to appeal against the action by which their membership was terminated. They are advised, however, that the proper procedure requires first appeal to Consistory, then to Classis, then to Synod" (Acts 1949, Art. 120, pp. 73, 74).

3. Mr. and Mrs. Bos, having followed this procedure, now appeal against the decision of the Grace Consistory to terminate their membership.

C. Comment:

In comparing the lengthy communication of the appellants with testimony offered orally by officers of the Grace Consistory and quoted by them from the records of Grace Consistory, as well as with the judgments and decisions of the Synod of 1948, it is the strong judgment of your Committee that the appellants have not proved the Grace Consistory wrong in terminating their membership.

D. Recommendations:

Synod does not sustain the appeal of Mr. and Mrs. Bert H. Bos.
Grounds:

- a. The judgments of the Consistory concerning them, sustained by the Synod of 1948 (cf. Acts 1948, Art. 114, C, 1) have not been disproved.
- b. The appellants have not attempted to meet the requirements for "continued recognition of their membership" advised by the Synod of 1948 (*ibid*, C, 2), and set forth by the Grace Church.

(Report continued in Art. 162.)

Adopted.

ARTICLE 155

The Advisory Committee *Education Matters*, cf. Arts. 62, 78-81, 86, 87, 97, 101, 103, 104, 111, Rev. H. Radius reporting, presents the following:

I. STATUS OF OFFICE OF EDUCATIONAL SECRETARY.

A. Material: Letter of Educational Secretary addressed to Synod.

Synod decides to urge the Board of Trustees to accede to the request of Rev. Arnold Brink as much as it deems advisable.

Rev. A. Brink was given the courtesy of the floor while this matter was under discussion.

II. METHOD OF CHOOSING TEACHING PERSONNEL IN COLLEGE AND SEMINARY.

A. Material:

1. Supplementary Agenda Report No. 13, p. 5. (See Supplement 13-A.)

2. Overture No. 13, Classis Hackensack.
3. Petition of Rev. H. J. Kuiper.

B. *Our Advice:*

1. That Synod instruct the Board of Trustees to study this matter of possible improvement in the procedure of choosing teaching personnel in order to insure, as far as possible, to obtain the best qualified men. *Adopted.*

2. That Synod declare the above recommendation constitutes its answer to the Overture of Classis Hackensack No. 13 and also to the Petition of Rev. H. J. Kuiper. *Adopted.*

III. ORGANIZATIONAL AND ADMINISTRATIVE SYSTEMS AT CALVIN COLLEGE.

A. *Material:* Overture No. 27: "Classis Grand Rapids West overtures Synod to appoint a committee of seven, qualified to deal with college organization and administration, to study the present organizational and administrative systems at Calvin College, and make recommendations to Synod regarding future administrative and organizational policy. The personnel of this committee to consist of men who are not at present serving on any Calvin College or Seminary committee.

Grounds:

1. Proper organization and administration are vital to the success of every institution.

2. The increased enrollment during the past few years (500 to 1,400 increase in enrollment) and the subsequent enlarged faculty, plus the development of Calvin's physical properties, would indicate that a reviewing of the present organizational and administrative systems is imperative.

B. *Recommendation:*

That Synod do not accede to the request of Classis Grand Rapids West.

Grounds:

1. The need of a reviewing of the present organizational and administrative systems has not been established.

2. A new organizational plan has been put into operation within the last two years. *Adopted.*

(Report continued in Art. 163.)

ARTICLE 156

The Advisory Committee *Budget Matters*, Elder R. Dykema reporting, cf. Arts. 58, 130, presents the following:

- I. CANADIAN EMERGENCY FUND. (See Supplement No. 10.)
 A. *Material*: Agenda Report No. 10.
 B. *Recommendation*:
 That Synod approve a quota of \$4.50. *Approved*.
- II. MINISTERS' PENSION AND RELIEF FUND. (See Supplement No. 9.)
 A. *Material*: Agenda Report No. 9.
 B. *Recommendations*:
 That Synod approve a quota of \$3.50. *Approved*.
- III. SOUTH AMERICA AND CEYLON.
 A. *Material*: Report No. 33 (Supplement No. 33).
 B. *Recommendation*:
 That Synod approve a quota of \$1.25. *Adopted*.
 (Report continued in Art. 166.)

ARTICLE 157

The First clerk reads a communication from Prof. H. Schultze in which he informs Synod of the acceptance of his appointment as Professor Extraordinary in the Seminary, and also a letter from Rev. A. Brink in which he accepts his reappointment as Educational Secretary. Both communications are received as information. (Cf. Arts. 79, 81, 104, 155.)

ARTICLE 158

Synod adjourns and Elder S. Cannegieter offers the closing prayer.

TUESDAY MORNING, JUNE 26**Twenty-fourth Session**

ARTICLE 159

Synod praises God in singing No. 279, Psalter Hymnal, and the Rev. J. Griffioen leads in prayer.

ARTICLE 160

Roll call reveals that, in addition to the Elders who were reported Monday as having left, a few more Elders have gone home. Also Rev. O. De Groot has left. Rev. A. W. Hoogstrate has returned.

ARTICLE 161

Minutes of the Monday sessions are read and approved.

ARTICLE 162

The Advisory Committee *Protests and Appeals*, cf. Art. 154, Dr. H. Stob reporting, presents the following:

JUNIOR COLLEGES. (See Supplement No. 3.)

A. *Materials*:

1. Report of the Synodical Committee on Junior Colleges. (Acts 1950, pp. 301-315, Cf. Agenda, 1951, pp. 13), also "A Digest of the

Report to the 1950 Synod" prepared and distributed by the same Committee.

2. Relevant decisions on Junior Colleges in Acts of Synod, 1947, 1948, 1950.

B. Observation:

It is the judgment of your Committee that Synod of 1947 over-extended itself when, in answer to a specific request that "Synod establish a Junior College on the West Coast as soon as practicable," Synod 1947 decided to "appoint a study committee to consider the whole question of Junior Colleges."

It is further the judgment of your Committee that Synod of 1947 should have answered the request of Classis California as might have been required, and that it should not have taken occasion from this request to enter upon a general study of the problem of Junior Colleges.

Your Committee is, for this basic reason, and as well for other reasons, opposed to the adoption of the recommendations offered by the Study Committee on Junior Colleges; and now submits its own recommendations for Synod's consideration and decision.

C. Recommendation:

Synod 1951 declares, in answer to the overture of Classis California to the Synod of 1947 that "Synod establish a Junior College on the West Coast as soon as practicable," that Synod does not regard it advisable to enter upon this request.

Grounds:

a. It does not appear, in consideration of teacher, equipment, and other needs, that this will be practicable in the foreseeable future.

b. It is doubtful that Synod should commit itself to the possible establishment of Junior Colleges in various parts of our land. *Synod Tabled.*

Synod now takes up the recommendation of the Study Committee on Junior Colleges. (Report No. 3 Agenda 1951) page 23, recommendation 3.

3. That a representative, centrally located, permanent synodical standing committee on educational affairs be appointed immediately; that this standing committee function as a screening committee (screening demands for establishing regional junior colleges); as a co-ordinating committee with all agencies and other committees involved as liaison committee with the administration of Calvin College and Seminary, as an advisory committee to Synod recommending the feasibility, time, cost, and financial terms involved in establishing a junior college in any area, and as the effecting committee should Synod decide to act.

Dr. Wm. Spoelhof elucidates the report of the Study Committee, and finally Synod decides to table also the above recommendation of the Study Committee.

Synod adopts the following motion: "Without committing itself on the question whether Junior Colleges are advisable Synod appoints a Committee centrally located that shall serve to keep Synod informed with respect to the feasibility and need of Junior Colleges among our people. (Cf. Art. 171, V, 59.)

Synod decides to hold all the other recommendations of the Study Committee in abeyance.

ARTICLE 163

The Advisory Committee, *Educational Matters*, cf. Arts. 78, 79, 81, 86, 87, 97, 101, 103, 104, 111, 155, Rev. H. Radius reporting, presents the following:

CALVIN CHURCH PROPERTY EXCHANGE PROPOSAL.

A. *Material:*

1. Agenda Report No. 13, page 119. (See Supplement No. 13.)
2. Supplementary Agenda Report No. 13, page 5. (See Supplement No. 13-A.)
3. Overtures:
 - No. 21 Classis Sioux Center.
 - No. 22 Classis Grand Rapids East.
 - No. 24 Consistory of Worthington Chr. Ref. Church.

The Board of Trustees' recommendation in re this question reads as follows: "The Board decided to recommend to Synod that the Board of Trustees, or its appropriate committee, be authorized to negotiate with the Calvin Church an exchange of property on the east side of the Calvin (former Clark) property on Franklin Street."

B. *Recommendations:*

1. Your committee recommends that Synod do not approve the recommendation of the Board of Trustees for the following reasons:

Grounds:

- a. The recommendation of the Board is in conflict with the decision of the Synod of 1950 — see Acts of Synod, Art. 112, page 43.
- b. No reason has been adduced to change the decision of the Synod of 1950. *Adopted by ballot.*
2. The above recommendation of the Committee Synod declare to be its answer to the above Overtures. *Adopted.*

ARTICLE 164

Elder E. C. Plett closes this session with prayer.

TUESDAY AFTERNOON, JUNE 26
Twenty-fifth Session

ARTICLE 165

Synod sings No. 78:1, 2, Psalter Hymnal, and Rev. A. E. Rozendaal leads in prayer.

ARTICLE 166

The Advisory Committee *Budget Matters*, Elder R. Dykema reporting, cf. Arts. 58, 130, 156, presents the following:

Quotas

Church Help Fund.....	\$3.00
Church Extension Fund.....	\$5.00
Paterson Hebrew Mission.....	\$0.35
Chicago Jewish Mission.....	\$0.65
Chr. Ref. Board of Missions.....	\$9.00
Calvin College and Seminary.....	\$8.00
Back to God Hour.....	\$6.35
Fund for Needy Churches.....	\$1.80
Canadian Emergency Fund.....	\$4.50
Ministers' Pension and Relief Fund.....	\$3.50
South America and Ceylon.....	\$1.25
Canadian Immigration Fund.....	\$1.50
Denominational Building	\$1.00

Adopted.

(Report continued in Art. 167.)

ARTICLE 167

The Advisory Committee *Budget Matters*, cf. Arts. 58, 130, 166, presents the following:

I. REQUEST FROM CHURCH AT WORMER, NETHERLANDS.

A. *Material*: Communications. The Gereformeerde Kerk at Wormer is soliciting financial help of approximately \$20,000 to assist in constructing a new church.

B. *Recommendation*:

That Synod do not give financial aid in this case.

Ground:

Our own financial burden is too great for us to assist in this matter.
Adopted.

II. SUPPLEMENTARY FUND FOR HOME EVANGELIZATION.

A. *Material*: Report No. 10, Part VI, page 97. Report IIIB, Home Missions No. 6.

B. *Recommendation*:

That Synod order the remaining funds transferred to the Church Extension Fund since the Supplementary Fund will be discontinued after December, 1951. *Adopted.*

III. DENOMINATIONAL BUILDING FINANCING.

A. *Material*: The Budget Committee has been asked to present to Synod suggestions for financing this construction which is to approximate a cost of \$130,000.00.

B. *Recommendations*:

1. That we extend the Denominational Building Fund Quota for one additional year. *Adopted*.

2. That a \$60,000.00 loan be arranged if possible with the various boards who will have space in the new building (who now have some extra funds available because of international conditions) to be repaid in four years. *Adopted*.

3. That the Quota Receipts for 1951 (approximately \$35,000.00) and 1952 (approximately \$35,000.00) be incorporated with the \$60,000 which provides the total amount necessary to finance this project.

4. That Synod instruct the Denominational Building Committee to appoint two of its members and the treasurers of the various boards occupying space in the building, to form a committee and work out this financing plan. (Cf. Art. 171, V, 26.) *Adopted*.

IV. PAYMENT OF SUBSIDY TO CANADIAN CHURCHES.

A. *Material*: Overtures 9 and 15. Supplementary Agenda Report No. 10-B. (See Supplement 10-A.)

B. *Recommendation*:

That Synod approve to pay the Subsidy Payments in United States Currency to the Canadian Churches (to the Pastors desiring this method) to avoid loss because of differential in currency exchange values. *Adopted*.

V. CHAPLAIN FUND. (See Supplement No. 29.)

A. *Material*: Agenda 1951, page 233. The Chaplain Committee requests re-activation of the Chaplain Fund.

B. *Recommendation*:

That Synod approve and place on the list for one or more offerings. *Adopted*.

VI. PAYMENT OF QUOTAS FOR CALVIN COLLEGE AND SEMINARY.

A. *Reported by Classical Treasurers*:

<i>Classis</i>	<i>Churches</i>	<i>Paid in full</i>	<i>In arrears</i>
California	21	18	3
Grand Rapids East	20	20	0
Grand Rapids South	18	17	1
Grand Rapids West	14	13	1
Hackensack	11	11	0
Holland	16	16	0
Hudson	15	14	0

<i>Classis</i>	<i>Churches</i>	<i>Paid in full</i>	<i>In arrears</i>
Kalamazoo	14	14	0
Minnesota	27	22	5
Muskegon	27	27	0
Orange City	13	13	0
Pacific	34	17	U.S.A. 4
			Canada 13
Sioux Center	18	18	0
Wisconsin	13	13	0
Zeeland	16	16	0

B. Reported by Delegates:

Chicago North	16	16	0
Chicago South	15	15	0
Ontario	28	0	28
Ostfriesland	13	13	0
Pella	18	18	0

The Canadian churches made contributions; a few did very well, others not very much. The Budget Committee feels the Canadian churches are doing good considering their circumstances.

VII. 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 per-year
Second Clerk of Synod	25.00 per year
E. Y. Monsma for services during session of Synod	100.00 per year
United States Canadian-Treasurer	200.00 per year
Transportation Secretary	25.00 per year

Adopted.

VIII. 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 1950. (Cf. Acts 1950, Art. 34, page 92.)
Adopted.

IX. SYNODICAL TREASURER'S REPORT. (See Supplement No. 41.)

A. Material:

The Financial report has been examined. The following funds are reported: N.A.E., The Ecumenical Synod, the Synodical Expense Accounts, and Denominational Building Fund. The committee has examined the report and finds same in proper form.

B. Recommendations:

1. *Ecumenical Synod:* In view of the large balance of \$13,262.00, and that the next meeting will not be held until 1953, it is recommended that no quota be established for 1952. *Adopted.*

2. *The Synodical Expense Account:* This account shows a substantial balance of \$27,595.00. In view of the large balance, it is recommended that no quota be established for the year 1952. *Adopted.*

X. SPECIAL ADVISORY BUDGET COMMITTEE APPOINTED BY SYNOD OF 1949.

A. We call attention of Synod to the special services rendered 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.

B. *Recommendations:*

1. That Synod express appreciation for this work.
2. That Synod appoint such a committee for 1952. *Adopted.*

XI. BONDS OF DENOMINATIONAL TREASURERS.

Your committee finds these bonds all with acceptable surety companies and in proper amounts.

1. *Recommendation:*

Receive as information. *Adopted.*

XII. THE YOUNG CALVINIST FEDERATION.

A. *Materials:*

1. Financial Statements of the Federation.
2. A petition of John S. Dykstra.
3. A letter from the Vice-president of the Federation.

B. *Elucidation:*

Synod of 1949 stated in regard to the Federation: "This organization . . . is commended for its management." (Acts, 1949, page 78.) Mr. J. S. Dykstra petitions Synod to withdraw this commendation for the following reasons:

1. This commendation was based on only a cursory examination of the Federation's Financial reports by Synod's Budget Committee.
2. The Federation has abused the sympathy and confidence of our people by continuing to solicit contributions during the war years while a large reserve was on hand and was being built up.
3. In 1948 and 1950 loans of \$10,000 and \$7,500 were made to officers of the Federation, from Federation Funds, at 2% interest, for the erection of homes, which action Mr. Dykstra considers reprehensible.
4. This commendation has been used by Federation officials to justify their financing. (See Banner, Feb. 2, 1951, page 157.)

C. *Recommendations:*

1. That Synod do not accede to Mr. Dykstra's request to withdraw the commendation for the following reasons, which shall be considered an answer to his petition:

a. That the Federation's Financial Statements were only cursorily examined by the budget committee of the Synod of 1949 is an unproven assumption.

b. The Federation's *aim* has not been to build up a large reserve. The reserve has grown largely as a result of the enthusiastic efforts of our young people in Young Calvinist campaigns, and because the Federation has the love of our people. Furthermore, the size of the proposed budget (\$47,000 for this year), and the anticipated needs of service men's work for the future, would make a sizeable reserve seem to be desirable. On June 30, 1950, the cash reserve was \$120,611.89.

c. Some organizations have provided homes for their employees. If the Board of the Federation has rather chosen to grant a well secured loan at a low interest rate, that is not reprehensible. *Adopted.*

2. That Synod recommend the Young Calvinist Federation for moral support only, as heretofore. *Adopted.*

XIII. PENSION FUND FOR UNORDAINED MISSION WORKERS. (See Supplement No. 39.)

A. *Material:* Article 37, page 92 (Agenda Report No. 39) Acts of 1950.

The committee re: "Pension Fund for Unordained Mission Workers (Workers engaged by various congregations, classes, etc., in distinction from The Christian Reformed Board of Mission Workers who are already covered by their own Fund) is requesting Synod to express itself definitely whether or not it is willing to establish a quota for maintaining the above Fund and also provide a sufficient sum of money as a Past Service Fund to establish the Pension Fund."

B. *Recommendation:*

That Synod do not express itself at this time regarding this Plan.

Reasons:

From information available the scope and extent of the Plan cannot be determined nor the finances involved. *Adopted.*

C. *Advice:*

That Synod request committee to continue and report in 1952. *Adopted.*

ARTICLE 168

The Chairman of "Mission Principles Study Committee," Rev. J. Gritter, presents the following:

A. *Material:* Agenda Report No. 38. (See Supplement 38.)

B. *Recommendation:*

That Synod receive this report as information. *Adopted.*

ARTICLE 169

The *Committee on Appointments*, Rev. E. Haan reporting, presents the following:

A. ECUMENICAL SYNOD TO BE HELD IN EDINBURGH IN 1953.

1. Your committee presents the following three names of Prof. H. Boer, Prof. G. Stob, and Dr. S. Volbeda, professors of our Seminary, with the recommendation that from these three names Synod vote a primus delegate, a first alternate, and a second alternate delegate.

2. Your committee presents the following three names of Rev. J. Gritter, Rev. M. Monsma, and Rev. E. Van Halsema, ministers of our denomination, with the recommendation that from these three names Synod vote a primus delegate, a first alternate and a second alternate delegate. Synod adds the name of Rev. J. F. Schuurman to the nomination.

3. Your committee presents the following three names of Mr. J. De Jager, Mr. R. Postma, Dr. H. Stob, elders of our denomination, with the recommendation that from these three names Synod vote a primus delegate, a first and second alternate delegate.

Synod elects:

<i>Primus</i>	<i>First Alternate</i>	<i>Second Alternate</i>
Dr. S. Volbeda	Prof. G. Stob.....	Rev. H. R. Boer
Rev. M. Monsma	Rev. J. Gritter.....	Rev. E. Van Halsema
Dr. H. Stob	Mr. R. Postma.....	Mr. J. De Jager

B. NOMINATIONS FOR DELEGATE TO SYNOD OF THE GEREFORMEERDE KERKEN, THE NETHERLANDS, 1952:

Rev. H. Baker, Rev. Wm. Haverkamp, Rev. J. Weidenaar.

Synod elects Rev. H. Baker primus, and Rev. J. Weidenaar secundus.

ARTICLE 170

In re Examination of Candidates next year, the Officers of Synod suggest:

That the Executive Committee of the Board of Trustees arrange the schedule according to the following plan:

1. The sermons to be sent three weeks in advance to a committee to be designated from among the prospective delegates to Synod, that there may be sufficient time to examine them.

2. For the examination in Dogmatics and Introduction, Synod and the candidates shall be divided into four groups and four examiners shall be appointed who shall rotate from group to group.

3. The examination in Practica shall be conducted in seven groups of twelve delegates each. *Adopted.*

ARTICLE 171

The *Committee on Appointments*, Rev. E. Haan reporting, makes the following recommendations:

I. Synod approve the election of the following members of the *Board of Trustees of Calvin College and Seminary*:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
California	Rev. P. A. Hoekstra.....	
Chicago North	Rev. J. Putt.....	
Chicago South	Rev. G. Hoeksema.....	Rev. D. Hoitenga
Grand Rapids East.....	Rev. R. J. Frens.....	Rev. C. Huissen
Grand Rapids South.....	Rev. M. Monsma.....	Rev. John Mulder
Grand Rapids West.....	Rev. J. T. Holwerda.....	Rev. E. J. Masselink
Hackensack	Rev. H. Bouma.....	Rev. A. Hoekema
Holland	Rev. J. T. Hoogstra.....	Rev. O. Breen
Hudson	Rev. N. J. Monsma.....	Rev. N. Veltman
Kalamazoo	Rev. E. B. Pekelder.....	Rev. J. Meeter
Minnesota	Rev. W. Vander Hoven.....	Rev. J. Rubingh
Muskegon	Rev. M. Goote.....	Rev. E. J. Tanis
Ontario	Rev. R. J. Bos.....	Rev. G. Andre
Orange City	Rev. R. Bronkema.....	Rev. J. Griffioen
Ostfriesland	Rev. H. Zwaanstra.....	Rev. H. Petersen
Pacific	Rev. J. Schuurman.....	Rev. C. M. Schoolland
Pella	Rev. J. Geels.....	Rev. M. Ouwinga
Sioux Center	Rev. J. Vande Lune.....	Rev. B. J. Haan
Wisconsin	Rev. G. J. Rozenboom.....	Rev. B. T. Haan
Zeeland	Rev. J. Bruinooge.....	Rev. H. Verduin

Lay Members:

Eastern district — J. Hamersma.

Central district — J. DeNooyer, J. Hekman, H. Holtvluwer, B. Staal.

Dr. J. Van Bruggen, T. Ribbens.

Western district — J. Vander Ark.

Far-West district — H. Elenbaas.

Adopted.

II. Synod approve the election of the following members of the *Christian Reformed Board of Missions*:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
California	Rev. G. B. Boerefyn.....	Rev. M. VanderZwaag
Chicago North	Rev. R. O. De Groot.....	Rev. J. L. Schaver
Chicago South	Rev. A. Jabaay.....	Rev. H. Bajema
Grand Rapids East.....	Rev. L. Oostendorp.....	Rev. F. Handlogten
Grand Rapids South.....	Rev. B. Essenburg.....	
Grand Rapids West.....	Rev. W. P. Brink.....	Rev. C. VandenHeuvel
Hackensack	Rev. C. Van Ens.....	Rev. J. J. Holwerda
Holland	Rev. J. Beebe.....	Rev. P. De Jong
Hudson	Rev. J. P. Smith.....	Rev. A. Rozendale
Kalamazoo	Rev. S. A. Dykstra.....	Rev. O. De Groot
Minnesota	Rev. J. Roorda.....	Rev. S. Viss
Muskegon	Rev. G. Vander Kooi.....	Rev. J. C. Scholten
Ontario	Rev. A. H. Smit.....	Rev. A. Persenaire
Ostfriesland	Rev. J. VandeKieft.....	Rev. S. Miersma
Orange City	Rev. J. Cupido.....	Rev. J. Masselink
Pacific	Rev. J. C. Verbrugge.....	Rev. J. K. Van Baalen
Pella	Rev. D. Grasman.....	
Sioux Center	Rev. J. Zwaanstra.....	Rev. T. C. VanKooten

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Wisconsin	Rev. W. Alkema.....	
Zeeland	Rev. D. Drost.....	Rev. H. Erffmeyer

Members at Large:

Dr. R. S. Wierenga, Dr. E. Y. Monsma, Mr. J. T. Daverman,
Dr. R. De Mol.

Adopted.

III. Synod approve the election of the following members of the
General Committee for Home Missions:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
California	Rev. L. Bouma.....	Rev. H. De Mots
Chicago North	Rev. H. Baker.....	Rev. W. Kok
Chicago South	Rev. B. Van Someren.....	Rev. C. Greenfield
Grand Rapids East	Rev. P. Y. De Jong.....	Rev. F. Van Houten
Grand Rapids South.....	Rev. R. Veenstra.....	Rev. C. Holtrop
Grand Rapids West.....	Rev. T. Van Eerden.....	Rev. F. L. Netz
Hackensack	Rev. W. Heynen.....	Rev. C. Van Ens
Holland	Rev. L. Voskuil.....	Rev. G. S. Kok
Hudson	Rev. O. Holtrop.....	Rev. H. Sonnema
Kalamazoo	Rev. L. Van Laar.....	Rev. O. De Groot
Minnesota	Rev. J. Vanden Hoek.....	Rev. H. Vander Aa
Muskegon	Rev. J. Kenbeek.....	Rev. R. Wildschut
Ontario	Rev. A. Persenaire.....	Rev. C. Spoelhof
Orange City	Rev. G. Postma.....	
Ostfriesland	Rev. H. Petersen.....	Rev. E. Bossenbroek
Pacific	Rev. J. R. Van Dyke.....	Rev. W. Verwolf
Pella	Rev. H. Vander Kam.....	
Sioux Center	Rev. J. Van Beek	Rev. J. Breuker
Wisconsin	Rev. W. Meyer.....	Rev. E. Ubels
Zeeland	Rev. M. Bolt.....	Rev. J. Guichelaar

Members at Large:

Mr. B. H. Brouwer, Mr. F. Oldemulder (Term 1949-1952), Mr. W.
Hofstra, Mr. B. Smith (Term 1947-1950), Mr. T. Hoeksema. Mr.
R. Dykema (Term 1951-1954).

Adopted.

IV. Synod approve the election of the following *Synodical Delegates for Examination:*

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
California	Rev. E. Tanis.....	Rev. P. A. Hoekstra
Chicago North	Rev. P. Honderd.....	Rev. W. Kok
Chicago South	Rev. W. Van Rees	Rev. P. G. Holwerda
Grand Rapids East.....	Rev. C. Boomsma.....	Rev. C. Huissen
Grand Rapids South.....	Rev. A. J. Rus.....	Rev. C. Holtrop
Grand Rapids West.....	Rev. P. Jonker.....	Rev. T. Van Eerden
Hackensack	Rev. H. Bouma.....	Rev. B. H. Spalink
Holland	Rev. T. Yff.....	
Hudson	Rev. O. Holtrop.....	Rev. N. L. Veltman
Kalamazoo	Rev. L. Van Laar.....	Rev. O. De Groot
Minnesota	Rev. J. Vanden Hoek.....	Rev. R. Veldman
Muskegon	Rev. J. Kromminga.....	Rev. L. Veltkamp
Ontario	Rev. J. Gritter.....	Rev. H. Moes
Orange City	Rev. J. Cupido.....	Rev. J. Masselink

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Ostfriesland	Rev. A. A. Koning.....	Rev. S. P. Miersma
Pacific	Rev. R. H. Haan.....	Rev. J. C. Verbrugge
Pella	Rev. J. Geels.....	Rev. M. Ouwinga
Sioux Center	Dr. H. Kuiper.....	Rev. T. C. Van Kooten
Wisconsin	Rev. N. Jansen.....	Rev. J. H. De Haan
Zeeland	Rev. J. H. Bruinooge.....	Rev. E. Van Halsema

Adopted.

V. Synod approve the following appointments:

- Synodical Committee:* Dr. Y. P. De Jong; Rev. N. J. Monsma; Rev. E. Van Halsema; Stated Clerk (ex officio) Alternate, Dr. H. Kuiper (Term expires 1952).
- Stated Clerk:* Dr. R. J. Danhof (Term expires 1954); Alternate, Rev. Wm. Brink.
- Synodical Treasurer:* Mr. Tony Noordewier; Alternate, Mr. L. Ippel. (Term expires 1952.)
- U. S. Treasurer for Canada:* Mr. George T. Wieland (Term expires 1953); Alternate, Mr. L. Kloet.
- Treasurer of Canadian Churches:* Mr. J. Vander Vliet.
- Publication Committee:* J. Feenstra; Dr. H. H. Meeter; G. J. Rooks; G. Buist; Rev. Wm. Reinsma; Rev. C. Boomsma; Prof. L. Berkhof; Fred Van Kleef; A. Vanden Bout.
- Committee for South America and Ceylon:* Prof. M. J. Wyngaarden; Rev. P. Jonker; Rev. C. Vanden Heuvel; Dr. E. Strikwerda; Rev. T. Yff; Mr. J. De Haan.
- Committee for Church Help:* Rev. J. Breuker; Rev. J. Cupido; Mr. C. R. Mulder; Mr. S. Elgersma; Rev. N. Beute; Alternate, Rev. P. Ouwinga.
- Representative American Bible Society:* Rev. H. Bouma; Alternate, Rev. J. P. Smith.
- Representative British and Foreign Bible Society:* Rev. J. Vander Meer; Alternate, Rev. C. Witt.
- Representative General Commission of Army and Navy Chaplains:* Rev. J. M. VandeKieft; Alternate, Rev. H. Dekker.
- Chaplain Committee:* Rev. J. M. VandeKieft; Rev. E. Boeve; Rev. H. Dekker; Rev. M. Goote; Rev. H. Van Til.
- Committee on Ecumenicity and Correspondence with other churches:* Prof. W. Rutgers; Rev. J. T. Hoogstra; Rev. M. Monsma, and the Stated Clerk, (ex officio).
- Historical Committee:* Prof. S. Volbeda; Prof. H. J. Van Andel; Dr. J. Kromminga; Prof. G. Stob.
- Committee Mission Sunday School Lesson Planning:* Rev. H. Verduin; Rev. L. Van Laar; Rev. R. Veenstra; Mr. A. VanderVeer; Miss Katie Gunnink.
- Committee Sunday School Lesson Planning:* Rev. D. H. Walters; Rev. J. H. Bratt; Dr. John Van Bruggen; Miss Dena Korfker; Mr. C. Faber; Mr. A. J. Hoogewind.
- Transportation Secretary:* Mr. A. H. Andriese.
- Committee for Mimeographing Reports and for Making Arrangements for the next Synod:* Dr. E. Y. Monsma; Mr. L. Ippel (Alternate).
- Committee for Ministers' Pension and Relief Administration:* Mr. F. L. Winter; Rev. J. O. Bouwsma; Mr. N. Hendricks; Mr. Wm. Boer; Rev. B. VanSomerén; 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; Mr. L. Beré; Mr. C. J. Den Dulk; Rev. G. Postma; Dr. R. O. DeGroot; Mr. H. Hoving (The last four men appointed for 1951-1954).
23. *Calling Church for Next Synod*: Broadway Ave. Christian Reformed Church, Grand Rapids, Mich.
24. *Committee for the Publication of Reformed Tracts*: Rev. D. H. Walters; Mr. P. B. Peterson; Rev. J. Vander Ploeg; 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 for Denominational Building*: Mr. J. Hekman; Mr. P. D. Bouma; Mr. Herman Baker; Mr. James Ryskamp; Mr. Geo. F. Wieland.
27. *Committee on Education (Educational Committee)*: Rev. N. J. Monsma; Rev. H. Dekker; Rev. A. A. Hoekema; Mr. Sidney VanTil; Dr. W. Rooks; Rev. N. H. Beversluis; Mr. S. Bangma; (committee empowered to appoint another member).
28. *Canadian Immigration Committee*: Rev. P. J. Hoekstra; Mr. J. VanderVliet; Rev. A. Disselkoen; Mr. L. VandeVelde; Rev. J. M. Vande Kieft.
29. *Committee for Korean Reformed Spiritual Relief*: Dr. J. T. Hoogstra; Rev. T. Verhulst; Dr. J. Kromminga; Mr. A. Naber; Mr. E. Vermaat.
30. *Committee for Huguenot Relief*: Holland-Zeeland Deacons Conference.
31. *Pension Plan for all Unordained Denominational and Classical Mission Workers*: Mr. T. Noordewier; Mr. F. L. Winter; Mr. N. Van Valkenberg.
32. *Contact Committee*: Rev. E. Van Halsema and Stated Clerk.
33. *Fraternal Delegate to Assembly of Orthodox Presbyterian Church at Denver, Colo.*: Rev. M. Ouwinga; Alternate, Rev. H. Evenhouse.
34. *Fraternal Delegate to Assembly of Reformed Presbyterian Church, N.A.*: (Synodical Committee pending selection of place.)
35. *Special Advisory and Assisting Budget Committee for Synod of 1952*: Mr. G. Wieland; Mr. H. Hoekstra; Mr. M. DeYoung; Mr. H. Holtvluwer; Mr. F. L. Winter.
36. *Committee to Prepare the Form of 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. De Korne; Alternate, Prof. H. Boer; Second Alternate, Rev. R. De Ridder.
38. *Pension Board of Calvin College and Seminary*: Rev. J. Putt and Mr. T. Noordewier.
39. *Synodical Representative on Bible Tract League (Former Faith, Prayer and Tract League)*: Mr. J. Keuning.
40. *Calvinist Resettlement Service Committee*: Dr. P. Y. De Jong; Rev. J. M. VandeKieft; One elder from Neland Ave; one elder from Dennis Ave; one deacon from Alpine Ave.; and one deacon from Grandville Ave.

41. *Mission Principles Study Committee*: Rev. J. Gritter; Rev. H. Pet-roelje; Rev. J. Van Bruggen; Rev. H. Boer; Rev. A. H. Smit; Rev. H. Evenhouse; and elder Hero Bratt.
42. *Revising Rules of Procedure for Synod*: Rev. M. Monsma; Rev. E. Van Halsema; Rev. G. Hoeksema.
43. *Liason Man American Home Bible League*: Mr. G. Vander Werkom.
44. *Committee to Study Propriety of Annuity Bonds*: Dr. J. Daane; Rev. E. Tanis; Rev. H. De Mots; Mr. T. Workman; Mr. Ralph Dick.
45. *Committee to Publish Sermons for Reading Services*: Rev. J. Schuurman; Rev. J. C. Verbrugge; Rev. P. De Koekkoek.
46. *Committee on Particular Synods*: Rev. B. J. Haan; Rev. J. Breuker; Rev. J. Griffioen; Rev. P. Van Tuinen; Rev. S. Kramer.
47. *Committee to Investigate Possibility of Mission Work in Pakistan*: Rev. L. Oostendorp; Rev. C. Vanden Heuvel; Prof. E. Y. Monsma.
48. *Delegate to Free Magyar Reformed Church Synod*: (Appointed by Synodical Committee).
49. *Committee on the Improvement and Revision of the Psalter Hymnal; and Synodically Approved Hymn Book*: Dr. H. Bruinsma, Rev. D. Van Halsema, Mr. M. Baas, Mr. A. Hartog, Miss Johanna Oranje, Mrs. Trena Haan, Prof. H. Zylstra; Rev. D. Walters, Dr. W. Rutgers, Prof. J. De Jonge, Prof. S. Swets.
 Note: Your committee on appointments has enlarged this committee to 11 with the hope that the enlarged committee can care for both of these matters.
50. *Church Order Revision*: Rev. M. Monsma; Dr. P. Y. De Jong; Rev. I. Van Dellen; Rev. J. Schaver; Dr. J. Kromminga.
51. *Ecumenical Synod — Principles of Education Committee*: Dr. J. Van Bruggen; Rev. Otto De Groot; Mr. H. J. Kuiper.
52. *Ecumenical Synod — Declaration on Creation and Evolution Committee*: Dr. J. De Vries; Dr. P. Berkhout; Rev. J. Griffioen.
53. *Committee to investigate whether Art. 70 of the Church Order should be removed, and ecclesiastical confirmation of marriage*: Rev. B. Van Someren; Rev. J. Vander Ploeg, Rev. A. Jabaay; Mr. J. Kuiper.
54. *Committee for realignment of Missions and Church Extension*: Rev. J. M. VandeKieft; Prof. E. Strikwerda; Prof. G. Stob; Rev. J. A. Mulder; Rev. W. Brink; Dr. R. O. De Groot; Rev. R. De Ridder.
55. *Committee to investigate the Nyenbrink case*: Rev. G. S. Kok; Rev. J. T. Holwerda; Rev. H. Bel.
56. *Committee for Translation of the Formulary for Marriage into the Holland Language*: Rev. C. Witt; Rev. J. Gritter.
57. *Representative to Japan*: Rev. H. Bruinooge; Alternate, Rev. E. Van Baak.
58. *Committee to Investigate the Seminary Situation*: Rev. H. Baker; Rev. P. VanTuinen; Dr. H. Kuiper; Rev. W. VanderHaak; Rev. D. Walters; Rev. J. Vander Ploeg; Rev. G. Gritter. Prof. L. Berkhof, Adviser.
59. *Junior Colleges*: Dr. H. Kuiper; Dr. R. Bronkema; Rev. J. Breuker; Rev. J. Griffioen; Mr. John Vander Ark; Mr. Arie VanGrouw.

Adopted.

ARTICLE 172

Synod instructs the Officers of Synod to approve the minutes of the sessions of June 26.

ARTICLE 173

The two Clerks called on Dr. C. Bouma and are happy, indeed, to find him considerably improved. Dr. Bouma is very appreciative of the interest of Synod and is encouraged by the assurance that many prayers ascend to the Throne of Grace in his behalf.

ARTICLE 174

Rev. H. Baker, President of Synod, now delivers the following address:

Fellow-Delegates:

As we come to the close of our sessions, our hearts respond to God's goodness with gratitude. We have spent several delightful days in the service of our King. We have tried to do the Kingdom's business conscientiously.

It would be presumptuous to say, or even to think, that it could not have been done better by others. Human frailties and limitations forbid boasting. We trust that God will undo our mistakes and graciously use what was good to the building of Zion.

It was a pleasure to be your president. As Christian gentlemen you have given me generous support and good will.

Our congenial and esteemed vice-president, the Rev. Martin Monsma, was our wise counsellor. His knowledge of Church Order and Synodical procedure contributed greatly to the efficient performance of our common task.

The first clerk, the Rev. William Haverkamp, assisted by an able and experienced recorder, the Rev. John Gritter, has established for himself a reputation for remarkable accuracy.

Our fellowship has been stimulating. Although you were very busy, the strain of long days at Synod and in committee meetings did not occasion disturbing friction nor did it mar proper decorum in our public meetings.

The Synod of 1951 dared to break the precedent of adjourning on Friday evening of the second week. Momentous decisions were made after thoughtful and deliberate consideration. The delay in adjournment, I believe, was justifiable. May the days ahead prove its wisdom.

We thank Prof. E. Y. Monsma for the excellent arrangements for our meetings, the office force for its efficient service in publishing the reports, the reporters for performing their arduous tasks so faithfully and the Seminary faculty and the President of Calvin College for their good counsel and considerate participation in the discussion of the weighty matters that were before us.

In the Spring of this year we celebrated the Diamond Jubilee of Calvin's existence. The Lord has wrought great things through our educational institutions and our people were jubilant. Calvin, called "A Tree of Life" in the pageant presented at the public celebration, had humble beginnings. The branches of that Tree have given comfort to thousands at home and abroad. They have yielded their fruits in the lives of men and women who occupy places of responsibility in the Church, State and Society.

May the doubt with respect to doctrinal soundness and integrity of certain teachers and their loyalty to the Faith of the Fathers—which

had cast an ominous shadow on the festivities — prove to have been unwarranted.

These are days in which we must zealously guard our heritage. In our passion for the preservation of the truth we hold dear, let there always be mutual appreciation of each other and criticisms without rancor. Great is the blindness of people who in a day of apostasy and diverging trends in education do not appreciate that we must be alert to these dangers. May our teachers at Calvin love and uphold the truth as professed by the Church of which they must be loyal servants.

Synod expresses its concern over the illness of Dr. Clarence Bouma and earnestly looks to God for a restoration of health.

Synod regrets that Rev. Henry Schultze was compelled to ask for release from the office of the Presidency of Calvin College because of physical infirmities. For him and for Prof. Louis Berkhof, who has been intimately associated with our Seminary for 45 years, a testimonial dinner was arranged to acknowledge their outstanding services.

The Synod of 1951 will not soon be forgotten. I shall only briefly enumerate its accomplishments.

Seventeen graduates of our Seminary have been declared eligible for calls in our churches.

Dr. William Spoelhof was appointed President of Calvin College; Dr. Cornelius VanTil to a chair in our Seminary, the Rev. Richard De Ridder Associate Secretary of Missions.

Clarification and amplification of the decisions of the Synod of 1928 re amusements was agreed upon by unanimous vote. May they meet with universal approval in our Church. It is our conviction that the resolutions agreed upon do not constitute a retreat from the position of 1928. We are profoundly aware of the dangers that beset our people today. They are just as real now — if not more so as in 1928. Television, the liquor traffic, the mania for sports and recreation are actual dangers to the Christian standards of good morals and conduct.

The work in Canada was strengthened. The authorization of the calling of a Negro missionary was a significant event at Synod.

Synod did not fail to try meeting the needs of our Seminary and we trust that the problems and disagreements may be resolved satisfactorily in the coming year.

And now, brethren, as we part, may we carry the stimulation and information we have received back to our congregations and Classes and promote the interests of our Church with joy and enthusiasm.

May the Lord keep us safely on our way back to loved ones and our churches and bless us until He, our glorious Lord and Savior, comes again.

Rev. H. Baker

ARTICLE 175

The Vice-President, Rev. M. Monsma, responds as follows:
Mr. President:

I am sure that I am voicing the sentiments of Synod when I say that we much appreciate the splendid leadership which you have given us throughout these busy sessions of Synod. We thank you most heartily for the fairmindedness with which you conducted the responsibilities which were yours; for the friendly cheerfulness with which you served us; for the composure of spirit which characterized your presidency.

By God's grace, what promised to be a difficult Synod, was after all not overly difficult. This we attribute to the evident presence and operation of God's Spirit. But He also saw fit to use you and your leadership thus to bless us. We thank you heartily.

May God bless you for length of years.

Rev. Martin Monsma

ARTICLE 176

Motion to adjourn prevails. Synod sings "May the grace of Christ our Savior," etc. The President of Synod leads in fervent prayer of thanksgiving and supplication.

Rev. H. Baker, President

Rev. M. Monsma, Vice-President

Rev. W. Haverkamp, First Clerk

Rev. J. Gritter, Second Clerk

The Minutes of Executive Sessions are in the file of the Stated Clerk.

ATTESTED A TRUE COPY

DR. R. J. DANHOF, STATED CLERK

944 NELAND AVE., S. E.

GRAND RAPIDS 7, MICHIGAN

U. S. A.

SUPPLEMENT NO. 1

(Art. 52)

THE PATERSON HEBREW MISSION

*To the Synod of the Christian Reformed Church
convening June, 1951, 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 1950 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the aforementioned Classes.

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

The Mission workers are the same as the previous year and are as follows: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full time worker; Miss Wilhelmina Tuit, full time worker; Dr. Peter G. Berkhout and Dr. Wendell H. Rooks, Physicians.

The activities of the Mission are centered and go out from the Mission Building at 253 Hamilton Ave., Paterson, N. J.

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

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

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

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

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

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

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

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

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

We trust that this report will give you a general oversight of the work and activities of the Paterson Hebrew Mission for the year of 1950.

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

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

Respectfully submitted,

The Paterson Hebrew Mission Board,
S. E. GREYDANUS, *Secretary*

SUPERINTENDENT'S REPORT

ESTEEMED BRETHERN:

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

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

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

Our Gospel meetings on Saturday evening were attended faithfully. The average attendance was 12 Jews. A total of 399 visitors from our local churches also attended the services on Saturday and Sunday eve-

ning and our regular Monthly Special services. At these Special services one of the local churches has charge of the meeting. Their pastor gives the message and members of his church supply music. After the services an hour of fellowship is enjoyed at which our Jewish friends can meet their Christian friends. The average attendance at these services the past year was 22 Jews.

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

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

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

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

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

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

The Board of the Paterson Hebrew Mission has always been ready and willing to cooperate with the workers and we owe much to their

cooperation and assistance and encouragement in this often very difficult work.

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

The following is a record of attendance at the various meetings of the Paterson Hebrew Mission from Jan. 1, 1950, to Dec. 31, 1950.

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

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

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

FINANCIAL REPORT FOR THE YEAR 1950

Balance on hand January 1, 1950.....	\$	1,324.33
Income from General Fund.....	\$	11,400.00
Interest on Bonds and Certificates Deposit.....		337.75
Gifts.....		230.00
Offerings.....		122.00
Return of Premium.....		41.00
Return of Convention Money.....		15.00

Total Income \$ 12,145.75

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

Disbursements

Water, Light, Gas.....	\$	73.36
Salaries, Net.....	\$	7,583.49
Withholding Tax.....	330.96	7,914.45
Rent for Home.....		600.00
Bonus.....		600.00
Janitorial Work.....		337.85
Expenses for Station Wagon.....		218.58

Supplies for Mission.....	381.91
Repairs and Painting.....	242.68
Miscellaneous	217.25
Fuel	205.52
Insurance	98.31
Medical Supplies	62.35
Telephone	136.60
Office Expense	6.27

Total Disbursements \$ 11,095.13

Balance, Dec. 31, 1950..... \$ 2,374.95

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

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

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

Total Assets \$ 30,374.95

Auditor's Report

I have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from January 1, 1950, to December 31, 1950, inclusive.

(Signed (Melvin W. Monroe)

Proposed Budget for 1952

Rev. John R. Rozendal, Salary.....	\$ 3,200.00
Martha Rozendal, Salary.....	2,200.00
Wilhelmina Tuit, Salary.....	2,200.00
Dr. Peter G. Berkhout.....	540.00
Dr. Wendell H. Rooks.....	360.00
Janitor's Service.....	364.00

\$ 8,864.00

Rent, Missionary's Home..... 600.00

Auto Maintenance, including

Insurance and License..... 300.00

Fuel \$ 300.00

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 |

\$ 2,000.00

Total Budget..... \$ 11,764.00

Estimated Income

General Fund	\$ 11,114.00
Offerings	200.00
Interest on Bonds and Savings	400.00
Donations	50.00

\$ 11,764.00

The Paterson Hebrew Mission Board respectfully request a quota of 35 cents per family for the year 1952.

To the Synod of 1951.

The Christian Reformed Church in America.

ESTEEMED BRETHREN:

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

Humbly Submitted,

CARL KROMMINGA

Stated Clerk of Classis Hudson

SUPPLEMENT NO. 2

(Arts. 57, 58)

THE AMERICAN BIBLE SOCIETY

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

ESTEEMED BRETHREN:

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

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

In the United States.....	4,727,626 volumes
In Foreign Fields.....	3,733,420 volumes
Through the Emergency Fund.....	554,120 volumes

Total	9,015,174 volumes
-------------	-------------------

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

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

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

The A. B. S. is working against time to get still larger supplies into China. In 1950 we sent a hundred tons of paper to China and Scriptures were printed as fast as facilities and funds would permit. We can not send the printed Bibles, but the communist government allows

the printing of Scriptures if materials are supplied. How long this will last nobody knows; but more than 2,500,000 were finished by the end of July, and the A. B. S. tries to increase the output to have the Bible depots in China well supplied before the door is entirely closed.

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

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

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

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

When we look at the situation in our own country, we find here also, in spite of the growing spirit of secularization, an increased demand for the Word of God in almost every field. The colporteurs who are working especially in the Southern States, report situations which seem almost unbelievable; people who have never seen a Bible. They find this more so among the white than among the colored people. These colporteurs reach families in the remotest districts, and the demand for the Word of God is increasing.

The work for the blind has particular significance, because it brings the message of the light of the world to those who are physically in darkness. The A. B. S. is making good progress in publishing the Bible in the Braille of other languages, and also in the "talking book" records in the English language. The need for this work is evident by the fact that last year 19,000 volumes and 64,000 records were sold for the nominal sum of 25 cents per book and per record.

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

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

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

Respectfully submitted,

HESSEL BOUMA

SUPPLEMENT NO. 3

(Art. 162)

JUNIOR COLLEGES

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

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

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

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

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

Respectfully,

HERMAN-KUIPER, *Chairman*

LAMBERT BERE

BERT P. BOS

PETER A. HOEKSTRA

WILLIAM SPOELHOF

SAMUEL STEEN

RALPH BRONKEMA, *Secretary.*

INTRODUCTION:

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

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

Two years is a long time to consider a problem, especially when one considers that a committee has already reported on the question in

1948. The mandate to your present committee was more extensive than the 1948 report. The nine points of the 1948 mandate opened many complicated problems which even those who framed it could not possibly have foreseen. The mandate involved far more than a consideration of the question whether junior colleges should or should not be established. It implied that your committee consider a possible long-range program affecting the interests of a real Christian educational policy from kindergarten to university.

The more your committee studied the question, the more it became impressed with the need for a thorough review of the whole institutional program, each item studied in relation to the other, and not treated separately and as the need arises. However, we cannot suspend action to await such a re-evaluation of our whole denominational program.

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

Respectfully,

JUNIOR COLLEGE COMMITTEE.

PUBLIC JUNIOR COLLEGES — HERE TO STAY

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

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

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

NORMAL TRAINING SCHOOLS

The demand for junior colleges among our Christian Reformed people is regional, arising primarily from those areas where there is an acute Christian school teacher shortage. It is especially vocal in Northwest Iowa and the Bellflower area of California.

Extension of home influence during the period of youthful immaturity is a supporting argument for the establishment of junior colleges, but it is not the primary one. Even if four junior colleges should be established, these colleges would still be regional. Whether a student travels 200 or 700 miles to school will not make a considerable difference in home influence. The primary reason for the demand, as we have found it, is to provide teacher training in those areas where there is a critical shortage of Christian school teachers.

Part of the difficulty in considering the establishment of junior colleges, is the fact that the place of the junior college in the entire American educational pattern is not yet fixed. Perhaps the junior college will not continue to remain as a separate unit. The most recent trend in reorganization is the establishment of a four-year unit called variously, a "four-year junior college", a "community college", or a "people's college". These seek to unite the last two years of high school and the first two years of college into one unit. But perhaps such considerations are not our immediate concern.

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

GOALS AND VALUES

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

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

Having arrived at a formal statement of a philosophy of education, however, is merely a step, not a goal. Such a philosophy of education must percolate down to the teacher in every classroom and permeate all of his teaching.

All this has a bearing upon the junior college movement. If we could afford to defer action, it would be desirable to wage a two-year educational propaganda campaign which would aim at clarifying issues, establishing our values, and counting the cost before we build the tower.

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

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

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

ARE WE READY?

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

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

IS NORTHWEST IOWA READY?

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

The results of our survey in a local study showed that a scant majority of those whose opinions were asked were ready to acknowl-

edge the need of establishing a junior college. And less than a majority were able to affirm that the local junior college would be adequately supported financially.

A second questionnaire was sent to all the consistories of Classis Orange City, to almost all of the consistories of Classis Sioux Center, and to many consistories in the southern half of Classis Minnesota. It contained these questions, with the answers as given in parenthesis:

1. Do you favor the establishment of a Junior College in Northwest Iowa?

(19, Yes — 12, No)

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

(11, Yes — 12, No)

3. Do you think that your members are willing to make an extra contribution in order that we may have such a school in these parts? That is, do you think that your members are willing to help erect a Junior College building in case Synod should declare itself in favor of the establishment of a Junior College in Northwest Iowa?

(11, Yes — 20, No)

HOW ABOUT THE BELLFLOWER AREA?

Well-nigh complete polls of the California area indicate that the vast majority is in favor of a junior college in the Southland, but these people are not ready to promise large sums to get started. The demand, therefore, includes that such a junior college be a denominationally subsidized institution.

There is an interdenominational orthodox college in Santa Barbara which is making its appeal to our people for co-operation. Recently, however, a representative group of men of our churches in Southern California met in the interest of the junior college movement. A majority of them expressed themselves as definitely interested in a possible junior college for our own people in California — one that from the start shall proceed under the wing of Calvin.

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

THE PATERSON AREA

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

CHICAGO AND VICINITY

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

PACIFIC NORTHWEST

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

GENERAL OBSERVATIONS

One fact not disclosed in the above survey does have a bearing on the question. Wherever the demand occurs it is a demand arising from the educated leaders in these areas and from those who sense the value of higher education for their children. The survey does not indicate that the demand arises from the grass roots of the denomination.

LESSONS TO BE LEARNED

If Synod should agree in the demand to establish regional junior colleges, there are available for its guidance lessons to be learned from the Grundy College and Chicago Christian Junior College experiments.

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

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

COUNTING THE COST

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

ESTIMATED BUDGET

According to the 1949 wage-price index, a total of \$31,500 was estimated as the minimum annual *operating expense* for a junior col-

lege of 100 students. With 100 students all paying full cost, each would have to pay \$315 annually to meet this budget.

PROBLEM OF ACCREDITATION

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

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

ADEQUATE FACILITIES

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

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

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

QUALIFIED TEACHERS

The problem of securing qualified teachers is always a serious one. President Henry Schultze in his recent report to the Board of Trustees disclosed that should Calvin meet the demands of its accrediting association, Calvin's staff must be augmented by at least thirty additional men.

On the junior college level the problem is not as serious, only because a junior college can to some extent satisfy itself with men with M.A. degrees. However, the additional qualification of fitness for Christian education must still be met. Therein lies the greatest problem of availability of staff members.

These are not insurmountable problems, however. The number of Calvin graduates entering graduate schools is ever increasing, and many of these men desire to teach in a Christian college, given the opportunity. However, a persistent shortage remains in such fields as modern languages, philosophy, mathematics, ancient languages, and physics. A junior college should not be established until adequately trained and qualified personnel are available.

CHURCH OR SOCIETY CONTROL?

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

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

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

The maintenance of a system of higher academic education is not a duty of the church. This was repeated time and again and culminated in two synodical decisions, 1898 and 1912, to transfer Calvin College to a private society. Both attempts were abandoned within a few years.

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

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

Second, the church may have ultimate jurisdiction over the college but "niet dat de kerk ambtelijk door hare organen het onderwijs geve".

Almost all of the arguments advanced by successive synods for the right to maintain a college are given in a report to the 1926 Synod.

THE GREATER ISSUE

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

ship to the regional junior college may well cause the focus of the whole issue to fall on manner of control rather than on the greater issue which desperately needs unanimity, that is, how the spiritual potential of our denomination can best be cultivated.

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

Being Reformed or Calvinistic is not a static thing. It is something that can be lost. In its essence it is vigorous, dynamic, demanding an application to the vast complexities of modern civilization now crowding upon us.

The task of making this application cannot fall solely upon the ministry. It is the task of all our educators. The only hope of preserving our Reformed heritage lies in education broadly conceived. Within this broader sense of the term, primary emphasis falls on our Christian school system. And within this system, it must fall on the capstone of our educational program, namely, Calvin College and Seminary.

This means that at Calvin College and Seminary there must be concentrated a company of trained scholars who are Calvinists. It means further, that these scholars must be given the time and facilities to make clear for our day the meaning and task of the Kingdom of God.

Recurring reports of the Presidents of the College and Seminary indicate that the denomination has not met these requirements. For thirty years there has been talk of graduate departments and of a university, but our College has not yet achieved the standing of a "really good" school. Calvin College and Seminary have not yet arrived.

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

FIRST CONDITIONS

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

If Synod affirms this stand and takes steps to realize this goal, your committee then recommends that Synod seriously consider the establishment of Christian junior colleges in certain regions.

However, it does not seem wise, in the judgment of your committee, to make them wholly autonomous and independent units. Various reasons for this judgment enter in. Among them are the considerations that an undesirable type of rivalry for financial support and student enrollment might develop; that there might in some instances be costly duplication of effort; and that sectional rather than denominational loyalty might be stimulated.

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

CORRELATION WITH CALVIN

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

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

1. Calvin College perform the same function of accrediting toward the regional junior colleges as a state university exercises toward accreditation of colleges in its state.
2. Calvin College staff members be called upon as an assigned duty to assist as consultants to the agency establishing the junior colleges.
3. Calvin College authorities periodically inspect the institution.

In view of the fact that the recommendations listed above suggest a measure of denominational control through Calvin College, your committee believes that definite appropriations should be made to assist a region in constructing the necessary facilities. In this manner, placed outside of regular denominational assessment, these schools would become in a measure church-controlled without being church-owned.

RECOMMENDATIONS

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

1. That Synod affirm the singularly strategic significance of Calvin College and Seminary to the whole realm of Christian education. Consequently, Synod shall not remain satisfied merely with the maintenance of the present status quo, but that ways and means

be devised to furnish these institutions with the means for effective development in their special tasks. Hence, no further educational program shall be assumed which will necessitate the curtailment, retrenchment, and stunting of necessary developments at Calvin College and Seminary.

2. That Synod encourage an effective educational propaganda campaign for the purpose of acquainting our constituency with the real meaning of Christian education.
3. That a representative, centrally located, permanent synodical standing committee on educational affairs be appointed immediately; that this standing committee function as a screening committee (screening demands for establishing regional junior colleges), as a co-ordinating committee with all agencies and other committees involved, as liaison committee with the administration of Calvin College and Seminary, as an advisory committee to Synod recommending the feasibility, time, cost, and financial terms involved in establishing a junior college in any area, and as the effecting committee should Synod decide to act.
4. That Synod ask the Classes located in the typical geographical areas to appoint regional educational committees, when and if a demand for a junior college arise, which shall channel all essential data to the central committee. These are largely initiating and advisory committees.
5. That Synod request the Board of Trustees of Calvin College to devise a detailed plan of possible affiliation of junior colleges with its educational institution.
6. That Synod request its Special Advisory Budget Committee to study which sources of funds outside of regular denominational assessment could be made available to junior colleges.

SUPPLEMENT NO. 4

(Arts. 119, 128)

WORLDLY AMUSEMENTS*A. Majority Opinion**To the Synod of the Christian Reformed Church 1951.*

HONORABLE BRETHREN:

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

I. OUR MANDATE

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

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

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

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

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

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

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

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

- a. To elucidate; to interpret; to determine from a close study of the text of the decisions of 1928 just what "stand" the Church took on Worldly Amusements at that time:
- b. To propose for Synod's approval an unambiguous statement of that "stand".

As to "amplify", it is not altogether clear what Synod intended. Possible interpretations are: a. That we are to list other practices against

which the Church must be warned. b. That we are to enlarge upon:
 1) The principles definitive of the Church's relation to the world;
 2) The question of Synod's jurisdiction in the matter of such pronouncements as were made in 1928; 3) Such other matters, a discussion of which may assist the members of the Church in adhering to the decisions of 1928. We shall try to give some attention to both, with most of the emphasis on b, 1, 2, 3.

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

II. THE DECISIONS

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

"ARTICLE 96

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

AMUSEMENTS

Material: Report of the Committee on Worldly Amusements (Agenda, Part I, pp. 4-56).

RECOMMENDATIONS:

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

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

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

Some of the most important of these principles follow:

1. The Honor of God requires:

a. That the Christian's amusements should at the very least not conflict with any commandment of God;

b. That we and our children should be keenly aware, also in our amusements, of our covenant relation to God as His peculiar people;

c. That the Christian shall deem it a matter of loyalty to God not to further the interests of an institution which is manifestly an instrument of Satan for attack on the Kingdom of God.

2. From the consideration of the *Welfare of Man* we conclude:

a. That there is a legitimate place in life for such amusements as are recreative for body and mind;

b. That no physical recreation or mental diversion should be tolerated which is in any way or in any degree subversive of our spiritual and moral well-being;

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

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

a. Does not imply that Christians should form separate communities or should shun all association with ungodly men (I Cor. 5:9ff.);

b. Forbids friendship in distinction from fellowship, with evil men (James 4:4);

c. Requires that we shun all evil in the world;

d. Demands a weaning away of the heart from the transient things of this present earthly sphere (Col. 3:1, 2).

4. *Christian Liberty*:

a. Consists in freedom from the power of sin; in freedom from the law: its curse, its demands as a condition for earning eternal life, its oppressive yoke; and in liberty of conscience with reference to human ordinances and things neither prescribed or condemned, either directly or indirectly, in the Word of God;

b. Is limited in its exercise by the law of love (I Cor. 8:9, 13), the law of self-preservation (Math. 18:8, 9), and the law of self-denial, which often requires the renunciation of things in themselves lawful (Math. 16:24).

Adopted.

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

Adopted.

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

Adopted.

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

Adopted.

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

Adopted.

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

Adopted.

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

Adopted."

III. CLARIFICATION

A. THE NEED AND DESIRABILITY OF CLARIFICATION.

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

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

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

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

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

"Your Committee advises Synod to go no further than to refer Classis Muskegon to the decisions of the Synod of 1928 (Acts, pp. 86-89), and the report of the Committee on Worldly Amusements (Agenda 1928, Part II, pp. 4-56). *Adopted.*" Cf. Acts 1932, p. 38.

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

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

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

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

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

3. In all fairness it should be added here that there were also others in addition to those already mentioned, who apparently were not at all of the opinion that the decisions of 1928 call for clarification. In this connection note should be taken of the following overtures addressed to the Synod of 1949, all of which request Synod to adhere to the decisions of 1928:

- a. Overture No. 10, p. 198, from the Consistory of the Sanborn church.
- b. Overture No. 12, Agenda, p. 199, from Classis Sioux Center.
- c. Overture No. 18 (Acts, p. 409), from the Consistories of Fourth Roseland, First South Holland, and Oak Glen.

B. THE ESSENCE AND INTERPRETATION.

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

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

1. *The Essence of the Decisions of 1928.*

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

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

its very nature, is separate from the world (the antithesis), and that *the spirit* of worldliness as it reveals itself in what is commonly known among us as "forms of worldliness" or "worldly amusements" is as much to be repudiated as the forms and the amusements themselves.

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

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

In substantiation of this contention we would point not only to the report of 1928 and the "principles" adopted by that Synod (point I) but also to the remaining Resolutions (II-VII). It is remarkable that this broad, comprehensive approach is found in each one of these Resolutions. The second Resolution begins with the remark that there are *several practices* which "cannot pass the muster of these principles" besides the well known trio: theater-attendance, dancing, and card-playing. The third Resolution does not mention this trio but tells what is the "best antidote against *worldliness*." The fourth Resolution speaks of "the prevailing spirit and forms of *Worldliness*." The fifth Resolution states that attention should be paid in nominations and appointments for positions of responsibility in our churches "to conduct in the matter of *amusements*"; which, of course, includes *all* amusements. The sixth Resolution, dealing with possible cases of discipline, mentions "all cases of mis-demeanor and offensive conduct in the matter of *amusements*; which again includes *all* amusements branded as worldly. Finally, Resolution seven instructs consistories to inquire of those who wish to make public profession of faith "as to their stand and conduct in the matter of *worldly amusements*", none being specified or singled out. This does not mean that no special attention should be paid to the familiar triad. It does mean that the Synod of 1928 was by no means unmindful of the fact that worldliness is not confined to certain kinds of amusement and that there are other worldly amusements besides the well known three.

b. A second particular in the essence of the decisions of 1928 — a very important one — is that theater-attendance, dancing, and card-playing are declared to be sinful, *worldly* amusements. That is, they belong to the sphere of the world, in the evil sense of that word. They are to be regarded as belonging to the things of which John says: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." Therefore, says the Apostle, we should not love them. In fact, if they are "of the world", not of the Father, we should hate them and shun them. They are inimical to the interests of the Kingdom of God, injurious in our spiritual life and moral fiber. There is nothing in these decisions to offer the faintest justification for the position that theater-attendance, for example, is wrong only when indulged in to excess or without discrimination between "good" and "bad" plays; or that promiscuous dancing is sinful only when it is practiced in public dance halls where liquor is dispensed or disreputable people gather, while it may be perfectly innocent to dance with friends in one's own home.

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

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

There is a reason, however, why the second Resolution of the decisions does not mention "promiscuous dancing" but dancing in general. We all know that dancing in every form has long been frowned upon in Reformed circles. The Report on Worldly Amusements makes the

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

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

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

However, in view of the difference of opinion among us on the ground(s) for being opposed to card-playing, we believe that in amplifying the decisions of 1928 Synod should make a distinction between

this form of amusement and the two already discussed (see our Recommendations).

We now come to an argument sometimes urged against this second point of our view of the essence of the decisions of 1928, namely that the Synod of 1928 simply intended to take a strong stand against worldliness in the matter of amusements, but did not commit itself on the question whether or not theatre and movie attendance, dancing and card-playing are in themselves sinful and worldly. It is said that there is no statement to this effect anywhere in the decisions. "If Synod meant to say this, why did it not say so in at least one of these seven points?" Which means that the Synod had to express its conviction in just such words as used above to express the thought that these three forms of amusement are worldly, not in some but in all their manifestations! Did not Synod definitely say that these amusements "cannot pass the muster of the principles" which it adopted? Did it not speak of them as *worldly* amusements? Did it not "greatly deplore the increasing prevalence among us of these forms of amusements" and "urgently warn our members against them"? By deploring the prevalence, the increasing prevalence, of these amusements, Synod deplored their existence. Synod did not say that it deplored the excessive use or the wrong use of them but their *prevalence*. *A practice that is not evil in itself cannot become evil merely by becoming prevalent.* And how could Synod warn our members against "them" (this word refers back to theater-attendance etc.) and that "urgently" without qualifying that warning, if it did not have in mind *all manner* of theater-attendance, dancing, and card-playing?

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

when the environment is bad, or when the play or picture or dance or card-game is of a low type. We repeat the question: Where do we find anything resembling such statements in the decisions of 1928?

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

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

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

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

It will not do to appeal to the wording of these proposals to prove that Classis Illinois did not mean to brand theater-attendance etc. as worldly amusements. The first proposal is that Synod should make

"the necessary study and investigation of the above named amusements *in order to determine their true nature and character in the light of Scripture*". It is said by the Minority Committee that this implies that it still had to be investigated whether these amusements were worldly amusements . . . as if Classis would contradict in this proposal what it had just stated in its Preamble! The emphasis must fall here on the phrase: "in the light of Scripture". Classis would not have been satisfied if the Synod had merely repeated the pronouncements of Classis that these amusements were worldly, and so on. It wanted Synod to produce *proofs* from Scripture.

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

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

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

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

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

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

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

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

c. A third element in the essence of the decisions of 1928 lies in this that they are a *broad, comprehensive attack* against the evil of worldly amusements and of worldliness in general. The overture adopted in 1926 stated that the time had come for the Church to arrive at a "clear and definite policy as to proper methods to be employed to cope with this situation". The Synod of 1928, in response, took decisions which reveal a firm determination to use *every legitimate* means to combat the evil of worldliness, particularly in the field of amusements. It decided, so to speak, on an all-out war against this evil. First in Resolution I, it adopted a number of basic principles in the light of which all amusements should be judged, in order that our members might be able to pass judgment on these matters and not lean wholly on the judgment of the Church. Second, it adopted seven

resolutions of a more specific nature. In the first of these (Resolution II) it mentioned by name three popular amusements, *declared* that they could not stand the muster of the principles that had been adopted and *warned* our people against them. It also asked them to study the material presented by the Committee in its Report on Worldly Amusements.

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

2. THE INTERPRETATION OF THE DECISIONS OF 1928.

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

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

Resolution III cannot be emphasized too strongly. It points to a deepened spirituality and an intensified spiritual activity as the "best

remedy for worldliness". If all our people had prayed and striven for a more vital spiritual life there would have been little discussion about theater attendance and other worldly amusements. Christians who live close to God and keep busy in the things of the Kingdom are not easily tempted by such things. Paul says: "Walk by the Spirit and ye shall not fulfil the lusts of the flesh."

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

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

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

Now Resolution VI deals with *the disciplinary aspect* of the matter of worldly amusements. It says consistories "should deal very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements." That does not mean that certain kinds of participation in these worldly amusements may not be sinful and worthy of reproof. But there are *more* serious and *less* serious ways in which these sins may be committed. No consistory, for example, would censure members who play dominoes in their home or were reported to have permitted their child to participate in a folk-dance. But there are also cases of "misdemeanor" (a rather unfortunate word here we believe, if only because it has a legal connotation) and "offensive conduct". It seems to us that the latter term is intended to

define the former. When, e.g., a member of the church is known to attend salacious Hollywood plays he is guilty of offensive conduct. He is not only grieving his fellow-Christians but is a stumbling-block to those who are weak in the faith and easily led astray by a bad example. In such cases consistories must not fail to admonish and rebuke the guilty members and, if they are impenitent, to censure them — to apply discipline as a last resort, as Resolution VI says. That last statement, by the way, shows that “discipline” is here taken in the narrower sense, distinguished from admonition.

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

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

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

Surely, the intention of Synod was not that Consistories should ask this literal question: “Are you minded to lead the life of Christian

separation and consecration?" The Resolution does not say that consistories must ask this question, it does say that they must ask about "stand and (present) conduct". And in the light of that inquiry they must judge whether such young people are "minded" to lead the Christian life.

SUMMARY

I. THE ESSENCE OF THOSE DECISIONS.

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

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

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

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

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

II. INTERPRETATION OF THESE DECISIONS.

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

A. *Resolution II*. This is basic to all that follows. Here Synod

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

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

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

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

IV. AMPLIFICATION

A. CHRISTIAN LIBERTY.

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

1. The Christian has no freedom which sets him independent of the all-perfect will of God; and this is always the will of God concerning us, even our sanctification (Cf. I Thess. 4:3). Just as a musician's freedom in music is exercised *within* the bounds of his art, so the Christian's liberty is limited by all the considerations of his life as a redeemed child of God and a member of the Body of Christ. It is the liberty *within* law, not from law. The members of the Body of Christ are not

members of a lawless aggregation. The very word "body" suggests a unity which is quite unthinkable if every unsanctified component were a law to himself.

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

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

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

2. Coordinate with Christian liberty is liberty of Conscience. The Apostle goes so far as to say to the believers in Rome, "Let each man

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

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

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

3. We are not permitted to do anything which we know will grieve and mislead a fellow-Christian who has scruples where we have none. Our liberty is to be exercised in such a way as not to injure others or to tempt them to some action or practice that is against the testimony of their own consciences. "None of us liveth to himself" (Romans 14:7). I am not true to Christ if I am inconsiderate of other members of His body who appear to me to be "weak". Indeed, if I consider myself among the "strong", my strength should be demonstrated also in *love*. This love must reveal itself in loyalty to the Lord and in concern for His brotherhood of believers. Not our "knowledge" but our love for the "weak" should govern our conduct. "Knowledge puffeth up, but love buildeth up" (1 Cor. 8:1).

It needs to be emphasized that the *privilege to declare one's liberty in matters concerning which Christians are not agreed does not in every instance provide the right to exercise it*. The right to exercise it is governed by Ephesians 4:25, "We are members one of another". When I know that my participation in any amusement, for example, is an offense to other Christians, I am obligated to Christ and to them to refrain *in love*. My conscience itself should trouble me if I continue the offense. If I live to Christ and not to self, I live also to Christians, for they are one with Him. I am not true to Him if I am inconsiderate of them. "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died". (Romans 14:15) He is a brother in the faith, a brother in the Lord, a member of the Church. And Paul has him in mind when he writes, "Give no occasion of stumbling to the Church of God." (I Cor. 10:32). "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Romans 14:21).

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

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

SUMMARY

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

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

Furthermore, the very Word, to which the Christian conscience is subject, itself stipulates that the believer who considers himself among the "strong" in distinction from those that are "weak" is not permitted to exercise his liberty of conscience when he knows that it will injure other believers or will tempt them to some action or practice that is against the testimony of their consciences.

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

B. THE PROBLEM OF CHURCH POLITY OR CHURCH GOVERNMENT.

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

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

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

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

The terms "settled and binding" clearly describe the character of resolutions made by Synod. In the case at hand it cannot possibly mean anything else than that the seven Resolutions adopted by the Synod of

1928 in regard to worldly amusements are to be considered "settled and binding" for the church, and therefore for our consistories. "Settled" cannot mean anything else than that the case is to be considered finished, so that (unless it is proven in a proper way to be contrary to Scripture or the Church Order) the case is to be considered closed and not to be reconsidered. The qualification "binding" must mean that all churches are obligated to adhere to "whatever may be agreed upon by a majority vote", that is to say, to the resolution of Synod.

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

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

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

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

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

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

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

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

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

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

Though this position appeals to some, yet it is traditionally as well as essentially anything but Reformed. The Calvinistic Reformers never subscribed to this principle. In fact they insisted that not only that which is specifically stated in Scripture is valid and mandatory, but also that which must be deduced from Scripture with a necessary consequence. Dr. F. L. Rutgers in his "*Kerkelijke Adviezen*", Vol. I,

p. 263, denies that resolutions made by Synods are "laws", since God alone is our Lawgiver; but he nevertheless insists that the Church must interpret the Word of God and must declare what is the law of God in regard to the government of the Church. That is to say, the Church must adopt resolutions consonant with the Word of God.

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

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

Of course, it is true that no Synodical resolution may take the place of conscience. Every Christian must live "coram Deo", before the very face of God; "to his own Lord he standeth or falleth" (Rom. 14:4). However, no Christian's conscience is free in itself, but is made free by being bound to the Word of God, and a Christian's conscience

must for that reason also respond willingly and joyfully to every decision made by the Church and based upon the Word of God.

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

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

SUMMARY

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

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

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

C. THE PRESENT SITUATION.

Part of the mandate given us by the Synod of 1949 is: "To amplify the decisions of 1928 wherever, according to the judgment of the Com-

mittee, such amplification is necessary or desirable for the proper adherence to these decisions."

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

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

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

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

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

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

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

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

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

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

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

The evil influence of the television screen as well as of the radio can be seen in the games of violence played by our boys and girls

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

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

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

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

may upon entrance into military service find it very difficult to refrain from gambling with his associates.

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

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

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

RECOMMENDATIONS

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

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

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

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

A. That the Synod of 1928 did not condemn card-playing and other games of chance as worldly and sinful on the ground that

such games are a misuse of divine providence. This is also the interpretation of the Synod of 1932 (Acts 1932, p. 38);

- B. That nevertheless the Synod of 1928 did declare that card-playing and other games of chance are worldly amusements and cannot pass the muster of the principles adopted by that Synod (Acts 1928, pp. 86-88, points 1-2); and that Synod of 1932 affirmed this position where it stated that the Synod of 1928 "has called attention in no uncertain terms to various evils to which the playing of cards and other games in which the element of chance predominates very frequently leads."
- C. That though Synod maintains its position with respect to the dangers connected with all games of chance, it takes cognizance of the fact that there are certain kinds of card-games, and other games in which chance is at least one of the factors which decide the outcome of the game, against which many of our people have no moral scruples. For that reason consistories are cautioned to take this fact into consideration and not to apply discipline except in cases where members of the church persist in the more reprehensible types of such games, especially when they play for money or prizes.

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

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

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

Humbly submitted,

REV. H. J. KUIPER

REV. J. BREUKER

REV. W. KOK

REV. L. GREENWAY.

REV. N. J. MONSMA

SUPPLEMENT NO. 4

(Arts. 119, 128)

WORLDLY AMUSEMENTS

Minority Report

Synod of 1951.

ESTEEMED BRETHREN:

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

I. OUR MANDATE

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

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

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

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

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

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

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

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

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

2. In the second place our charge is *positive*. We are asked to clarify and amplify wherever clarification and amplification appear in our judgment to be necessary or desirable.

a. By "clarify" we understand our mandate to mean that we are: (1) To elucidate; to interpret; to determine from a close study of the text of the decisions of 1928 just what the stand of the Church is on worldly amusements. (2) To propose for Synod's approval an unambiguous statement of the stand the Church took in 1928.

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

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

II. CLARIFICATION

A. NEED AND DESIRABILITY OF CLARIFICATION.

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

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

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

* See the following overtures addressed to the Synod of 1949: Overture No. 10, Agenda, p. 198, from the Consistory of the Sanborn Church; Overture No. 12, Agenda, p. 199, from Classis Sioux Center; Overture No. 18, (Acts, p. 409) from the Consistories of Fourth Roseland, First South Holland and Oak Glen.

as to whether such games are to be condemned absolutely because of the prominence of the element of chance (Cf. Report of Worldly Amusements, Synod 1928);

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

"Your Committee advises Synod to go no farther than to refer Classis Muskegon to the decisions of the Synod of 1928 (Acts, pp. 86-89), and the report of the Committee on Worldly Amusements (Agenda, 1928, Part II, pp. 4-56). Adopted." See Acts, 1932, p. 38.

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

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

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

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

2. In the light of the foregoing it appears that a clarification of the decisions of 1928 is necessary and therefore also *desirable*. We simply cannot afford to be uncertain and confused with respect to the stand of the church over against worldliness. We must do everything possible

to present a united front to oppose Satan's all-out campaign for secularization. In order to strengthen our stand over against worldliness we as a church must be as clear as is humanly possible with respect to the position we have taken.

B. PROPOSED CLARIFICATION.

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

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

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

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

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

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

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

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

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

All of these resolutions fit into a single pattern. They reveal that Synod was concerned to take a strong stand over against worldliness

in the matter of amusements, realizing as it did that such worldliness constituted a real menace to the safety and well-being of the Church.

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

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

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

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

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

b. A second matter which calls for clarification is that which deals with our *Christian Liberty*. Do the decisions of 1928 mean that there is no room whatsoever for the exercise of Christian Liberty with respect to the amusements mentioned? A careful study of the decisions leads us to believe that the Synod of 1928 did not seek to answer this question with a categorical yes or no. These decisions of 1928 do not answer

or define just how far one may go in the exercise of his Christian liberty in the matter of amusements and recreation. In view of the alarming prevalence of worldliness in the matter of amusements in general, and theater-attendance, card-playing, and dancing in particular, the Synod of 1928, after reaffirming the Scriptural principle of Christian liberty, specifically pointed out that this liberty is limited in its exercise by "the law of love (Cor. 8:9, 13), the law of self preservation (Matt. 18:8, 9), and the law of self-denial, which often requires the renunciation of things in themselves lawful (Matt. 16:34)". With a view to our mandate, we as a committee do not believe that we are authorized or expected to proceed with a study and discussion of the whole subject of Christian liberty. If Synod should feel the desirability of this, then certainly a new mandate would have to be given.

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

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

a. *On the one hand it has been contended that the Synod of 1928 meant to say here that every instance of theater-attendance, card-playing, and dancing fails to pass the muster of the principles mentioned, and is therefore in itself sinful.* This would mean that Synod undertook to give an itemized list or catalogue of particular sins. However, a careful reading of the text does not substantiate this view. Instead of stating specifically that participation in any one of this familiar trio of amusements is in every instance sinful, Synod went no farther than to say: (1) That it is felt constrained "to call particular attention to this familiar trio", (2) "It greatly deplores the increasing prevalence among us of these forms of amusements", (3) That it "urgently warns our members against them", (4) "That it refers our people to the

material on the subject given in the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 31-47)". One looks in vain to the foregoing quotations for an itemizing or a cataloguing of three particular sins. One might argue that Synod said by implication that theater-attendance etc. do not pass the muster of the Christian principles set forth. The question is, however, whether Synod said this of theater-attendance etc. in general, or whether it meant that these three particular practices are per se, or in themselves, always sinful. There are good reasons for believing that Synod meant the former. Certainly, it cannot be denied that Synod stopped short of saying the latter. Moreover, the Synod of 1932, when asked to clarify one particular phase of the 1928 decisions ruled that "it is the policy of Reformed Church government not to itemize and catalogue a list of particular sins." It should not be forgotten that we have in this an official Synodical interpretation of 1928 by which we are also bound. In view of these considerations it does not seem warranted to conclude that we have in this resolution a list of three particular practices which are per se, or in themselves, always sinful.

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

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

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

The Seventh Resolution reads as follows: "Synod instruct consistories to inquire of those who ask to be examined previous to making public

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

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

III. AMPLIFICATION

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

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

A. AS TO SYNOD'S JURISDICTION.

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

1. *The first question:* Are the decisions of 1928 legislative or advisory, is really not a jurisdictional question at all. It is a material question. It does not ask concerning the *authority* of Synod's declarations but concerning the *content* of its declarations. It asks: Did the

Synod of 1928 absolutely prohibit all participation in the three forms of amusement and thereby set up an inviolable law of conduct, or did it merely proffer some more or less good advice which consistories and individuals are free to follow or not to follow without prejudice to their ecclesiastical standing?

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

2. *The second question:* Does Synod have the authority to make pronouncements of the sort it made in 1928, or does it lack such authority, is a truly jurisdictional question, but it has in principle already been answered. Synod does have authority to make binding pronouncements. The Church's pronouncements have the full authority of Christ, if these pronouncements are based upon and reflect His Word and Teaching. One has therefore only to acknowledge that the declarations made by the Synod of 1928, and interpreted as above, are in keeping with God's Word in order to make the further acknowledgment that they have the fullest authority and binding power.

Where the Scriptural character and warrant of Synod's pronouncements is called into question, there indeed its authority is also rendered questionable, for it is recognized among us that the Church has no right to go beyond the Word and lay upon men's consciences what Christ does not directly or indirectly enjoin. But it must be remarked that Synod's authority to make the sort of pronouncement we believe it to have made in 1928 has never been challenged. When Synod's authority has been challenged it has usually been on the assumption that Synod in 1928 absolutely forbade as a sin any participation in the three forms of amusements. Since this assumption in your committee's opinion, has no basis in fact, the challenge falls of its own weight, and the entire question of Synod's jurisdiction remains academic.

3. *By way of summary* it may be said that Synod's pronouncements in matters of doctrine and life are never strictly legislative, but only declarative. The Law of truth and conduct is already laid down in the

Word, and Synod can only declare what is there set down. But when it does declare what from a study of Scripture it has discovered to be God's will, its declarations are not mere pieces of good advice, but authoritative and binding pronouncements.

B. ON THE INDISPENSABILITY OF TRUE SPIRITUALITY.

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

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

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

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

The absolute indispensability of a vital Christian life and, by that token, of a mature and sensitive conscience, is pointed up by the growing prevalence of television. Our families, in increasing numbers, are

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

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

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

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

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

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

IV. SUMMARY

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

A. WITH A VIEW TO CLARIFICATION.

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

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

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

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

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

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

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

B. WITH A VIEW TO AMPLIFICATION.

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

2. It is to the development of spiritual life that the Church and all its members must address themselves if the problem that faced the

Synod of 1928 is ever to be solved. Without this life, without the enlightened mind, the sensitive conscience, and the dedicated will that grows, under the Holy Spirit's leading, out of the regenerated heart, no moral problem can be solved.

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

G. HOEKSEMA

E. R. POST

H. STOB

J. VANDER PLOEG, *Secretary.*

SUPPLEMENT NO. 5

(Art. 52)

**REPORT OF THE TREASURER — CHRISTIAN REFORMED
JEWISH MISSIONS***To the Synod of 1951.*

ESTEEMED BRETHREN:

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

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

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

The usual bookings, acknowledgments, expressions of appreciation, and requests for continued prayerful support were sent to all donors. Monthly disbursements were sent to the treasurers of the Paterson Hebrew Mission and the Chicago Jewish Mission according to the proportion set by the previous Synod, namely, sixty per cent to Chicago and forty per cent to Paterson. In February usually no disbursement is made because we receive almost nothing during the previous month. But in January we send three or four times the usual amount to each treasurer because during December and the first part of January our receipts are very large. Only a few hundred dollars is carried on the bank balance from month to month.

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

We have been told that the ratio of fruitfulness of Mission endeavor amongst the Jews is much greater than that amongst other non-Chris-

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

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

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

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

Humbly submitted,

Christian Reformed Jewish Missions,
OREN HOLTROP, *Treasurer*

REPORT OF TREASURER — GENERAL FUND JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Rec'd	More or Less Than Quota	Rec'd per Family
California	1,553	\$ 1,164.75	\$ 1,095.27	\$ 68.48 less	\$0.705
Chicago North.....	2,023	1,517.25	1,588.95	71.70 more	0.785
Chicago South.....	2,256	1,692.00	1,752.85	60.85 more	0.776
Grand Rapids					
East	3,722	2,791.50	2,363.35	428.15 less	0.634
Grand Rapids					
South	3,248	2,436.00	2,884.59	448.59 more	0.888
Grand Rapids					
West	1,822	1,366.50	1,213.04	153.46 less	0.665
Hackensack	917	687.65	727.52	40.87 more	0.793

Holland	2,480	1,860.00	2,045.65	185.65 more	0.824
Hudson	1,736	1,302.00	1,315.38	13.38 more	0.757
Kalamazoo	1,431	1,073.25	1,187.02	113.77 more	0.829
Minnesota	1,570	1,177.50	1,520.48	342.98 more	0.968
Muskegon	2,529	1,896.75	2,060.87	164.12 more	0.814
Orange City	1,143	857.25	933.75	76.50 more	0.811
Ostfriesland	737	552.75	623.50	70.75 more	0.844
Pacific	2,077	1,559.75	1,263.60	296.15 less	0.609
Pella	1,683	1,262.25	986.30	275.95 less	0.586
Sioux Center	1,575	1,181.25	1,459.90	278.65 more	0.927
Wisconsin	997	747.25	558.03	189.22 less	0.559
Zeeland	2,098	1,573.50	1,677.38	103.88 more	0.799
Totals	35,597	\$26,687.75	\$27,257.43	\$559.68 more	\$0.765 Avg.

The quota for 1950 was \$0.75 per family.

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

Total of all receipts plus balance\$31,102.51

Disbursements:

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

Total disbursements plus balance\$31,102.51

In Reserve:

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

Total reserve\$23,484.00

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

THE QUOTA FOR 1951 IS \$0.50 PER FAMILY.

For period January 16, 1950 to January 15, 1951.

Audited and found correct March 7, 1951

Was signed: JOHN ZUIDEMA
RICHARD KUIPHOFF, JR.

SUPPLEMENT NO. 6

(Art. 57)

UNITED YOUTH COMMITTEE

To the 1951 Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

THE most important task which the Synod of 1945 entrusted to our Committee is referred to in its very name. Here is the mandate: "It shall strive to effect a coordinated program in facing the problems of our youth." "This coordinated program within our denomination shall be called the United Youth Movement of the Christian Reformed Church." The committee was given "advisory power in all matters pertaining to the specific affairs of the two federations, guarding carefully that these organizations do not overstep their bounds or instigate erroneous policies or principles. Together with the federations it shall seek to arouse interest among all the young people of the denomination in Christian Reformed Youth activities." Acts of Synod, 1945, p. 94.

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

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

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

The efforts of your committee to bring about the realization of a united youth movement must needs be persuasive in character. That

is often a slow process. These efforts have not been in vain, however.

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

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

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

Humbly submitted,

REV. CORNELIUS WITT

MRS. CLARENCE BOUMA

MRS. C. JAARSMAN

MISS WILMA BEUKEMA

MR. RICHARD POSTMA

DR. CLARENCE DE GRAAF

SUPPLEMENT NO. 7

(Art. 129)

THE CHURCH HELP FUND COMMITTEE INCORPORATED

To the Synod of 1951.

ESTEEMED BRETHREN:

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

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

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

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

Your committee would like to present to Synod the following request:

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

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

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

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

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

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

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

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

Our Treasurer, Mr. Chas. R. Mulder, is bonded for \$20,000.00 by the American Surety Company of New York, through the Des Moines, Ia., office. (Acts 1948, Art. 112, IV, A, 5)

We herewith present our financial reports properly audited by a public accountant.

I. The Church Help Fund.

II. The Canadian Emergency Building Fund.

I. Financial Report, The Church Help Fund. 1950.

SCHEDULE "A"
BANK RECONCILIATION
NORTHWESTERN STATE BANK

Orange City, Iowa

Bank Balance as per Statement, January 2, 1950.....	\$ 39,830.11
Cash — \$39,830.11	
Our Ledger Balance.....	\$ 39,830.11
1950 Receipts	108,881.30
Total	\$148,711.41
Less 1950 Disbursements.....	133,018.46
On Hand	\$ 15,692.95
Cash — \$15,692.95	
Bank Balance as per Statement.....	\$ 52,077.51
Deposits Late	2,115.44
	\$ 54,192.95
Less Checks Outstanding.....	38,500.00
Balance	\$ 15,692.95
Cash — \$15,692.95	

ANALYSIS — LOANS OUTSTANDING
Year 1950

Schedule "B"

Church at	Outstanding Jan. 2, 1950	New Loans	Payments	Outstanding Dec. 30, '50
Ackley, Iowa	\$ 1,175.00	.00	\$ 125.00	\$ 1,050.00
Arcadia, Calif.	5,805.00	.00	345.00	5,460.00
Auburn Park, Ill.	6,750.00	.00	375.00	6,375.00
Battle Creek	9,750.00	.00	500.00	9,250.00
Bauer, Mich.	4,750.00	.00	250.00	4,500.00
Bejou, Minn.	200.00	\$ 2,000.00	25.00	2,175.00
Bellflower, Second, Calif.	4,500.00	.00	300.00	4,200.00
Bemis, So. Dak.	7,600.00	.00	400.00	7,200.00
Boston Square, Grand Rapids, Mich.	6,375.00	.00	375.00	6,000.00
Bozeman, Mont.	6,800.00	.00	400.00	6,400.00
Cadillac, Mich.	9,500.00	.00	500.00	9,000.00
Chatham, Ont., Canada	22,600.00	.00	475.00	22,125.00
Cincinnati, Ohio	8,000.00	.00	400.00	7,600.00

Compton, Calif.	5,550.00	.00	350.00	5,200.00
Crookston, Minn.	682.90	2,000.00	175.00	2,507.90
Dearborn, Mich.	7,200.00	.00	400.00	6,800.00
Decatur, Mich.	2,594.38	.00	129.72	2,464.66
Delavan, Wis. ....	.00	7,000.00	.00	7,000.00
Denver, Second, Colo.	3,625.00	.00	375.00	3,250.00
Des Plaines, Ill. ....	.00	7,500.00	.00	7,500.00
Dorr, Mich.	5,162.50	.00	325.00	4,837.50
Edgerton, Bethel, Minn.	7,200.00	.00	4,400.00	2,800.00
Edmonton, Alta, Canada	8,140.00	.00	140.00	8,000.00
Escalon, Calif.	7,500.00	2,500.00	375.00	9,625.00
Everson, Wash.	8,026.92	.00	310.00	7,716.92
Flint, Mich.	3,375.00	.00	275.00	3,100.00
Goshen, Ind.	900.00	.00	75.00	825.00
Goshen, New York....	.00	10,000.00	.00	10,000.00
Grand Rapids, Highland Hills, Mich. ....	.00	7,500.00	.00	7,500.00
Grand Rapids, Immanuel, Mich.	4,750.00	.00	250.00	4,500.00
Hawarden, Iowa	5,700.00	.00	300.00	5,400.00
Holland, Bethany, Mich.	6,750.00	.00	375.00	6,375.00
Holland Marsh, Ont., Canada	3,800.00	.00	.00	3,800.00
Holland, Minn. ....	.00	3,000.00	.00	3,000.00
Houston, B C., Canada	4,500.00	.00	.00	4,500.00
Hamilton, Ont., Canada	1,456.00	.00	1,456.00	.00
Iowa Falls, Iowa....	7,125.00	.00	375.00	6,750.00
Lacombe, Alta, Canada	13,002.50	.00	302.50	12,700.00
Lansing, Mich.	4,875.00	.00	375.00	4,500.00
Lodi, New Jersey....	.00	2,500.00	.00	2,500.00
Milwaukee, Wis.	3,500.00	.00	250.00	3,250.00
Minneapolis, Minn.	6,650.00	.00	350.00	6,300.00
Modesto, Calif. ....	.00	6,000.00	.00	6,000.00
Monarch, Alta., Canada	6,800.00	.00	400.00	6,400.00
Morrison, Ill. ....	.00	5,000.00	.00	5,000.00
Mount Vernon, Wash....	3,500.00	.00	1,000.00	2,500.00
Neerlandia, Alta., Canada	5,000.00	5,000.00	387.50	9,612.50
Newton, Iowa	4,485.00	.00	400.00	4,085.00
Newton, New Jersey....	4,500.00	7,500.00	250.00	11,750.00

Year 1950

Schedule "B" (Continued)

Church at	Outstanding Jan. 2, 1950	New Loans	Payments	Outstanding Dec. 30, '50
Oak Lawn, Ill.	\$ 5,000.00	\$.00	\$ 250.00	\$ 4,750.00
Ogilvie, Minn.	4,525.00	.00	375.00	4,150.00

Oscalooosa, Bethel, Iowa	.00	6,000.00	.00	6,000.00
Parchment, Mich.	1,250.00	.00	150.00	1,100.00
Phoenix, Ariz.	5,000.00	6,000.00	500.00	10,500.00
Pine Creek, Mich.	805.00	.00	240.00	565.00
Pipestone, Minn.	1,266.00	.00	360.00	906.00
Plainfield, Mich.	4,050.00	.00	450.00	3,600.00
Randolph,				
Second, Wis.	.00	7,500.00	.00	7,500.00
Raymond, Minn.	1,245.00	5,000.00	125.00	6,120.00
Redlands, First, Calif.	.00	5,000.00	.00	5,000.00
Redlands, Second,				
Calif.	5,000.00	.00	250.00	4,750.00
Ridgewood, N. J.	10,000.00	.00	1,000.00	9,000.00
Ripon, Immanuel,				
Calif.	5,625.00	5,000.00	750.00	9,875.00
Rock Rapids, Iowa	.00	5,000.00	.00	5,000.00
Saginaw, Mich.	9,400.00	.00	500.00	8,900.00
San Diego, Calif.	9,950.00	.00	550.00	9,400.00
Sarnia, Ont., Canada	19,250.00	.00	600.00	18,650.00
Seattle, Wash.	8,000.00	.00	400.00	7,600.00
Sibley, Iowa	1,825.00	.00	661.64	1,163.36
Sioux City, Iowa	1,680.00	.00	310.00	1,370.00
Sioux Falls,				
South Dakota	.00	10,000.00	.00	10,000.00
Terra Ceia,				
North Carolina	6,500.00	.00	350.00	6,150.00
Tracy, Iowa	2,246.10	.00	300.00	1,946.10
Vancouver, B. C.,				
Canada	16,748.00	.00	1,375.00	15,373.00
Washington, D. C.	3,050.00	.00	200.00	2,850.00
Winnipeg, Man.,				
Canada	750.00	3,000.00	750.00	3,000.00
Wyckoff, Calvin, N. J.	9,500.00	.00	500.00	9,000.00
Zeeland, Bethel, Mich.	.00	10,000.00	.00	10,000.00
Total	\$372,820.30	\$130,000.00	\$29,217.36	\$473,602.94

We hereby certify that we have examined the records of the Treasurer of the Church Help Fund, and that the attached report is a true statement of the receipts and disbursements as disclosed by the records.

Respectfully,

Claude D. Coleman, C. P. A.
Harry K. Bates

DENOMINATIONAL QUOTAS BY CLASSES AND OTHER RECEIPTS

Schedule "C"

Classes	1949	1950
California	\$ 2,815.50	\$ 3,265.99
Chicago North	3,996.00	4,387.08
Chicago South	4,386.55	4,975.95
Grand Rapids East	6,138.62	7,199.75
Grand Rapids South	6,267.24	7,276.42
Grand Rapids West	3,516.00	4,107.26
Hackensack	1,793.00	2,051.25

Holland	4,988.00	5,530.50
Hudson	3,353.00	3,868.25
Kalamazoo	2,833.81	3,236.98
Minnesota	2,912.90	3,267.18
Muskegon	4,791.71	5,562.81
Orange City	2,217.48	2,571.75
Ostfriesland	1,456.00	1,649.25
Pacific	3,709.51	3,855.07
Pella	3,168.59	3,914.67
Sioux Center	2,897.73	3,712.41
Wisconsin	1,779.83	2,180.94
Zeeland	4,076.00	4,720.48
Excess collected over \$2,500.00 for the Church in Japan.....		229.95

\$ 67,097.47 \$ 77,563.94

SUMMARY

Balance on hand January 2, 1950.....	\$ 39,830.11
Total Receipts:	
Repayments by Churches "B".....	\$ 29,217.36
Quotas by Classes "C".....	77,563.94
Canadian Churches for 1949.....	2,100.00
	108,881.30

Total\$148,711.41

Total Disbursements:

New Loans	\$130,000.00
U. S. Tr. for Can. for 1949.....	2,100.00
Administrative Expenses	918.46
	133,018.46

Balance on Hand January 31, 1951.....\$ 15,692.95
Cash — \$15,692.95

Total amount received by the Campaign Committee.....\$150,090.04
Total amount received by the Church Help Committee.....9,069.12

Total\$159,159.16
Less Campaign expenses.....680.38

Total up to February 20, 1950.....\$158,478.78
Received since February 20, 1950.....\$ 31,828.04
Less funds sent in error and returned.....680.00

Total31,148.04

Net total\$189,626.82

Disbursements

LOANS:

Picton, Ont., Canada, CRC (1).....	\$ 2,000.00
Hamilton, Ont., Canada, CRC (2).....	10,000.00
Iron Springs, Alta, Canada, CRC (3).....	10,000.00
Granum, Alta, Canada, CRC (4).....	10,000.00
Erie, Ont., Canada CRC (5).....	12,000.00

St. Catharines, Ont., Canada, CRC (6).....	10,000.00
Aylmer, Ont., Canada, CRC (7).....	10,000.00
Windsor-Olinda, Ont., Canada, CRC (8).....	5,500.00
Trenton, Ont., Canada, CRC (9 and 12).....	12,000.00
Toronto, Ont., Canada, CRC (10).....	12,000.00
Holland Marsh, Ont., Canada, CRC (11).....	4,000.00
Brockville, Bethel, Canada, CRC (13).....	10,000.00
Total	\$107,500.00
EXPENSES:	
for Bank and Telephone.....	6.92
	\$107,506.92
ON HAND as of February 21, 1951	82,119.90
	\$189,626.82

Respectfully submitted

The Church Help Committee Inc.

REV. J. BREUKER, *President*

REV. J. CUPIDO, *Secretary*

MR. CHAS. R. MULDER, *Treasurer*

REV. N. BEUTE

MR. SAM ELGERSMA.

N.B. — Later allowances have reduced the balance of both Church Help and C.E.B. Fund to a great extent.

SUPPLEMENT NO. 8

(Art. 53)

GENERAL REVISION OF THE CHURCH ORDER COMMITTEE AS TO REQUEST OF THE REFORMED CHURCHES OF THE NETHERLANDS

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

ESTEEMED BRETHREN:

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

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

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

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

2. The language and formulation of the articles of the Church Order, in many respects, are not very clear to the modern reader, as

they should be. The want of clarity is often the result of obsolete terminology or lack of precise formulation, which frequently gives rise to misunderstanding or confusion. In this connection, the report, by way of example, points to Articles 13, 41, 47, 50, 2, 8, 21, 26, 79 and 80, which for one or more reasons ought to be revised, modified or clarified.

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

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

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

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

As to the *manner* in which such a revision should take place, the Rev. Schaver states the following: "This revision should not take place piecemeal as it is taking place for a number of years already. Our Church is introducing three times as many changes into the Church Order in the last quarter century as are the Reformed Churches of the Netherlands. Such a procedure undermines respect for the Church Order. The desired thorough revision should take place at one time. Great care should be taken in making the mandate for the revision committee.

It should not be fettered by its mandate as was the committee that gave the present revision in 1914." Idem, p. 61.

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

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

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

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

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

4. To give the following mandate at this time to this committee:

- a) The revision of the Church Order must be undertaken in full harmony with the Reformed principles of church government.

- b) To labor in close consultation with the committee of the Reformed Churches of the Netherlands and possibly also with a similar committee of the Reformed Church of South Africa, if that Church also is willing to labor on this project.

- c) To submit first of all to one of our forthcoming Synods a proposed mandate as to the *extent* and *manner* in which a general revision of our Church Order should be undertaken. Synod should first be informed and agreed as to what is implied in the proposed general revision.

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

Respectfully submitted,

EDWARD B. PEKELDER

JOHN L. SCHAUER

LAMBERTUS VAN LAAR

SUPPLEMENT NO. 9

(Arts. 57, 156)

**THE MINISTERS' PENSION AND RELIEF
ADMINISTRATION***To the Synod of 1951, Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

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

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

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

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

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

The Rev. A. Wassink departed this life June 12, 1950; the Rev. G. A. Lyzenga, Dec. 11, 1950; and the Rev. W. Groen, Feb. 12, 1951. Their widows became pensioners.

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

The number of pensioners, as of March 1, 1951, was 113, 41 ministers and 72 widows.

THE MINISTERS' PENSION FUND

The Rules stipulate that the average salary of our ministers shall be determined on or before March 1st. The salaries of 275 ministers were reported. The average salary of those 275 ministers is \$3,604.26. A statement with the names of those ministers and the amount of the salary of each minister is available for Synod.

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

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1950 to December 31, 1950

Current Pension Fund**Receipts**

From Classical Treasurers, Quota.....	\$ 90,160.49
From Ministers, 3½% of Salary	47,014.82

From Interest	1,625.82
From Requests	1,329.51
Total	\$140,130.64
Cash Balance, January 1, 1950	34,044.08
Total	\$175,174.72

Disbursements

Pensions to Ministers	\$ 68,230.00
Pensions to Widows	82,320.00
Administrative Expenditures	1,251.84
Total	\$151,801.84
Balance, December 31, 1950	\$ 23,372.88

Reserve Pension Fund**Receipts**

None	
Balance, January 1, 1950	\$ 71,090.00
Increment in value, U. S. Bonds	260.00
Total	\$ 71,350.00

Disbursements

None	
Balance, December 31, 1950	\$ 71,350.00

The \$71,350.00 is invested in United States Securities.

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

We submit an estimate of the 1952 receipts and disbursements.

Estimated Receipts

From the Quota, \$3.25 per family	\$120,581.50
From the Ministers, 3½% of Salary	43,269.10
From Interest	1,600.00
Total	\$165,450.60

Estimated Disbursements

Pensions, Ministers	\$ 72,750.00
Pensions, Widows	93,230.00
Additional Pensions	5,000.00
Expenditures	1,300.00
Total	\$172,280.00
Deficit	\$ 6,829.40

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

The ground for that increase is the increase in the pensions. The pensions are computed according to the average salary of our clergy.

That average increased from \$3,354.67 in 1950 to \$3,604.26 in this year. The pensions, which the Church is under obligation to pay, have increased. Hence, the quota should be raised.

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

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

The Ministers' Relief Fund

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

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1950 to December 31, 1950

Current Relief Fund

Receipts

From Classical Treasurers	\$ 261.61
From Interest	437.50
Total	\$ 699.11
Balance, January 1, 1950	14,817.08
Total	\$15,615.19

Disbursements

Payment to Beneficiaries	\$ 1,235.00
Balance, December 31, 1950	\$14,281.19

Reserve Relief Fund

Receipts

Increment on United States Bonds	\$ 1,181.70
Balance, January 1, 1950	40,900.40
Total	\$42,082.10

Disbursements

None

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

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

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

The Condition of the Funds, December 31, 1950

Funds	Cash	Securities	Totals
Current Pension	\$ 23,372.88		\$ 23,372.88
Current Relief	14,281.19		14,281.19
Reserve Pension		\$ 71,350.00	71,350.00
Reserve Relief		42,082.10	42,082.10
Totals	\$ 37,654.07*	\$113,432.10	\$151,086.17

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

Resume

	Pensions*	Relief	Totals
Fund Balances, Jan. 1, 1950	\$106,134.08	\$ 55,717.48	\$161,851.56
Fund Receipts, 1950	140,390.64	1,880.81	142,271.45
Totals	\$246,524.72	\$ 57,598.29	\$304,123.01
Fund Disbursements, 1950	\$151,801.84	\$ 1,234.00	\$153,036.84
Fund Balances, Dec. 31, 1950	\$ 94,722.88	\$ 56,363.29	\$151,086.17

*Both Current and Reserve Funds.

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

Respectfully submitted,

J. O. BOUWSMA, *Secretary.*

SUPPLEMENT NO. 9a

(Arts. 57, 156)

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

1. Classis Grand Rapids South, in session May 9, 1951, granted to the Rev. A. J. Rus, pastor of the Byron Center Christian Reformed Church, at his request and with the approval of the Consistory of that Church, honorable emeritation.

Grounds:

-Advancing years and length of service, approximately 41 years. The emeritation will become effective September, 1951.

2. Classis Hudson in session May 1, 1951, granted to Rev. J. M. Ghysels, pastor of the Washington, D. C. Church, at his request and with the approval of the Consistory of that Church, honorable emeritation.

Grounds:

Physical disability and long years of service in the ministry. The emeritation becomes effective on August 1, 1951.

3. Rev. R. Bolt, emeritated in 1939, departed this life April 7, 1951.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

SUPPLEMENT NO. 10
(Arts. 72, 80, 89, 156, 167)

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1951.

ESTEEMED BRETHREN IN CHRIST:

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

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

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

PART I.

PERSONNEL AND ORGANIZATION

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>	
California	L. Bouma	H. De Mots	
Chicago North	H. Baker	W. Kok	
Chicago South	B. Van Someren	C. Greenfield	
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	A. Hoekema	W. Heynen	
Holland	L. Voskuil	G. S. Kok	
Hudson	O. Holtrop	E. Boeve	
Kalamazoo	L. Van Laar	O. De Groot	
Minnesota	J. VanDen Hoek		
Muskegon	J. Kenbeek		
Ontario	A. Persenaire	C. Spoelhof	
Orange City	J. Hollebeek	G. Postma	
Ostfriesland	H. Petersen	I. Meuzelaar	
Pacific	J. R. Van Dyke		
Pella	H. Vander Kam		
Sioux Center	J. Van Beek	J. Breuker	
Wisconsin	W. Meyer	E. Ubels	
Zeeland	M. Bolt	B. Pekelder	
<i>Members-at-Large</i>	<i>Alternates</i>	<i>Terms</i>	
Mr. T. Hoeksema	Rev. T. Ver Hulst	1948-1951	
Mr. B. H. Brouwer	Mr. F. Oldemulders	1949-1952	
Mr. W. Hofstra	Mr. B. Smit	1950-1953	

The term of Mr. T. Hoeksema expires at this time. Hence a member-at-large and his alternate must be elected for the term 1951-1954.

The Executive Committee now comprises the following members: the Reverends M. Bolt, J. Kenbeek, R. Veenstra, E. Visser, T. Van Eerden, L. Voskuil, and the Messrs. B. H. Brouwer, W. Hofstra, and T. Hoeksema, with the Secretary, the Rev. H. Blystra, as member ex-officio.

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

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

The sub-committee having charge of the Fund for Needy Churches comprized the brethren: M. Bolt, J. Kenbeek, 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.

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

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

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

PART II.

GENERAL INFORMATION

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

A few fields passed from the mission post stage into the organized church category. Since to date we have been unsuccessful to fill three vacant fields, the Committee has been hesitant to open additional fields,

for unless a post can be manned it is deemed inadvisable to inaugurate a program of evangelization in a given locality.

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

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

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

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

PART III.

CHURCH EXTENSION — U.S.A.

(As of March 1, 1951)

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

In this connection it may be added that our missionaries are frequently faced by three major problems: the prevalent divorce evil, lodge membership, and religious illiteracy. Plans are in the making to arrange sectional conferences for the men in the service, the intent being to discuss these and kindred problems; a mutual exchange of views and experiences may be found helpful toward more effective

service for the Lord. Initial efforts already have been put forth to prepare study material, suitable for those who have lost all contact with the Bible and who are total strangers to religious terminology.

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

1. THE EASTERN DISTRICT.

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

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

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

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

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

2. THE MICHIGAN DISTRICT.

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

3. THE CHICAGO - MILWAUKEE DISTRICT.

The BELLWOOD field, now an organized congregation, continues

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

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

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

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

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

4. THE MIDWEST DISTRICT.

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

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

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

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

The LE MARS field has been vacated, due to the departure of Missionary Bartel Huizenga who labored diligently to promote the establishment of this post. Evidences are at hand that he has not labored in vain. Attempts are being made to find a successor.

HARTLEY, Iowa, has made commendable progress, having been nurtured by a student-pastor and local ministers. Organization is contemplated.

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

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

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

5. THE SOUTHWEST DISTRICT.

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

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

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

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

6. THE PACIFIC NORTHWEST DISTRICT.

In this district TACOMA presently is the center of interest. Providentially we were enabled to obtain property, and a Sunday School

for the unchurched that had been in operation for some years. This is predominantly an evangelization project as Lakewood City. Moreover Missionary Nicholas De Vries, who recently entered this field, will have opportunity to be of service to our soldiers stationed in neighboring camps and bases.

7. RADIO EVANGELIZATION.

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

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

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

8. STUDENT SUMMER FIELD WORK.

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

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

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

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

9. ALASKA.

Upon request of the Home Missions Committee of Classis Minnesota inauguration of mission work in Alaska was considered. Proposals submitted were:

- a. That our Back-to-God broadcast be placed on the air in Alaska.
- b. That the Rev. C. L. Van Zee be delegated to make an extensive investigation of the Alaska field with a view to its mission possibilities.
- c. That in the interim the General Committee assume responsibility for supplying the pulpit of the Rev. C. L. Van Zee at Hancock, Minnesota.

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

- a. That the broadcast request be referred to the Denominational Radio Committee.
- b. That both the present Christian Reformed population in Alaska, and the great need for evangelization at home, do not warrant our entrance into the Alaska field.
- c. That this action be submitted to the Synod for approval.

10. HUNGARIAN REFORMED CHURCH. (Acts of Synod, 1950, Art. 4, p. 35).

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

Synodical approval is herewith requested.

11. CHURCH EXTENSION QUOTA FOR 1952.

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

PROPOSED BUDGET FOR CHURCH EXTENSION

Missionary salaries	\$ 54,075.00
Missionary expenses	18,366.00
Rent and Taxes	930.00
Fire insurance	470.00
Pulpit supplies	2,000.00
Student expenses	5,000.00
Moving	3,500.00
Contingencies	4,000.00
Miscellaneous	1,500.00
Buildings	75,000.00
New fields	15,000.00
Administrative expenses	4,000.00
Total	<u>\$183,841.00</u>

PART IV.

THE CANADIAN FIELD

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

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

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

A. MISSIONARIES.

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

John Hanenburg, Gerard Van Laar, John Vander Meer, and Albert Smit.

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

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

B. QUOTA.

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

PROPOSED BUDGET FOR THE CANADIAN EMERGENCY FUND

Missionary salaries	\$ 58,500.00
Missionary expenses	37,730.00
Rent or Taxes	3,050.00
Fire insurance	500.00
Pulpit supplies	3,000.00
Student expenses	6,000.00
Moving	3,500.00
Contingencies	4,000.00
Miscellaneous	2,300.00
Buildings	50,000.00
New fields	10,000.00
Administrative expenses	4,000.00
TOTALS	\$182,580.00
Salary-Credits	11,000.00
Total	\$171,580.00

PART V.

DISPERSED AND NON-RESIDENT CHURCH MEMBERS

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

It might be added that some records received were returned to the home church, since the parties involved were living within a radius of 20-40 miles from the home church with no other of our churches

closer by; and on the basis of information given some of these members should be classified as delinquent rather than as dispersed members.

PART VI.

SUPPLEMENTARY FUND FOR HOME EVANGELIZATION

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

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

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

PART VII.

YOUTH IN MILITARY SERVICE

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

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

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

These various actions were taken in accordance with authority granted our Committee by the Synod of 1948. (Acts 1948, p. 62.)

Since many of the camps, in which our youth are in training, are far removed from our church centers, the present need of service homes and service pastors is recognized. Hence we request Synod to renew the authority:

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

PART VIII.

THE FUND FOR NEEDY CHURCHES

A. INFORMATION.

1. During 1950 recipient churches received their full aid allotment as approved by Synod.

2. Churches, in need of assistance to defray moving expenses, were granted same upon endorsement by their respective Classical Home Missions Committees.

3. The schedule of payments for 1951 is available to Synod for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to appeal its case to Synod for final action.

B. RECOMMENDATIONS.

1. We recommend that the minimum salary, to be paid the ministers of recipient churches from the F.N.C. be set at \$2,800.00 for 1952 and that this be increased according to the cost of living index as established by the U. S. government.

2. We recommend that a children's allowance of \$125.00 per child, in excess of the minimum salary be granted for 1952.

3. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1952 be set at \$50.00.

4. We recommend that the Denominational per family quota for 1952 for the Fund for Needy Churches be set at \$2.25.

REPORT OF THE TREASURER FOR THE YEAR 1950

CHURCH EXTENSION FUND

Schedule "A"

Receipts

Classical Treasurers\$135,736.49

Gifts:

Individual\$ 565.00

Societies 3,029.62

Churches 941.82

4,536.44

Interest 1,062.50

Dividends	878.20
Refunds	1,671.89
Withdrawal, Certs. of Deposit	10,000.00
Loan, Old Kent Bank	40,000.00
Total Receipts	\$193,885.02

Disbursements

Missionaries' Salaries	\$ 31,811.14
Missionaries' Expenses	11,441.10
Special Services	8,601.00
Homes and Chapels	110,627.21
Moving expenses	1,293.74
Repayment on loan	10,000.00
Administrative Expenses	3,646.91
Total Disbursements	\$177,421.10

Operating balance, 1950	\$ 16,463.92
Deficit January 1, 1950	9,699.01
Balance, December 30, 1950	\$ 6,764.91

Schedule "B"**INVENTORY OF SECURITIES****Van Agthoven Estate:**

227½ Com. Shares, Cleveland Elec. Illum. Co.	\$ 7,621.25
10 Pref. Shares, Cleveland Elec. Illum. Co.	1,000.00
16 Com. Shares, Little Miami R.R.	800.00
	\$ 9,421.25
91 Com. Shares, Cleveland Elec. Illum. Co.	3,048.50
Certificates of Deposit, Zeeland State Bank	2,500.00
United States Bonds	35,000.00
Total	\$50,969.75
Amount due on loan, Old Kent Bank	30,000.00
Current assets, December 30, 1950	\$20,969.75

Schedule "C"**MISSIONARY HOMES AND CHAPELS**

	Dec. 30, 1950	Dec. 31, 1949
Bellwood Mission, Chicago	\$ 5,943.93	\$ 5,943.93
Chicago, Ill.	20,500.00	0.00
Cicero, Ill.	15,200.84	15,200.84
Des Moines, Iowa	1,598.85	0.00
Grand Rapids, Mich.	1,500.00	0.00
Holland, Mich.	14,314.24	13,942.24
Iowa Falls, Iowa	10,250.43	10,453.31
Lakewood City, Calif.	65,000.00	36,027.00
Le Mars, Iowa	5,000.00	5,000.00
Milwaukee, Wis.	9,000.00	9,000.00

Minneapolis, Minn.	30,673.43	36,500.00
Monsey, N. Y.	10,900.00	800.00
Phoenix, Ariz.	5,000.00	5,000.00
Tacoma, Wash.	17,612.80	0.00
Tueson, Ariz.	22,500.00	16,500.00
Tyler, Minn.	11,500.00	0.00
Washington, D. C.	22,500.00	22,500.00
Willmar, Minn.	11,670.56	0.00
Totals	\$280,665.08	\$176,867.32

Schedule "A"
CANADIAN EMERGENCY FUND

Receipts

Classical Treasurers	\$109,014.47
Gifts:	
Individual	\$ 350.00
Societies	4,985.84
Churches	8,130.00
	13,466.64
Refunds	745.99
Total	\$123,227.10

Disbursements

Missionaries' Salaries	\$ 44,637.40
Missionaries' Expenses	26,305.66
Special Services	11,257.25
Homes and Chapels	50,768.53
Moving expenses	3,460.00
Administrative expenses	3,646.92
Total Disbursements	\$140,075.76
Operating Deficit, 1950	16,848.66
Deficit January 1, 1950	4,837.83

Total	\$ 21,686.49
Less amount due from Missionaries	1,200.00
Net Deficit December 30, 1950	\$ 20,486.49

Schedule "B"
MISSIONARY HOMES AND CHAPELS

	Dec. 30, 1950.	Dec. 30, 1949.
Abbotsford, B. C.	\$ 4,959.10	\$ 0.00
Aylmer, Ont.	15,141.83	15,141.83
Bowmanville, Ont.	9,171.37	8,182.73
Brockville, Ont.	1,482.56	0.00
Cockrane, Ont.	537.78	0.00
Edmonton, Alta.	16,099.80	0.00
Essex, Ont.	13,565.13	0.00
Ft. William, Ont.	818.19	0.00

Kitchener, Ont.	10,321.75	10,321.75
Lethbridge, Alta.	16,500.27	16,500.27
Owen Sound, Ont.	9,690.70	9,330.70
Pictou, Ont.	8,478.58	8,478.58
Picture Butte, Alta.	6,874.82	6,874.82
Portage La Prairie, Man.	8,261.08	6,928.10
Red Deer, Alta.	10,924.35	0.00
Renfrew, Ont.	7,528.58	7,528.58
St. Catherines, Ont.	12,305.13	12,305.13
Sumas, Wash. (Can. acct.)	5,237.00	5,237.00
Toronto, Ont.	14,908.05	14,908.05

Totals	\$172,806.07	\$121,737.54
Account 1949	121,737.54	

	51,068.53
Canadian Check	300.00

Account Schedule "A"	\$ 50,768.53
----------------------------	--------------

FUND FOR NEEDY CHURCHES

Schedule "A"

Receipts

Balance January 1, 1950		\$ 68,003.82
Classical Treasurers	\$ 21,283.52	
Interest	2,537.50	
Dividends	659.80	
Refund	275.00	24,755.82
Total balance and receipts		\$ 92,759.64

Disbursements

Subsidies	\$ 61,899.51
Children Allowances	4,754.57
Moving Expenses	2,981.48
Administrative Expense	3,646.92

Total Disbursements	73,282.48
---------------------------	-----------

Balance December 30, 1950	\$ 19,477.16
---------------------------------	--------------

Schedule "B"

INVENTORY OF SECURITIES

Van. Agthoven Estate:

227½ Com. Shares, Cleveland Elec. Illum. Co.	\$ 7,621.25
10 Pref. Shares, Cleveland Elec. Illum. Co.	1,000.00
16 Com. Shares, Little Miami R.R.	800.00

\$ 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

Balance January 1, 1950	\$ 267.95
Receipts, 1950	2,570.42
Total Balance and Receipts	\$2,838.37

Disbursements

Grants	\$ 600.00
Refunds	331.16

Total Disbursements	931.16
---------------------------	--------

Balance December 30, 1950	\$1,907.21
---------------------------------	------------

SOLDIERS FUND

Balance January 1, 1950	\$6,173.18
Receipts, 1950	50.50

Total balance and receipts	\$6,223.68
Disbursements, 1950	1,085.24

Balance December 30, 1950	\$5,138.44
---------------------------------	------------

FUNDS HELD IN TRUST FOR
GEESTELIJKE VERZORGING OPVARENDEN KOOPVAARDIJ
UITGAANDE VAN DE GEREFORMEERDE KERKEN
IN NEDERLAND

(DUTCH MERCHANT MARINE)

Receipts, 1950	\$3,499.00
Disbursements, 1950	2,500.00

Balance December 30, 1950	\$ 999.00
---------------------------------	-----------

COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Church Extension	Canadian Emergency	F. N. C.	Home Evang.	Soldiers' Fund	Dutch Merchant Marine
Balances, Jan. 1, 1950			\$68,003.82	\$ 267.95	\$6,173.18	
Receipts, 1950						
	\$193,885.02	\$123,227.10	24,755.82	2,570.42	50.50	\$3,499.00
Total			92,759.64	2,838.37	6,223.68	
Disbursements, 1950						
	177,421.10	140,075.76	73,282.48	931.16	1,085.24	2,500.00
Balances Dec. 30, 1950						
	16,463.92		19,477.16	1,907.21	5,138.44	999.00
Deficit 12/30/50		16,848.66				
Deficit 1/1/50						
	9,699.01	4,837.83				
Balances Dec. 30, 1950						
	\$ 6,764.91		\$19,477.16	\$1,907.21	\$5,138.44	\$ 999.00
Deficit Dec. 30, 1950						
						\$ 21,686.49

CASH ACCOUNT

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

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

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

Balances 12/30/50

Church Extension\$ 6,764.91
 Fund for Needy Churches 19,477.16
 Supplementary Fund 1,907.21
 Soldier's Fund 5,138.44
 Dutch Merchant Marine 999.00

Total Balances\$ 34,286.72
 Deficit, Canadian Emergency Fund 21,686.49

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

Respectfully submitted,

WALTER HOFSTRA, *Treasurer.*

March 2, 1951

*General Committee for Home Missions of
 The Christian Reformed Church*

Gentlemen:

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

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

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

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

I have examined the above statement of Cash Receipts and Disbursements of the Home Mission Fund for the year ended December 31, 1950, and have examined and tested its accounting records and other supporting evidence, by methods and to the extent I deemed appropriate.

In my opinion, the above statement of Cash Receipts and Disbursements presents fairly the cash transactions of the Fund.

Respectfully submitted,

PETER B. VANDER MEER.

SUMMARY OF MATTERS REQUIRING
SYNODICAL ATTENTION

PART I — PERSONNEL AND ORGANIZATION.

Election of member-at-large and his alternate.

PART III. — CHURCH EXTENSION.

1. Eastern District — placement of another missionary.
9. Alaska.
10. Hungarian Reformed Church.
11. Church Extension Quota for 1952.

PART IV. — CANADIAN FIELDS.

- A. Calling of additional missionaries.
- B. Canadian Quota for 1952.

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

PART VII. — YOUTH IN MILITARY SERVICE.

Recommendations.

PART VIII. — FUND FOR NEEDY CHURCHES.

Recommendations.

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

Humbly submitted,

The General Committee for Home Missions
H. BLYSTRA, *Secretary*

SUPPLEMENT NO. 10a

(Arts. 72, 80, 89, 156, 167)

GENERAL COMMITTEE FOR HOME MISSIONS**ESTEEMED BRETHREN:**

WE herewith bring the following additional matters to your attention.

A. THE REV. MR. J. WRISTERS.

Some months ago the Reverend J. Wristers, as "zeeman's predikant in dienst van de Gereformeerde Kerken in Nederland," began his labors in New Orleans, Louisiana in accordance with the plan approved by the Synod of 1950. (Acts 1950, p. 34, Art. 99.)

B. CANADA.**1. *Payment of Subsidy to Canadian Churches.***

We beg to inform Synod that our Committee endorses Overtures 9 and 15 of Classes Minnesota and Ontario (Agenda 1951, p. 268, 270) re the payment of subsidy to our Canadian Churches.

2. *Ministerial Procurement Problem.*

The Executive Committee for Home Missions at its April 18, 1951 meeting considering the report from our Canadian fields decided:

"Whereas our Canadian Churches are in dire need of pastors, and the declination of calls is attributed in part to the small salaries that are offered and unfamiliarity with the field, a motion prevails that a committee be appointed to consult with representatives of Classis Ontario re this problem."

This sub-committee on May 23 reported as follows:

"A meeting, prior to Synod, with representatives of Classis Ontario was not possible since the next meeting of Classis was scheduled for July. Hence we took advantage of the opportunity to meet with the Ontario ministerial representatives at their first Inter Nos meeting held in Toronto.

The ministerial procurement problem was discussed at length. That this problem, especially in our Canadian churches, is serious and becomes monthly more pressing, was recognized by all. Moreover the conversations revealed that the brethren, though heavily burdened with their professional cares, sensed the great opportunities for church extension in their respective fields and experienced the joy of harvest blessings.

Consequent the exchange of views, two opinions were given expression.

1) The Ontario pastors are to suggest to the calling churches to overture Synod that it determine if and how larger salaries in excess of the present synodically set minimum can be promised by the subsidized Canadian churches to their pastors-elect."

This is referred to Synod for information.

2) In order to promote mutual acquaintance between vacant churches and available ministers, our committee is requested to procure Holland-speaking ministers from the United States for our vacant Canadian churches by way of leave-of-absence plan."

For the execution of this plan synodical approval is requested.

C. STUDENT PASTORS.

During the summer months twenty seminarians will be engaged in field work in as many church extension and evangelization projects.

We regret that only five Holland-speaking seminarians were available; and two of these because of their "visitor-status" in the United States, experienced difficulty to reach their assigned fields.

D. RADIO EVANGELISM.

This work has been carried on by the Reverend Harold Dekker since the first of January, and during this period most of the time has been spent in making an analysis of the mail received at the Back to God Hour office, carrying on a considerable amount of correspondence, and conducting a number of on-the-spot investigations. Investigations have been made in the following places:

Champaign-Urban, Illinois
Indianapolis and Terre Haute, Indiana
Columbus, Ohio
Philadelphia, Pennsylvania
New York, New York
Oklahoma City, Oklahoma
Albuquerque, New Mexico
Salt Lake City, Utah

A number of Sunday afternoon meetings have been held at Champaign, Illinois. Significant leads are on file for numerous additional investigations which will be made in due time. It is apparent that in a good many cities groups of listeners may be found who would welcome the establishment of a Christian Reformed Church in their communities. Specific opportunities are thus afforded for opening new home mission fields in various strategic centers. In some of these there are also a few of our own dispersed members who are vitally interested in such an undertaking. There can be no doubt that the radio ministry is preparing the way for an expanding home mission program. In the case of converts there is a natural affinity for our

Church. And though their number may not be large, there are evidently people almost everywhere who are dissatisfied with both Liberalism and Fundamentalism, and are looking for the third alternative with which we are so signally blessed and which we can offer to them.

Recommendation:

We recommend that Synod authorize its Home Missions Committee to call a missionary, who for the time being will be placed in one of our present fields, and who subsequently (when conditions warrant) will be stationed in one of the several fields now being explored.

Not much has been done as yet in the strategic use of the mail to reach our listeners in special ways. However, these opportunities are large and it is hoped in the near future to begin to exploit them. A small sampling by means of questionnaire indicates that there are many people interested in correspondence courses. There is a distinct need for pamphlets on particular points of Christian life and doctrine. Lists of recommended books could be put to good use. Carefully tailored leaflets and booklets could be advantageously sent to the hundreds of ministers, teachers and professors, students, Sunday School teachers, editors, civic leaders, miscellaneous professional persons, parents, etc., who are on our mailing list, and whose correspondence is being carefully filed. Such a use of the mail could become an effective means for injecting a Reformed leaven into American ecclesiastical, domestic, educational, and civic life.

One very specific opportunity should be mentioned. The Back to God Hour draws a heavy mail response from negro listeners. This is characteristic of all our major northern cities, and although no investigation has yet been made in the South, there are indications that it is true also there. Incidentally, negroes also appear at our rallies, recently to the extent of about 75 at New York City. Evidently colored people are reaching for better things—not only economically, politically, socially and educationally, but also religiously. It can be readily understood that many of them recognize in the Back to God Hour something which they do not have with their typically primitive theologies and uneducated ministries. It would surely be a bold and timely advance for the Reformed faith if our denominational home missions were to venture forth with a ministry of the whole counsel of God to our negro neighbors who have been spiritually impoverished for so long. Although we have not yet trained colored workers ourselves, there are those who are receiving thoroughly Reformed training elsewhere. One of these men may be available to us for pioneer work of this type, and in the course of time we could no doubt train others at our own college and seminary. May God give us both wisdom and courage as we face such a momentous challenge as this.

Recommendation:

We recommend that Synod authorize its Home Missions Committee:

- 1) To inaugurate a program for negro evangelization.
- 2) To engage a colored worker who is well indoctrinated in our Reformed view of life, and who is wholeheartedly committed to the propagation thereof.

Respectfully submitted,

H. BLYSTRA, *Secretary.*

SUPPLEMENT NO. 11

(Art. 63)

HISTORICAL COMMITTEE

To the Synod of 1951.

ESTEEMED BRETHREN:

THE Historical Committee of the Christian Reformed Church herewith presents the report of its activities and its recommendations.

I. SUMMARY OF ACTIVITIES.

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

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

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

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

D. Ministers and consistories have been contacted by letter with the following dual purpose:

1) To request that our Committee be put in contact with the descendants and heirs of pioneer members of the Christian Reformed Church, so that we may make direct request for letters and papers which otherwise might be lost to the Church and to history;

2) To encourage all consistories to keep adequate historical records of their own congregations and of the activities of the classes to which they belong and the synods of the denomination.

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

II. RECOMMENDATION.

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

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

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

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

We therefore recommend:

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

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

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

Respectfully submitted,

DR. S. VOLBEDA, *Chairman*

DR. J. H. KROMMINGA, *Sec'y.*

PROF. GEORGE STOB

PROF. H. J. G. VAN ANDEL

SUPPLEMENT NO. 12

(Art. 52)

THE CANADIAN IMMIGRATION COMMITTEE

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

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

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

PERSONNEL

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

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

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

Besides these there are men in the various parts of the provinces who have given valuable help locally.

Local organizations all through Canada have appointed keymen who report possible openings to fieldmen and render assistance in resettlement. Expenses for these services are kept at a minimum.

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

COMMITTEE MEETING AND ACTIVITIES

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

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

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

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

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

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

The Committee again was represented at the arrival of immigrant boats to welcome and assist the incoming immigrants at the Halifax and Quebec City ports of entrance under provision of the department of Citizenship and Immigration.

SUMMARY OF FIELDWORK

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

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

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

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

PROSPECTS FOR THE PRESENT YEAR

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

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

In conjunction with the war crisis and the increased activities of both governments the Chr. Emigratie Centrale in the Netherlands and

our Committee and fieldmen are accelerating our procurement and placement program. In view of this it may become necessary to engage more part-time or full-time fieldmen.

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

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

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

FINANCES

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

RECOMMENDATIONS

1. That Synod continue all previous appointments.
2. That the Committee be authorized to appoint additional fieldmen (part- or full-time) as and when needed by the accelerated program of immigration.
3. That Synod approve our Budget quota of \$1.00 per family for the following year.

The Immigration Committee for Canada
of the Christian Reformed Church.

P. J. HÖEKSTRA, *President*

J. VANDER VLIET, *Secretary-treasurer*

A. DISSELKOEN

J. VANDER VELDEN

J. M. VANDE KIEFT.

AUDITOR'S REPORT

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

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

Statement of Cash Receipts and Disbursements for the year ended December 31, 1950.

Bank Reconciliation Statements at December 31st, 1949, and at December 21st, 1950.

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

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

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

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

Dated at Trenton, Ontario, February 22, 1951.

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

**IMMIGRATION COMMITTEE FOR CANADA OF THE
CHRISTIAN REFORMED CHURCH
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
For the Year ended December 31st, 1950**

RECEIPTS:—

Donations Received	\$29,614.81
Profit on American Money.....	85.47
	<u>\$29,700.28</u>

DISBURSEMENTS:—

Advertising	\$ 1,361.44
Council and Local Meetings.....	352.43
Committee Meetings	511.35
Exchange and Bank Charges.....	4.08
Miscellaneous Expenses	185.15
Office Supplies	287.42
Postage and Excise.....	661.35
Telephone and Telegraph.....	2,027.28
Transportation to Church.....	637.58
Traveling Expenses	13,175.81
Wages	21,547.77
	<u>\$40,751.66</u>

EXCESS OF DISBURSEMENTS OVER RECEIPTS \$11,051.38

CASH SURPLUS:—

Net Cash on Deposit December 31, 1949.....	\$12,806.71
Net Cash on Deposit December 31, 1950.....	1,755.33
	<u>Decrease.....\$11,051.38</u>

**IMMIGRATION COMMITTEE FOR CANADA OF THE
CHRISTIAN REFORMED CHURCH**

Bank Reconciliation as at December 31, 1949

BALANCE ON DEPOSIT:—

Canadian Bank of Commerce, Trenton, Ontario, as per Bank Confirmation Certificate.....	\$14,056.39
---	-------------

LESS:—

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

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

Bank Reconciliation as at December 31, 1950

BALANCE ON DEPOSIT:—

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

LESS:—

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

NET CASH ON DEPOSIT DEC. 31, 1950.....\$ 1,755.33

SUPPLEMENT NO. 13

(Arts. 78, 79, 81, 86, 87, 88, 103, 104, 111, 122, 123, 141, 155, 163)

**THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY***To Synod convening June, 1951.*

ESTEEMED BRETHREN:

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

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

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

SEMINARY INFORMATION

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

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

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

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

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

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

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

COLLEGE INFORMATION

You may be interested in some statistics of the summer sessions held at the college last year. The sessions were attended by 344 men and women. Of this total 233 were from the Chr. Ref. church, 86

from other orthodox churches, and the remainder from various groups. These from unorthodox groups are permitted to attend the summer session since they create no problems for us so far as their convictions and conduct are concerned. They are mostly teachers, some of more or less advanced age (often considerably advanced!) who need credits to maintain their position as teachers. They greatly appreciate the accommodation we offer them and it helps us build up goodwill in the community. The financial statement for last summer shows a balance of \$3,469.40.

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

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

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

Then, too, there is the disturbance occasioned by the disagreement in the area of economics and politics. The debate on this problem that

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

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

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

As to *future enrollments* (still continuing the Registrar's report), previous to the outbreak of the Korean war predictions were that enrollment in colleges and universities would show a decline for several years after 1950 due to the low birthrate fifteen to twenty years ago. Enrollments were expected to rise again because of the high birthrate of the 1940's, reaching an all time high during 1960-1965. The war and the draft have, of course, invalidated all such calculations. There

will be a decided drop in enrollments throughout the country, beginning September, 1951, and continuing for two or three years, when the first draftees will have completed their training and service periods and will return to college. What this will mean for Calvin college will depend upon the legislation finally adopted for eighteen year old men and postponement of induction for undergraduate college students. It is obvious that any estimation or prediction of enrollment for next September is little more than a guess. Assuming that all young men over eighteen except pre-seminary students and those rejected because of physical defects will be inducted, our total male enrollment may drop below 240. If certain high school seniors and college students, on the basis of their probable future contribution to the nation's essential needs, shall be permitted to pursue college education prior to induction, our male enrollment could reach 350. The enrollment of women students may be expected to remain approximately constant at about 500. Accordingly, our enrollment in September may be anywhere between 740 and 900." What this may mean by way of reduced income may be readily seen.

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

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

	Men	Women	Total
Freshmen	188	204	392
Sophomores	191	186	327
Juniors	178	77	255
Seniors	184	66	250
Unclassified	25	21	46
Total.....	766	504	1,270

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

APPOINTMENTS AND RE-APPOINTMENTS

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

Shirley Balk (Music), two years, as Instructor.
 Henry Bengelink (Biology), two years, Assistant Professor.
 Melvin Berghuis (Speech), two years, Assistant Professor.
 John L. De Beer (Education), two years, Assistant Professor, (or Associate Professor if he obtains his degree).
 Lester De Koster (Speech), two years, Assistant Professor.
 Jan Kingma (Dutch), two years, Assistant.
 Gertrude Slingerland (English), two years, Assistant Professor.
 John Vanden Berg (Economics), two years, Instructor.
 Helen Van Laar (Education and Art), two years, Instructor.
 Catherine Van Opynen (Dean of Women), two years.
 Rev. John Weidenaar (Bible), four years, Assistant Professor.
 Steve Vander Weele (English), one year, Assistant.

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

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

BUILDING AND GROUNDS

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

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

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

After several attempts final plans have been approved for the Commons building. These plans feature two dining rooms capable of ac-

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

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

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

MISCELLANEOUS

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

- a. The Board expresses agreement with the position that it discerns no necessary violation of our principles in such participation.
- b. The Board decides that a committee shall be appointed whose task it shall be to make a thorough study of this entire subject and report as soon as possible on any revision which may aid our employees without being disadvantageous to the institution.
- c. It is suggested that this study include: (1) That we participate under the terms of the Social Security Act and retain such elements of our present Pension Plan as we may think necessary to give our employees adequate benefits in case of forced retirement, death before retirement, widows and children; or, (2) submit alternate proposals which this committee may suggest and which in turn will adequately supply the needs of our employees.

The three-year Expansion Campaign technically closed December 31, 1950. Efforts have been put forth to encourage those who were unable to pay their pledges in the prescribed time limits to send in

their belated payments. Some are doing just that. Naturally, we are anxious to keep the "shrinkage," which must always be expected, to the lowest possible minimum. As usual, our complete financial report with the proposed new budget will be incorporated in the supplementary report. However, we do wish to insert here a summary statement of the Expansion Campaign which has now officially terminated. We are deeply grateful to our people and to God for its obvious success.

This report is as of March 1, 1951:

Contributions received\$1,496,850.24

DISBURSEMENTS:—

Science Building	\$ 956,753.75	
Science Building, Equipment.....	104,503.00	
Library Building	213,166.48	
The "Commons"	70.00	
Clark Property	89,949.80	
Campaign Expense (1947).....	30,882.22	
		<hr/> 1,395,325.25

Net Cash Balance.....\$ 101,524.99

Pledges Receivable135,466.85

Balance Available\$ 236,991.84

Total Expansion Fund as of Feb. 28, 1951.....\$1,632,317.09

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

"DEAR REV. FRENS, *Secretary*:

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

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

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

"With fondest regards, sincerely yours,

"HENRY SCHULTZE."

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

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

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

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

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

Board of Trustees of Calvin College and Seminary,
R. J. FRENS, *secretary*

SUPPLEMENT NO. 13a

(Arts. 78, 79, 81, 86, 87, 88, 103, 104, 111, 122, 123, 141, 155, 163)

**THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY***To the Synod of 1951.*

ESTEEMED BRETHREN:

THE Board of Trustees of Calvin College and Seminary held its spring meeting May 31 to June 7. Beginning on a Thursday morning we held morning, afternoon, and evening sessions (one evening excepted) until the following Thursday afternoon. We were called upon to deal with situations which were often difficult and sometimes very unpleasant. The results of our work we submit to Synod and pray that God may guide your body as you review, approve, or amend such matters as call for action on your part.

As much as possible we shall follow the same outline in this report as that found in our first report (see Agenda, report No. 13).

SEMINARY INFORMATION

The faculty and the Board regret to report that it was necessary that Dr. C. Bouma be hospitalized in Pine Rest hospital March 17. Since that time he has shown some indications of improvement at times but his condition is still uncertain. May the great Physician who is able to give mental as well as physical healing grant complete recovery and, meanwhile also sustain the family in bearing their heavy burden. Upon advice of the doctor he has been granted "at least a year of sick leave."

Nearly all of the Juniors and Middlers of the seminary have been assigned "field work" for the summer months. At the students' request the arrangement for this work was mainly left in the hands of the students this year. The Executive Committee has been instructed to study the propriety of allowing the students themselves to arrange this work.

It is generally known by this time that there is considerable unrest in the seminary largely due to differences and dissention among members of the faculty. The Executive Committee had been wrestling with this situation for several months but for obvious reasons sought to contain it in as small a circle as possible, hopeful of solving the situation with little or no publicity. After several meetings with the faculty or some of its individual members, and after dealing with many documents and counter documents, the matter was placed before the full Board at its last February meeting. A committee of investi-

gation, consisting of five Board members other than those on the Executive Committee, was appointed and instructed to thoroughly investigate the entire problem and report to us at our May meeting. Said committee met April 2-7, studied all previous documents bearing on the case, questioned faculty members and several students in detail, met and conferred with various ones again just previous to our May 31 Board meeting, and then submitted their findings to the Board. The committee submitted two reports, one of which was signed by all five members, and a supplemental report submitted by one member. The main difference between the two reports is that the latter goes farther than the former in that it submits a couple recommendations regarding the re-appointment of a couple professors.

Based upon the findings in the controversy the Board passed some decisions pertaining to certain details which we hope will prove helpful in solving the problem, some of which will appear later in this report. Also, it was decided to address a communication to the faculty reproving its members for certain acts and earnestly exhorting them to strive toward a greater spirit of harmony and to exert themselves in an effort to win the loyalty and appreciation of the students toward Calvin Seminary.

In keeping with advice of the investigating committee the Board decided to appoint a committee charged with the task of producing necessary rules and regulations for the office of seminary president. It is felt that more authority, carefully defined, invested in the seminary president may prove helpful in properly controlling the seminary affairs.

The Board, as usual, spent much time interviewing, individually, students for licensure and others for entrance into the seminary. A total of thirty-four seminary Juniors and one Middler were granted permission to conduct services in our churches. One Middler sought licensure unsuccessfully. The licensure of three (temporarily studying elsewhere) were renewed, and one was revoked. Whether or not that of another is to be revoked is left to the decision of Executive Committee and the faculty after further investigation.

COLLEGE INFORMATION

Reflecting upon the much unfavorable criticism to which our college has recently been subjected we should like to quote at this time from the first part of president Schultze's report to the Board. "The Board, of course, is fully aware of such unfavorable criticism that has been directed against our Alma Mater. What makes this, in my estimation, so lamentable is the fact that the whole truth is seldom presented. Deficiencies at Calvin have been grossly exaggerated, and sometimes the reports have even been false. For instance, I have been informed by interested persons that we have Bolsheviks on our faculty. This

is, obviously, an untruth, as the board's own investigation of the professors concerned has demonstrated. There are, of course, differences of opinion among the faculty members as to the place of social legislation on the part of the federal government, but there is, in my estimation, an earnest endeavor on the part of each faculty member to apply the principles of Calvinism, as he sees them, to the various spheres of human interest.

I have also been informed that it is the practice at Calvin to show Hollywood movies. When I asked a competent and responsible student to ascertain whether any Hollywood movies had been presented, he reported, upon investigation, that only one had been presented and that was a classic, "Jane Eyre," which a faculty committee had pre-viewed and declared unobjectionable.

These are just a couple of illustrations, which could be multiplied indefinitely, of the type of erroneous report that has been circulating and which has been held to be the truth, without investigation by the reporters. I regret exceedingly, of course, any deficiencies that Calvin may show, but resent just as much any exaggeration of the situation to the point of untruth.

It may be well in this connection to call attention to the fact that the numerous adverse reports about Calvin that have been circulated do not constitute a new phenomenon. They are, in the main, as old as Calvin itself. In going through some of the reports of past presidents, I find references to the fact that Dame Rumor is always inclined to exaggerate the undesirable conditions at Calvin. In the report of President Broene, 1940, he mentions the same problem and laments the readiness with which our people will receive reports, particularly the unfavorable ones, that have a way of being circulated. This remark is not added for the purpose of minimizing the situation, but of calling attention to the necessity of being very cautious in receiving reports. I might add that I, personally, am very grateful that our church public concerns itself with the conditions at Calvin. It would, indeed, be a sorry day for our school if our people should become indifferent in this matter. However, I am sure I am expressing the sentiments of the faculty when I suggest that all reports should be thoroughly investigated before giving them credence. Meanwhile, I am sure the authorities at Calvin will continue to put forth efforts to remove the objectionable elements and to improve the spirit of consecration among the students.

Too often people judge the entire student body by the actions of a few. I am reminded of an individual who reported that he had heard unfavorable criticism about Calvin and so decided to make a personal investigation. He attended the classes, "rubbed elbows" with the students, sauntered about the halls for two days, and reported that,

though he had set out for Calvin with a heavy heart, he returned home praising God for Calvin College.

The above sentences are indicative of the confused conceptions of Calvin that seem to be afloat. I rarely have the opportunity to correct them. I am simply informed that the situation at Calvin is shocking. And yet I feel—and I am sure the faculty will agree with me—that we have at Calvin a student body whose attitudes, conduct, and reactions are such that we as an institution can well be proud."

Now turning to the end of President Schultze's report, we read, "This is my swan song. I leave my position as president only with the fondest memories and with gratitude in my heart for the privilege of spending a part of my life as the head of an institution which has increasingly won my love and admiration. I trust that I may have a continuing part in promoting the welfare of our school."

To help our retiring president to remember the esteem and love we cherish for him on account of his person and the work he performed for us, the Board and faculty members gave a dinner for him and Mrs. Schultze the evening of June 4 at the Pantlind hotel and presented him with a beautiful booklet suitable for the occasion and also a beautiful chair, as comfortable as it is beautiful.

Combined graduation exercises were held the evening of June 1, in Civic Auditorium. The list of graduates totaled 269, broken down in the following groups: Seminary graduates (B.Th.)—16; Pre-seminary course—33; Four-year certificate—27; Education course—79; General college—102; Various other courses (Pre-medic, Pre-nursing, etc.)—45. Thus another large group of our sons and daughters leave Calvin's halls for various spheres of activity in life. May they all prove worthy of the spiritual and moral as well of the financial investment which our church has in them!

APPOINTMENTS AND RE-APPOINTMENTS

After receiving president Schultze's resignation as college president the Executive Committee took steps to replace him. In keeping with the rules for selecting a Calvin president the college faculty was requested to submit its nomination. They did so, together with a carefully prepared statement setting forth qualifications which the faculty considered essential in one who is to serve Calvin in that capacity. To the names submitted by the faculty the Board added other names, from which gross it would form the nomination to present to Synod. After the Board had gained the reaction of the faculty, as the rules of procedure require, it is decided to nominate Dr. H. Stob and Dr. W. Spoelhof, which nomination it herewith presents to your body. The Board interviewed both candidates and, in its estimation, found them acceptable for the position.

Dr. E. Runner, who just returned from the Free University of Amsterdam where he obtained his degree, was given an appointment (Philosophy) after having been questioned by the Board as to his views and convictions. He had previously been promised a conditional appointment. His appointment is as Ass't Professor, for 2 years.

Mr. H. Ippel, who likewise had previously received a conditional appointment (Political Science), was given a final interview and his appointment ratified, likewise for two years, and with the rank of Instructor.

The school suffered a loss in the death of a faithful servant, Mr. Henry J. Voss, who had functioned many years as assistant treasurer. The Board has promoted his helper, Mr. Lester Ippel to succeed him.

Mr. Gorden Buter, who served as business manager for one year on a trial basis, was re-appointed for two years. In case of need he may teach one course in Economics, but without faculty status.

The term of our educational secretary expiring at this time, the Board recommends him to Synod for re-appointment for two years.

Feeling the need for some time of engaging a field secretary who will make it his responsibility to contact our people in the financial interests of Calvin, the Board has appointed Mr. Ray Holwerda from Holland, Michigan, to this position. We have no indication as yet whether or not he will accept the appointment.

In order to increase the usefulness and effectiveness of our library, upon the advice of the combined faculty library committee the Board appointed Prof. L. De Koster to serve as library director for two years. The first year he will continue to teach part time (six hours in the Speech department) and, preferably, the following year have less teaching.

The term of Prof. W. Hendriksen expires at this time. The Board recommends that he be not re-appointed. The grounds submitted for this recommendation are: 1. His methodology is largely on the High School and Bible School level rather than on the college level. 2. He fails to give "theological knowledge" of the New Testament, the broader revelational lines, and the larger problems of the day as they bear on the New Testament.

In the event that Synod follows the above advice, the Board recommends that Synod give consideration to the possibility of engaging Professor H. Schultze to assist in teaching courses in the New Testament department in the seminary next year.

Upon advice of the seminary faculty the Board recommends that Synod appoint Dr. C. Van Til as professor, indefinitely, in the department of Systematic Theology at our seminary. Grounds: 1. We feel need exists of a professor at our seminary who would give special

attention to the trends of contemporary theology (especially the Theology of Crisis), even as the Free University at Amsterdam felt such a need. 2. Dr. Van Til is also eminently qualified to teach the courses in Apologetics and Ethics during Dr. Bouma's absence the coming year.

Dr. S. Volbeda reaches the retirement age at the close of the next school-year. It is necessary that Synod appoint one to succeed him as professor of Practical Theology. Having received recommendations from the seminary faculty, according to the required procedure, after considerable deliberation the Board decided to submit the following nomination to Synod: Rev. A. Hoekema and Rev. C. Kromminga. Due to circumstances we were unable to interview either of these brethren. In event Synod should decide to choose from the names submitted we recommend that Synod itself interview the brethren.

The seminary faculty recommended that a second chair in the Practical Theology department be established. The Board decided to call Synod's attention to the need of more teaching personnel in this department and leave it to your body to decide whether that such should be filled by creating a second chair or be supplied in some other way.

Attention is called to an error in our report of last February to Synod. It pertains to the rank of Rev. J. Weidenaar (page 11 of the Agenda), which should read Associate Professor, instead of Assistant Professor.

BUILDING AND GROUNDS

The plans for the Commons building have been completed. Before requesting bids a committee of the Board met with the architects and representatives of the CLA to seek to formulate a labor clause to be placed in the request for bids which might be agreeable to all, if possible, and forecome unpleasant criticism such as we previously encountered. The only practically possible statement, in the opinion of the architects and the Board, was not satisfactory to the CLA representatives. Since the meeting of Synod was not too far distant it was decided to obtain Synodical approval of a labor clause before asking for bids. The Board recommends to Synod that it approve of the following labor clause to be incorporated in the request for bids for construction of the Commons building: This bid is requested with the understanding that, if circumstances permit or demand, other organized or unorganized labor can be employed than that labor organization with which the contractor stands related.

The committee appointed by Synod to seek a site for a denominational building contacted the Board to learn whether or not we were willing to sell a parcel of the east campus for such a building. Upon advice of our long-range planning committee the Board decided to declare its reluctance to sell such a parcel for a denominational building. Grounds: 1. All the available land on the east campus may be

needed by the college. 4. Another site near Calvin College is available for such a building. 3. It may be wise to have the denominational building located on a site of its own.

There is a recommendation in our former report (Agenda, page 119) regarding exchange of property with the Calvin Christian Reformed Church. That proposition has been voted down at a congregational meeting of the church. At our recent Board meeting a communication was received from the Calvin consistory explaining the need of their church for property in the immediate area of the campus, and requesting the Board: 1. To express itself in favor of a church being established in the college area; 2. To agree to an exchange of land, equal in area; 3. That the details and conditions be negotiated between the Board, or its committee (130 feet of frontage on Franklin street has been suggested); and, 4. If these points be adopted, the Board make these decisions known to the members of the 1951 Synod.

The long-range planning committee has informed the Board that the committee feels the need of a church near the campus.

The Board decided to recommend to Synod that the Board of Trustees, or its appropriate committee, be authorized to negotiate with the Calvin church an exchange of property on the east side of the Calvin (former Clark) property on Franklin street.

MISCELLANEOUS

The method of procedure in choosing seminary professors once and again came to the attention of the Board. It was decided to ask Synod that consideration be given to possible improvement in the procedure of choosing seminary professors in order to insure, so far as possible, obtaining the best qualified men.

A representation from the Home Mission committee appeared before our Board to request that we do whatever might be possible to encourage those students who have some knowledge of and ability in the Dutch language, in order that they may be better able and more ready to serve among the immigrants in Canada. In response to this plea the Board decided to request Rev. Harry Boer, who begins his teaching duties at the seminary next September, to form a new Dutch conversation club to enable students more readily to handle that language.

The matter of more effective measures to provide for the moral and spiritual needs of the student, especially those from out of town, was again discussed. The problem was pointed up by a communication from the Fuller Avenue consistory and another one from Classis Grand Rapids East, stressing that this was a responsibility of the Board and not of any one congregation. The Board decided to instruct its Executive Committee to give thorough consideration to the

spiritual care of our out-of-town students, from its ecclesiastical side, and advise the Board in February. Also, the Executive Committee was instructed to once again give attention to the question of a Dean of Men with specific instruction to present a nomination for that position at the next Board meeting. Meanwhile, the Bible department is requested to put forth special efforts to look after this need of the students until a better arrangement can be made.

Attention is called to an error which appears in the 1950 Acts of Synod with regard to salary scale for professors. The error pertains to the maximum to be paid Instructors and to the minimum to be paid to Professors. The scale should read as follows:

Instructors	\$3,000 - \$3,700
Ass't Professors	3,500 - 4,200
Assoc. Professors	3,900 - 4,800
Professors	4,300 - 5,500

MATTERS OF FINANCE

Although always operating on a comparatively narrow margin, for several years we have remained consistently in the black, thanks to the loyal and consistent support of our people. However, it appears that our finances may not be quite so favorable next year. There are two obvious factors which account for this: The increase in the cost of living whereby we feel constrained to increase salaries, and the increase in cost of supplies; and, on the other hand, the anticipated decrease in student enrollment which lowers our income considerably. A decrease of 300 students would mean approximately \$60,000 less income than this past year.

In view of the increased living costs the Board felt morally bound to increase the salaries of teachers and administrative staff by approximately 7%, and desire your approval.

Further, in order to meet our 1951-'52 expenses (or approach them), the following was decided regarding the budget:

A. To request Synod to increase the quota for Calvin College and Seminary by one dollar (raising it from \$7 to \$8 per family).

B. To increase the tuition rate by approximately 15%, making the basic rate \$115 per semester for Christian Reformed students (instead of \$100), and \$175 for outsiders (instead of \$150). This would still leave our tuition rates lower than most schools similar to Calvin.

C. To increase the student fees by approximately the same percentage.

D. The budget as adopted by the Board thus provides an income of \$508,155.00, and disbursements totaling \$556,638.00 (the increase in salaries being allowed). It should be observed that this income will

be increased by approximately \$24,000 if the increase in quota is granted, and will also be increased noticeably, we trust, if a field secretary is engaged. Moreover, if our enrollment reaches the 1000 mark (as now seems likely), our budget will balance very closely.

The accompanying sheet shows a summary of our income and disbursements, and a detailed report has been placed in the hands of your budget committee.

As must be obvious to all, the matters which come before Synod pertaining to Calvin College and Seminary are very many, are exceedingly important, and some of them extremely difficult. The Board prays that our God may grant you wisdom and grace to so deliberate and decide on these, and all other matters coming before your body, that His kingdom may be promoted and our church blessed in its contribution to that promotion.

Respectfully submitted,

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

R. J. FRENS, *Secretary*

P. S. We trust that the president and secretary of the Board will be given the privilege of the floor when Calvin matters are considered.

R. J. F.

CALVIN COLLEGE AND SEMINARY
Grand Rapids, Michigan

Operating Statement — College and Seminary
INCOME

	1949-50 Actual	1950-51 Budget	1951-52 Budget
Classical Payments			
Quota, \$6.50 per family.....	\$227,677.34		\$259,000.00*
Short of Quota	2,599.63		4,000.00
	<hr/> \$225,077.71	<hr/> \$240,000.00	<hr/> \$255,000.00
Tuition and Fees			
College — Regular	\$229,484.58		\$200,000.00**
College — Summer	13,894.00		12,000.00
Seminary	12,745.52		15,000.00
	<hr/> \$256,124.15	<hr/>	<hr/> \$227,000.00
Scholarships allowed	3,870.00		4,000.00
	<hr/> \$252,254.15	<hr/> \$275,000.00	<hr/> \$223,000.00
Income from Endowment			
Interest on Investments	\$ 7,135.38	\$ 6,000.00	\$ 7,500.00
Miscellaneous Income			
Calvin Church — 52 x \$40.00	\$ 2,080.00		\$ 2,080.00
Seminary Chapel	335.00		350.00
Contributions	120.00		20,000.00***
Transcripts	85.50		100.00
Commission on Telephones	143.19		125.00

Lectures by Rev. Brink	445.70		
Total Miscellaneous	\$ 3,209.39	\$ 2,500.00	\$ 22,655.00
TOTAL INCOME	\$487,676.63	\$523,500.00	\$508,155.00
EXPENSE			
Salaries			
College Instructional	\$284,070.45	\$299,495.00	\$330,016.00
Seminary Instructional	32,075.00	34,600.00	40,232.00
Business Administrative	18,632.08	25,400.00	26,000.00
Physical Plant	25,608.20	28,160.00	31,535.00
	\$360,385.73	\$387,655.00	\$427,783.00
Pensions			
Plan No. 1 — Teachers	\$ 19,177.70	\$ 23,500.00	18,100.00
Plan No. 2 — Others	4,184.70	4,500.00	5,200.00
Emeritus	6,636.65	6,800.00	6,800.00
	\$ 29,999.05	\$ 34,800.00	\$ 30,100.00
Supplies			
College Instructional	\$ 26,377.62	\$ 26,125.00	\$ 32,775.00
Seminary Instructional	1,895.62	4,430.00	5,680.00
Business Administrative	18,624.29	23,300.00	20,450.00
Physical Plant	36,536.47	42,950.00	39,850.00
	\$ 85,434.00	\$ 96,805.00	\$ 98,755.00
TOTAL EXPENSE	\$473,818.78	\$519,260.00	\$556,638.00
Balance to General Reserve	\$ 13,857.85	\$ 4,240.00	
Deficit			\$ 48,483.00

* Figured at \$7.00 per family with 37,000 families.

** 900 students @ about \$220.00 per year (15% increase).

*** To be raised by financial secretary.

CALVIN COLLEGE AND SEMINARY

Grand Rapids, Michigan

Building Expansion Fund Report for Month of May, 1951

Cash Balance, May 1	\$ 92,491.38
Receipts for the Month	
Calvin Drive	\$ 1,282.24
Diamond Jubilee Offerings	2,735.57
Contributions, Churches	396.00
TOTAL RECEIPTS	4,413.81
	\$ 96,905.19
Disbursements for the Month	
Leitelt Elevator Company	1,190.00
Cash Balance, May 31	\$ 95,715.19

TOTALS TO DATE

Contributions Received	\$1,510,908.50
------------------------------	----------------

Disbursements

Science Building	\$ 960,478.81
Science Building, Equipment	104,503.00
Library Building	225,559.48
The "Commons"	3,820.00
Clark Property	89,949.80
Campaign Expense — 1947	30,882.22

TOTAL DISBURSEMENTS	\$1,415,193.31
---------------------------	----------------

Cash Balance, May 31, as above	\$ 95,715.19
Pledges Receivable	129,490.48

Total, Cash and uncollected pledges	\$ 225,205.67
---	---------------

TOTAL EXPANSION FUND AS OF MAY 31, 1951	\$1,640,398.98
---	----------------

SUPPLEMENT NO. 14

(Art. 89)

THE BACK TO GOD HOUR

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

ESTEEMED BRETHREN:

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

I. ADMINISTRATION.

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

Three year terms, expiring in 1953:

Revs. Walters, Pekelder; Messrs. Bere, Van't Hof.

Two year terms, expiring in 1952:

Revs. Baker, Ehlers; Messrs. Damsma, De Jager.

One year terms, expiring in 1951:

Revs. Kok, Postma; Messrs. Hoving, Den Dulk.

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

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

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

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

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

rendition of it, in keeping with the dignity of our historic Christian faith, have earned them a place among the best in religious radio choirs.

II. RESPONSE TO OUR PROGRAM.

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

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

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

be the speaker on *The Back to God Hour* during the summer vacation months this year. In this way our church and our radio audience will become better acquainted with him, and thus his work will also be advanced.

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

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

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

c. Follow-up work by means of public meetings and rallies. This part of the program is expanding every year. Without giving detailed reports on all meetings held, we may say that the attendance and interest reveal a distinct challenge to exert our influence in many communities. There is a limit, of course, to the number of such meetings which our radio minister can include in his schedule, and hence, under Rev. Dekker's direction, they are being arranged to the best possible advantage of our follow-up program. In this connection, it is very important to note the willingness of many societies, leagues, Sunday Schools, and churches to sponsor these public meetings in their communities. Thus the radio listeners can make closer contact with our church and its message, locally and denominationally.

III. FINANCES.

A. The Treasurer's Report for the fiscal year 1950 is attached. It reveals something of the struggle we had in meeting all our obliga-

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

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

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

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

IV. EXPANSION.

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

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

behind the iron curtain. We mention this as one of the best examples of the kind of stations open to us.

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

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

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

5. Individual Stations in the U. S. There are hundreds of these available. We could enter certain strategic centers of population not reached by our broadcast now, such as Philadelphia, Detroit, St. Louis, New Orleans, Dallas, Houston, and Portland, Oregon. Stations in such cities can be used by way of transcription apart from and in addition to the Mutual Network. We are already doing this now in certain places. The cost, of course, if we expand further in this direction, would depend upon how many of these cities were selected. It should be added, however, that radio time is more expensive when purchased on individual stations, rather than on a network contract with its discount prices.

6. Change of Time on the Mutual Network. At present our program is being heard in many parts of the country during church hours, since our schedule for the "live" broadcast is: 11:00 A.M. Eastern Zone; 10:00 A.M. Central Zone; 9:00 A.M. Mountain Zone; and 8:00 A.M. Pacific Zone. This means that some stations now carrying local church service broadcasts cannot clear time for *The Back to God Hour*, since the local religious group is always entitled to priority in cases of conflict. If we were to take another hour on the network, we would escape some of these conflicts, and thus a few stations would be added to our chain here and there. Some of these might be important centers. And, of course, such stations would take our program at the discount prices provided in our Network contract.

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

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

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

V. MATTERS REQUIRING SYNODICAL ACTION.

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

B. We recommend that Synod make the necessary appointments or re-appointments to fill the places of those committee members whose terms expire this year. (See I, A.)

C. The matter of expansion will require Synodical action, and for our recommendations we refer you to our Supplementary Report which will be forwarded to Synod. It is impossible for us to present our recommendations in this report, since we are still busy investigating the various possibilities mentioned above.

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

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

Humbly submitted,

D. H. WALTERS, *president*

H. BAKER, *vice-president*

E. B. PEKELDER, *secretary*

L. BERE, *treasurer*

J. EHLERS

J. VAN'T HOF

P. DAMSMA

J. DE JAGER

W. KOK

G. POSTMA

H. HOVING

C. J. DEN DULK

THE BACK TO GOD HOUR

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

RECEIPTS

Synodical Quotas	\$185,017.89
Churches — Extra Offerings	16,613.83
Organizations	34,053.26
(Church Societies, Sunday Schools, Missions, Leagues, Rallies)	
Individuals	77,028.97
Other Receipts	746.49

Total Receipts..... \$313,460.44

DISBURSEMENTS

Broadcasting:

Mutual Network	\$173,602.06
Spot Stations and Recordings.....	55,805.75

Advertising and Publicity.....	28,652.44	
(Printing of Radio Messages, Postage for Mailing, and Other Publicity)		
Family Altar	26,179.85	
(Printing 390,500 Booklets, Postage for Mailing)		
Salaries:		
Radio Minister and Office Secretaries.....	18,490.76	
Family Altar — Clerical.....	2,400.00	
Committee Expense — Travel.....	1,558.99	
Office:		
Rent	1,020.00	
Printing and Supplies	1,689.16	
Equipment	4,592.96	
Phone, Light and Power.....	782.61	
Insurance	598.32	
Exchange, Express and Other Expenses.....	305.59	
Choir — Tour Expenses and Music.....	2,591.22	
Travel — Radio Rallies, etc.....	1,520.61	
Repairs and Maintenance.....	230.25	
Books for Resale.....	249.64	
Interest — Current Loans During Year.....	395.21	
Audit	85.00	
Adjustments in Remittances and Return of Moneys Received in Error.....	135.51	
Total Expenditures.....		\$320,385.93
Operating Deficit	\$6,925.49	
Cash Balance 12/31/49.....	6,792.46	
Cash Deficit 12/31/50.....	\$ 133.03	

LAMBERT BERÉ, *Treasurer.*

SUPPLEMENT NO. 14a

(Art. 89)

THE BACK TO GOD HOUR

ESTEEMED BRETHERN:

THE following matters could not be included in our regular report which appears in the Agenda, and are therefore submitted by way of this supplement:

I. FINANCIAL REPORT FROM DECEMBER 31, 1950, TO MAY 31, 1951.

Receipts

Synodical Quotas	\$ 91,671.34
Churches — Extra Offerings	3,082.28
Organizations	7,997.74
Church Societies	
Sunday Schools	
Missionary Societies	
Leagues	
Rallies	
Individuals	27,192.05
Other Receipts	373.04

Total Receipts\$130,316.45

Disbursements

Broadcasting:

Mutual Network	\$ 60,463.30
Spot Stations and Recordings	18,862.30

Publicity and Advertising:

Printing of Radio Messages	4,718.56
Postage for mailing	2,585.51
Other Publicity	3,814.48

Family Altar:

Printing of booklets	9,314.35
Postage for mailing	2,350.00
Writers	905.00

Salaries:

Radio Minister	2,284.50
Office — Clerical and Adm.	8,297.26

Committee Expense	2,426.57
-------------------------	----------

Office:

Rent	600.00
Printing and Supplies	563.90
Equipment	2,535.12
Phone, Light and Power	553.90

Choir:

Music and Equipment	801.90
Travel	1,417.41
Recordings for albums (for resale)	4,578.38

Travel:

Radio Rallies, etc.	855.31
Hall Rent — Rallies	1,042.20
Repairs and Maintenance	451.88
Books for resale	858.12
Audit	85.00
Adjustments (Refunds of money received in error)	110.71

Total Disbursements	\$130,475.61
Operating Deficit	\$159.16
Balance, 12-31-50 (Adjusted)	38.11
Net Cash Deficit, 5-31-51	\$121.05

LAMBERT BERE, *Treasurer.*

II. RECOMMENDATIONS.

1. Our report in the Agenda mentions the possibility of a time change to another hour on the Mutual Network (See IV, 6). Since that time we have accepted Mutual's offer to broadcast our program at 9:30 A.M. in the Eastern Zone, 8:30 A.M. in the Central Zone, 9:00 A.M. in the Mountain Zone, and 8:30 A.M. in the Pacific Zone. This change went into effect on June 3. In addition to the reasons given in our previous report, there is another that indicates the wisdom of this move to an earlier hour on Sunday morning. It puts our program in a time period where there is no competition from television programs. And that is increasingly an important factor. All things considered, we feel this new time offer is an excellent opportunity to improve our position on the network, and to improve our log of stations. To date it is no more expensive than our previous time, although the possibility does exist that our costs may increase as more stations, which heretofore were unable to take our program, will open up to us and give us the opportunity to expand our coverage to new areas. At the same time this change has eliminated certain stations that formerly carried our program. But in most cases these are stations that were not necessary or desirable for our purpose. Although it is too early to make predictions, it appears that we will have better coverage under the new arrangement, because the stations which are now able to take our programs at the earlier hour are better stations than those which are not able to take it now. It will take some time to work out all the details with individual stations and thus to complete our new log of stations. But we will keep our people informed of changes by way of *The Banner*, and we are using every available means to publicize the change to our radio audience in general.

We recommend that Synod approve this change in our broadcast time on the Mutual network, for the reasons given above and in our previous report.

2. The possibilities for expanding our radio activities on other stations, beyond the Mutual network and those independent stations we are now using, has been presented in detail in our regular report found in the Agenda. (See IV, 1-5.) We believe that we should accede to the request of our Canadian churches for greater coverage there; that we should try to make use of certain foreign and short-wave stations to reach areas where foreign mission work is now being hindered; and that we should take advantage of opportunities to place our broadcast on certain stations in strategic centers in our own country which are not being reached by our network at present.

We recommend that Synod authorize the expansion of *The Back to God Hour* on additional Canadian stations, on short-wave or foreign stations, and on independent stations in our own country; and that Synod increase our per family quota for broadcasting by \$1.00, which would provide approximately \$37,000.00 for this expansion.

3. In view of the fact that this proposed increase in quota for expansion purposes would not go into effect until 1952, if Synod approves our recommendation; and since our 1951 budget does not allow for this additional expenditure; we recommend that if Synod wishes to have us proceed at once with this expansion, for the balance of 1951, we be authorized to make an emergency appeal to our people for the funds necessary to do so.

III. PROPOSED BUDGET FOR 1952 FOR BROADCASTING AND THE FAMILY ALTAR.

Anticipated Receipts

Christian Reformed Churches:

Regular quota for broadcast — @ \$5.00	\$175,000.00
Quota for The Family Altar — @ \$1.00	37,000.00
Quota for Expansion — @ \$1.00	37,000.00
Church and Society Special Offerings	48,000.00
Individual Donations	77,000.00

TOTAL	\$374,000.00
--------------------	---------------------

Anticipated Disbursements

Salaries:

Radio Minister	\$ 4,800.00
Administration and clerical — Broadcast	10,200.00
Administration and clerical — Family Altar	11,000.00
Present Radio Broadcasting	222,000.00
Proposed Expansion of Broadcast	37,000.00
Publication of Radio Messages, and Postage	28,000.00
Publication of Family Altar, and Postage	42,000.00
Insurance and Licenses	300.00

Interest on Debts	500.00
Printed Materials — Broadcast	2,000.00
Printed Materials — Family Altar	1,000.00
Purchase of Equipment — Broadcast	3,000.00
Purchase of Equipment — Family Altar	2,000.00
Rental — Office	1,500.00
Telephones	1,200.00
Traveling Expense	4,800.00
Choir Tours, Rallies, etc.	2,700.00

TOTAL\$374,000.00

We recommend that Synod adopt our proposed budget for 1952, and set the quotas as follows:

\$5.00 per family for our present broadcasting program.

\$1.00 per family for The Family Altar.

\$1.00 per family for Expansion as outlined above.

We wish to inform Synod that two members of our committee, the Rev. Henry Baker and Mr. C. J. Den Dulk, who are also delegates to Synod, have been appointed to represent us in matters pertaining to The Back to God Hour.

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*

J. EHLERS

J. VAN'T HOF

P. DAMSMA

J. DE JAGER

W. KOK

G. POSTMA

H. HOVING

C. J. DEN DULK

SUPPLEMENT NO. 15

(Art. 63)

PUBLICATION COMMITTEE

To the Synod of 1951.

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

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

Synod should act upon the following matters at this session:

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

2. The Committee desires a clarification of the decision of Synod of 1950 relative to Article 100, II, B, 3— "That Synod limit henceforth the tenure of office to two successive three-year terms for all

subsequent appointments, retroactive two years." It is not clear to the Committee whether all appointments made within the two years designated are subject to this decision so that four year appointments are reduced to three years, or whether the reappointment of members shall be limited by their membership during the two years designated.

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

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

Respectfully submitted,
CLARENCE BOOMSMA, *Secretary*

FINANCIAL REPORT, PUBLICATION COMMITTEE

January 1, 1950, to January 1, 1951

RECEIVED

<i>Banner</i> Subscriptions	\$ 91,247.75	
<i>Banner</i> Advertising	23,168.72	
<i>Wachter</i> Subscriptions (and Adv.)	13,699.74	
Sunday School Papers	55,669.96	
Psalter Hymnals	12,693.78	
Yearbooks	6,322.42	
Tracts, Other Work, and Miscellaneous	15,425.91	
		\$218,228.28

PAID OUT

Shop Wages	\$ 49,259.58	
Paper, Ink and Supplies	57,526.62	
Second Class Postage, Depreciation and Taxes	13,935.56	
Editors' Remunerations and Committee Expense	18,423.12	
Agents' Commission and Expenses	9,875.30	
Office Salaries, Supplies, Postage, etc.	23,294.20	
Printing Yearbooks and Psalter Hymnals	17,629.59	
Pension Fund, Contribution and Expenses	7,461.17	
Gift, Calvin Seminary	10,000.00	
		\$207,405.14
Balance, or Net Gain		\$ 10,823.14

BALANCE SHEET

ASSETS

Cash in Bank and on Hand	\$ 18,020.83	
Accounts Receivable	9,382.78	
Inventory, Paper, Supplies, Type	31,502.62	
Bank Stock	262.00	
Replacement and Expansion Fund	70,000.00	
Building and Land	46,733.54	
Machinery and Equipment	36,738.09	
		\$212,639.86

LIABILITIES

Accrued Withholding Tax.....	\$ 911.80
Investment, Jan. 1, 1950.....	\$200,904.92
Add Net Gain.....	10,823.14

Present Investment.....	\$211,728.06
	<u>\$212,639.86</u>

<i>Publication Printed</i>	1949	1950
<i>The Banner</i> , weekly.....	32,500	34,000
<i>De Wachter</i> , weekly.....	5,700	5,850
<i>The Instructor</i> , weekly.....	29,000	30,000
<i>Children's Comrade</i> , weekly.....	16,800	17,300
<i>The Key</i> , semi-quarterly.....	6,200	6,250
<i>Good News</i> , weekly.....	4,000	4,500
<i>Good News for the Little Ones</i>	3,000	3,400
<i>Yearbook</i> , annually	10,000	10,000

The books have again been audited and found to be in good condition by Mr. Peter B. Vander Meer, Certified Public Accountant. A complete detailed report by the Accountant accompanies this report.

SUPPLEMENT NO. 16

(Art. 64)

PAKISTAN MISSION PROJECT

To the Synod of 1951.

ESTEEMED BRETHREN:

THE committee appointed by Synod 1950 to study the question pertaining to the possibility and desirability to take over the field of Pakistan as part of our mission responsibility is not ready to report at this time.

We beg your honorable body to grant us more time to study the various questions involved in taking over part or whole of the field of Pakistan for our mission responsibility.

We trust that with God's blessings we will be able to report to the Synod of 1952.

Respectfully

REV. I. OOSTENDORP

REV. C. VANDEN HEUVEL

DR. E. Y. MONSMA

SUPPLEMENT NO. 17

(Arts. 57, 58)

GERMAN AND HUNGARIAN SPIRITUAL RELIEF*To the Synod of 1951.*

ESTEEMED BRETHREN :

YOUR Committee for German and Hungarian Spiritual Relief herewith submits its report to your honorable body. Since the state of emergency in Germany no longer exists, we felt no necessity for any further efforts in their behalf. We have acquitted ourselves of our financial obligations to Student Boorlink, who this year graduates from Kampen Theological School, and herewith our ministry in behalf of our brethren in Germany ceases, at least for the present.

With regard to a spiritual relief ministry for our brethren in Hungary, doors of service still remain closed. However, in our last meeting held March 9th, your Committee did decide to give five hundred dollars (\$500.00) to the Hungarian Evangelical World Service. This organization is in no way to be identified with the World Council of Churches. Instead, this organization, under the leadership of Pastor Bela Szigethy of Buffalo, N. Y., is active in sending Christian literature and tracts, Hungarian New Testaments and specially mimeographed sermons to Hungarian Reformed Christians scattered throughout the United States, Central America, South America, Australia, and other places, the great majority of whom have not been organized into congregations and who consequently do not enjoy any other spiritual ministry in their native tongue.

Since your Committee was unable to render any great service in behalf of our brethren in Germany and Hungary, consideration was given to serving our brethren in Korea. A preliminary investigation revealed that the need for help among Reformed Christians in Korea was urgent and also that relief could be channeled to them. Accordingly your Committee appealed to the Synodical Committee for authorization to divert funds on hands to this Korean effort. The Synodical Committee readily concurred in this. Thereupon your Committee at its recent meeting decided to forward five thousand dollars (\$5,000.00), equivalent to 20,000,000 won, to the Christian Relief Committee of Kying Nam-Pusan, Korea, with whom we have established contact and whom we know to be of Reformed (Presbyterian) persuasion. We wish to assure Synod that this money will be used for spiritual ends, viz., the preaching of the Gospel to Korean Christians as well as to the unsaved and the support of those engaged in

this work. It should be observed that the Korean Christians to whom we are ministering by way of the above mentioned Committee, are an orphan group. Since they profess the orthodox faith and have no affiliation with the World Council of Churches, they must be cared for by Christians in this land who bear spiritual affinity to them.

Your Committee desires also to bring another matter to the attention of Synod. It is trite to say that we are living in a world of change and of flux. Just when and where doors of Christian service and for a relief ministry will be opened next, no one can predict. The opportunity to serve our brethren in Korea came to us subsequent to the last meeting of Synod and necessitated securing authorization from the Synodical Committee before we could act. Consequently we feel that as a Relief Committee we are greatly hampered by our limited mandate as suggested by the present name of this Committee. We therefore submit to Synod the following recommendations.

1. That the name of this Committee be changed to read — "Foreign Reformed Spiritual Relief Committee." Grounds.

- a. A committee bearing this name would have authority to minister to Christians of Reformed persuasion, in any foreign land.
- b. Such a Committee could act immediately whenever occasion demanded.

2. That this newly named Committee be recommended to the churches for offerings.

We wish to inform Synod that our treasurer, Mr. Fred Oldemulders, has asked to be released from serving on this Committee. Your Committee has concurred in his request. Should Synod see fit to appoint another in his place, we take the liberty of proposing the following names:— Mr. Hero Bratt, Mr. Ed Vermaat and Mr. Adrian Ringleberg.

A copy of the financial report of your Committee is herewith included for the information of Synod.

Your Committee has deemed it an honor to be of some service in ministering spiritual relief to brethren of the faith, in behalf of Synod.

Respectfully submitted,

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

FINANCIAL REPORT

RECEIPTS

Balance on hand 3/15/1950.....	\$ 5,557.64
Offerings from Churches.....	1,118.37
Offerings for Church in Emden.....	1,656.19
Offerings for Korean Relief.....	32.00

Total Receipts 3/15/1951.....	\$ 8,364.20
-------------------------------	-------------

DISBURSEMENTS

Baker Book Store	\$ 34.20
Emden Church, Germany.....	1,658.80
Tuition for Mr. Baarlink.....	235.30

Total Disbursements.....	\$ 1,928.30
--------------------------	-------------

Balance on Hand 3/15/1951.....	\$ 6,435.90
--------------------------------	-------------

Respectfully submitted,

FRED OLDEMULDERS, *Treasurer*.

Audited 3/9/1951:

L. LA GRAND

T. HOEKSEMA

COMMITTEE FOR GERMAN-HUNGARIAN
SPIRITUAL RELIEF*To the 1951 Synod.*

THE Committee for German-Hungarian Spiritual Relief deems it necessary to present this adjusted report of its financial status because since its last report (3/15/51), openings became available in both the Hungarian and Korean fields into which we were able to contribute some of our funds.

The adjusted financial statement as of June 12, 1951, is as follows:

Balance reported 3-15-51	\$6,435.90
Receipts since 3-15-51	1,952.98
Disbursements since 3-15-51:	
Korean Relief	5,000.00
Hungarian Relief	500.00

Balance as of June 12, 1951	\$2,888.88
-----------------------------------	------------

For the Committee,

FRED OLDEMULDERS, *Treasurer*

SUPPLEMENT NO. 18

(Art. 52)

THE CHRISTIAN SEAMEN'S HOME

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

ESTEEMED BRETHREN:

THE Lord has blessed and sustained our personnel in another year of busy activity and work at our Christian Seamen's Home at 334 River Street, Hoboken, New Jersey. The Gospel has been brought by way of direct proclamation to larger or smaller groups, by personal conversation, by tracts and literature; the sick have been visited and prayed with; and much good will has been shown by direct assistance to immigrants and sailors. May our gracious God cause much fruit to be forthcoming that He may receive the honor and praise. And may we be found faithful to the end.

In the matter of immigrant aid our Manager, Mr. J. J. Dahm, with his assistants was able to do somewhat more during 1950 than during 1949. In the latter year he gave aid to 617, while in 1950 he assisted 721. At ship time our Christian Home is a beehive of activity. It is a strenuous time for the personnel to handle the work properly. Ship time fortunately does not come everyday. Incidentally, Mr. Dahm informs us that the immigrant quota from the Netherlands to the United States now has increased from 3,150 to 4,500 per year.

There were thirty-one Gospel meetings held during the year with a total sailor attendance of 1,365 or an average of some forty-four sailors per meeting. With the improved facilities at the Home the sailors seem more ready to remain for the Gospel meetings and they conduct themselves in a better manner. Soon Dr. A. H. Oussoren from Middelburg, Netherlands, is expected to become our Spiritual Advisor at the Home. He has accepted the call to Hoboken's Church; and D.V., will regularly conduct the Gospel meetings for us. These meetings have been led by substitutes during the vacancy of the Hoboken Church. The Home now has a tape recorder which is available for use, whenever the Manager deems it wise, for presenting the Gospel in Psalms, hymns, or short messages. The Gospel influence and atmosphere in the home is thus richly enhanced.

On January 2, 1951, the Board held a farewell dinner for Mr. and Mrs. Cornelius Fisher, who have served us well for nearly twenty-five years as janitor and matron of the Home. Fitting words of farewell

were spoken to them and they were commended to God's comforting care during the evening years of their earthly sojourn. At the same meeting Mr. and Mrs. O. P. Lootsma were welcomed as our new custodian and matron. This couple seems well qualified to take over this task for us. Mr. Lootsma has long been a seaman himself; he has served as elder and in other places of leadership for our churches of the Netherlands; and he loves to serve in this special Kingdom work. We are happy to have the Lootsmas serve us in this capacity.

It will interest the Synod to know that as a result of Manager Dahm's showing pictures of our work to executives of the Holland American Line a check for \$1,000.00 was received from that company. In June, 1950, we received a check from the same source for \$500.00 making a total of \$1,500.00 received from said company during 1950. We dare not expect that this will be repeated, but it is gratifying to observe the Holland American Line's appreciation for our services to their employees (sailors) and to their clientele (immigrants).

The Christian Seamen's Home is directed for the Synod by the two Eastern Classes through the Eastern Home Mission Board. This Board is composed of four members of Classis Hackensack: The Rev. A. Hoekema, President; the Rev. Wm. Heynen, Vice-President; and Messrs. Sipp La Fleur and C. P. Genderen; and four members from Classis Hudson: the Rev. E. Boeve, Treasurer; the Rev. O. Holtrop, Secretary; and Messrs. Frank Dykstra and J. B. Smith. The Manager at the Home is Mr. J. J. Dahm; and the custodian and matron are Mr. and Mrs. O. P. Lootsma.

In view of the obvious need for the continuance of this work and the manifest blessings of our God upon it, we trust that the Synod will again:

1. Approve this report;
2. Recommend the Christian Seamen's Home to our churches for an annual offering;
3. Approve the financial report and adopt the proposed budget submitted by our treasurer, the Rev. E. Boeve.

May our Sovereign Saviour bless our Synod and its work.

Respectfully submitted,

Eastern Home Mission Board,

OREN HOLTROP, *Secretary.*

Approved by Classis Hackensack, March 13, 1951.

J. R. ROZENDAL, *Stated Clerk.*

To the Board of Directors of the Eastern Home Mission Board.

GENTLEMEN:—

We have examined the books of the Eastern Home Mission Board, in charge of Rev. D. De Beer, Treasurer, from January 1, 1950, to July 31,

1950, and in charge of Rev. Edward Boeve, Treasurer from August 1, 1950, to December 31, 1950. We are pleased to report that to the best of our knowledge they appear to be correct and in order.

The following statement reflects receipts and disbursements of accounts of the Seamen's Home and Classis of Hackensack, as shown on books of the Treasurer.

SEAMEN'S HOME

Balance on Hand January 1, 1950.....\$ 821.88

RECEIPTS

Various Classes	\$ 6,599.04
Collected at the Home.....	1,949.31
Interest on Mortgage.....	180.00
Interest on U. S. Government "G" Bonds.....	262.50
Dividends (Little Miami R. R. Stock).....	344.00
Donations	1,724.17

Total Receipts.....\$ 11,059.02

\$ 11,880.90

DISBURSEMENTS

Salaries	\$ 5,305.00
House Rent	540.00
Maintenance	44.00
Gas, Electricity and Water.....	409.56
Fuel	833.49
Advertisement in <i>Banner</i>	108.00
Painting and Papering.....	213.35
Insurance	278.39
Alteration Repairs	1,923.90
Equipment Purchased	218.70
Miscellaneous	410.83

Total Disbursements.....\$ 10,285.22

Balance on Hand December 31, 1950.....\$ 1,595.68

Approved by Classis Hackensack 3/13/1951.

J. R. ROZENDAL, S. C.

Proposed Budget for 1952

SALARIES:—

Manager (including \$540 house rent).....	\$ 3,715.00
Custodian (including free Apt. and heat).....	2,500.00
Part-time Spiritual Work rendered by Hoboken Pastor.....	1,500.00
Maintenance and Repairs.....	1,000.00
Fuel	850.00
Gas, Electricity and Water.....	400.00
Insurance	200.00
Allowance for Mr. and Mrs. C. Fisher.....	1,200.00
Miscellaneous	500.00

Total Expenses.....\$ 11,865.00

Anticipated Income

Interest on \$4,000.00 Invested Mortgage, 4½ %	\$ 180.00
Interest on \$10,500.00 Govt. "G" Bonds, 2½ %	262.50
Dividends on 80 Shares Little Miami R. R. Stock (value 91¼ per share)	344.00
Receipts at the Home, including Rent	2,000.00
Donations	1,500.00
Collections from Various Classes	6,878.50
Allowance for Mr. and Mrs. C. Fisher	1,200.00
Grand Total Anticipated Income	\$ 11,865.00

Total Assets and Liabilities as of January 1, 1951

First Mortgage on 21 Bank St., N. Y.	\$ 4,000.00
80 shares Little Miami R. R. Stock, at 91½	7,320.00
U. S. Bonds, Series "G", 2½ %	10,500.00
Commercial account, Prospect Park Bank	1,595.68
Total cash assets	\$ 23,415.68
Three story building, 334 River St., Hoboken, N. J.	35,000.00
Three story building, 310 Hudson St., Hoboken, N. J.	15,000.00
Grand Total Assets	\$ 73,415.68

Approved by Classis Hackensack 3/13/1951.

J. R. ROZENDAL, S. C.

Respectfully submitted,
EDWARD BOEVE, *Treasurer.*

SUPPLEMENT NO. 19

(Art. 57)

BOYS CLUBS AND BOY SCOUT MOVEMENTS

*To the Synod of the Christian Reformed Church,
June, 1951.*

ESTEEMED BRETHREN:

THE Synod of 1949 charged the committee to "make a thorough study of the Boys Clubs as they exist among us, and of the Boy Scout movement and to advise Synod as to what stand our churches and parents should take toward these organizations". (Acts of Synod, 1949, page 14, IV, B.)

Your committee has spent hours reading the literature of the Boy Scouts of America as well as an abundance of literature of the Protestant Committee on Scouting. We have met with representatives of the Scout movement and have engaged ourselves in lengthy debate on the character of the movement. Your committee has also made a study of the Boys Clubs as they exist among us and has met with leaders of the Grand Rapids Boys Clubs Leaders organization. Notice has been taken of what these leaders have done and what they are attempting to do. On the basis of this study and investigation your committee now presents the following report:

I. THE BOY BETWEEN THE AGES OF 10-16.

The boys in whom we are interested are our own Covenant youth, boys from our own Christian homes, schools and churches. We are deeply interested in the development of the nascent spiritual life which we trust to be present in their hearts.

A. *We may describe such a boy in the following manner:*

1. He does not yet sense much responsibility to make a vocational choice. His needs have been met through his parents and he is too confused by his personal world to give much thought to serious responsibilities for providing for himself and his dependents. He is vocationally curious and is readily impressed by the glamor he sees in any job. As his muscles are becoming more his source of pride he is likely to emphasize activities requiring physical strength. The hobbies he pursues appear sufficiently important to provide him with what he thinks would be an easy living. He likes to visit various plants to see activity but he is not yet sensitive to economic and social problems.

2. He is deeply sensitive to the approval of his buddies. He covets a sense of belongingness that is characteristic of the "gang" spirit. He

will help build a shack in a vacant lot to be limited to members only. He likes the sense of security that comes from identification with the group through uniform, badge and code.

3. Physically he is undergoing pubescence. His coordination is slow, his muscles are under-proportionate to his bones. He has great spurts of energy, but is short in endurance. He may be clumsy and extremely self-conscious of physical growth. He wants to imitate elders. He functions best in group games with a minimum demand on the individual.

4. Emotionally he lacks maturity; he is impulsive in his drives; he wavers between child and man. His hero worshipping undergoes frequent change of interest. Girls are becoming a part of his pattern of thinking but he still prefers to rate with the fellows. He is curious about sex and likes big talk.

5. In his studies he is still in the assignment stage. He shows very little initiative . . . reads hero stories, adventure stories, crime stories, etc. He is not yet up to problem novels and his ideas are largely imitative. He has no objection to school if it satisfies his group instincts and does not interfere with his other interests. His memory is still strong, his imagination is very active and day-dreaming is common.

6. Religiously he is more sensitive than he is usually given credit for. He is not interested in theological discussion but his heart is readily touched. Commitment to him is a serious problem. He is not philosophical and prefers open-shut ethics — whether it is right or wrong.

7. His ego is becoming more assertive. He resents being coddled and prefers the advice of those outside the family to those who have been intimately associated with him. He will engage himself easily in foolhardy exhibitionism and take undue risks to demonstrate his independence. He is easily shamed and dislikes references to his gawkiness and emotional instability because it hurts his pride in his attempt at manliness. His world is drawing him out of his old pattern of dependency. He likes to be financially independent, to spend money without giving account of it and to buy clothes for himself, to be irregular at meals, to fight for his rights, all this to flatter his sense of his ever growing importance.

B. A suitable program for our boys.

Since we are interested in the minimum essentials in addition to what the home, school and church are now offering our Covenant youth, we might list the following elements as essential to a program suitable for our boys:

1. A leader who has a way of getting the confidence, cooperation and good-will of boys.
2. A place of meeting that is fitted out entirely for the interests of the boys.
3. A week-day time of meeting that will permit any type of activity. Some types of activity would not be suitable for Sunday.
4. A series of distinctions that would advertise the boy's belongingness; such as uniforms, badges, recognition ceremonies, etc.
5. Broad contacts with business, industrial and professional vocational opportunities. Conducted tours and career nights would also be valuable.
6. Hobbies with recognized grades of achievement and awards.
7. Group activity with group recognition . . . patrols, paper drives, ushering and other community service.
8. Bible passages retold, texts memorized, songs recited that stress such basic virtues as honesty, humility, etc. Frequent repetition is not harmful nor deadening. The Bible hour must be different from other religious exercises.
9. Outings that involve active participation of the boys. Hikes, camping, conservation programs, life-saving, wood-craft, etc.
10. Some activities in which fathers join with sons for occasional comradeship to stimulate mutual appreciation.

II. THE BOY SCOUT MOVEMENT.

Your committee desires to present as objectively as possible the issues involved in making an appraisal of the Scout movement. In making this appraisal we found it necessary to consider facts but also to take cognizance of the psychological and pedagogical issues involved. These are issues to which there is not always a clear-cut answer of principles nor practice which would without question be accepted as the position of our denomination. This faces us with the necessity of building an answer on projected long-range consequences that will affect very directly the future development of our church. What the position of the church will be toward the indigenous patterns of American social and religious life fifty years from now the committee is not ready to predict. And yet we realize that the program of our twelve-year old boys of today will have an influence on the position and attitude of our men of tomorrow. In fairness then to the Scout movement and to the scope of our problem we humbly present our findings in this way.

A. We have found no supporting evidence for many of the arguments leveled against scouting as such, although practices may exist in the particular troop which give occasion for such arguments. Nowhere in any of the literature of the movement nor in conference with

any of the leaders has your committee found warrant to condemn the movement on any of the following charges which have been brought against it:

1. That the Boy Scouts require the needless taking of an oath. The Scout oath is merely a promise or pledge.
2. That the Boy Scouts are feeders for the lodge.
3. That the Boy Scouts are linked up with the military.
4. That the Boy Scouts in themselves are secret societies.
5. That the Boy Scouts are taught to worship nature.
6. That the Boy Scouts are a product of the French Revolution.
7. That the Boy Scouts are compelled to desecrate the Lord's Day.
8. That the Boy Scouts must submit to a standard initiation ceremony.

B. Your committee recognizes the strong appeal of the Scouting program to boys from 10 to 16 years of age. With clear understanding of the nature of the boy, a program of mental and physical development has been drawn up which can scarcely be improved upon. The whole program is calculated to arouse the interest of boys, presenting a fine combination of the intellectual and the practical. It has been a successful program and its success can be ascribed to:

1. The careful training of leaders.
2. The financial backing given by local and national funds.
3. The maintenance of well-equipped summer camps.
4. The capitalizing on the natural "gang" spirit of the boy.
5. The extensive system of awards and promotions.
6. The pride the Scout takes in his uniform.
7. The wholesome program of outdoor activity.
8. The responsibility of the local sponsors toward the troop.

C. Your committee has also taken note of the fact that the leaders of the Scout movement, recognizing the desirability of close cooperation between the church and the Scouting movement, have worked out and executed a plan under which each denomination may have its own scouting program, carried out under and administered by its own committee. A large number of denominations have availed themselves of this opportunity and arrangement. Under this arrangement the sponsoring organization has a great responsibility in maintaining the autonomy of the local troop and in preserving the particular principles and purposes of the sponsoring organization. This is effected by the following legislation:

1. Each denomination is expected to draw up a complete program in keeping with its own particular principles and practices.
2. No officials have the power to call out a local troop, nor have they the power to demand cooperation in any project without the consent and approval of the committee that sponsors the troop.

3. The national organization demands that religion be a part of the program but that such religion be defined and implemented according to the convictions of the denomination that sponsors the program. There are no required national rites, prayers or practices imposed upon any troop.

D. If we could simply adopt the scouting program, either in whole or in part and modify it according to our convictions and needs, the problem facing us would be simple. However, scouting is more than a program. It is also an organization. By introducing the Boy Scout program into our churches we join an organization. This is clear from the following considerations:

1. The Boy Scouts of America constitute a corporation chartered by the Congress of the United States of America. "The purpose of this corporation is as set forth in the original certificate of incorporation under the laws of the District of Columbia, dated February 8, 1910, and restated in Section 3 of the Charter granted by Congress, June 15, 1916." (Const. Art. II.)

2. The National Council may change the Constitution. "This Constitution may be amended at any annual or special meeting of the National Council provided a copy of the amendment or amendments is submitted to the Executive Board of the National Council at least sixty days before such annual or special meeting is to be held." (Const. Art. XVII.)

3. The right to organize Boy Scout troops depends upon permission from the National Council. "The National Council shall have power to grant and revoke charters to representatives of the United States meeting the requirements of the By-Laws, to organize and maintain Troops of Boy Scouts and other Units of the Boy Scout Program." (Const. Art. XI.)

4. Membership in the organization involves financial dues. "There shall be an annual registration fee of \$1.00, of which 50 cents is for the magazine *Scouting*." (By-Laws, Art. 14, Sect. 1, Clause 1.)

5. Membership in the organization entitles each chartered institution to membership on the Local Council. "... each chartered institution shall be entitled to elect one of its members ... as its institutional representative on the Local Council." (By-Laws, Art. 12, Sect. 1, Clause 6.)

E. Since membership in the Boy Scout organization involves organizational affiliation and therefore corporate responsibility, it is necessary to examine the principles basic to its program and activity.

1. The organization recognizes that religion must play a part in the boy's training. "The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his ob-

ligation to God. In the first part of the Boy Scout's Oath or Promise, the boy declares, "On my honor I will do my best to do my duty to God . . ." The recognition of God as the ruling and leading power in the universe, and grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and wholesome precepts in the education of the growing boy . . . The Boy Scouts of America therefore recognizes the religious element in the training of the boy . . . Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life." (Const. Art. 4, Sect. 1.)

2. The general statement of purpose of the organization is inadequate for a *sound* religious basis, since it stresses only the virtue of self. "That the purpose of this corporation shall be to promote . . . the ability of boys to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts." (Const. Art. II.)

3. The evaluation, suggested by the organization itself, of the religious element in the training of the boy is evidently that of the modernist. The philosophy underlying its program is apparently based upon the assumption that man by nature is able to live right and do right. In so far as the Boy Scout organization has, broadly speaking, a religious basis, it is the basis of a false religion — false, meaning non-Christian. The organization is of necessity non-sectarian, since it includes in its membership Jews as well as Christians. " . . . it is absolutely non-sectarian in its attitude toward that religious training." (Const. Art. IV, Sect. 1.) Because of its non-sectarianism it is non-christian, i.e., basically inadequate and lacking the fundamental elements of Christianity.

4. Affiliation with the National Organization such as the Boy Scouts of America will undoubtedly affect the Christian Reformed Church. In how far it will weaken the witness of the church or water down the milk the church is offering its youth, your committee is not ready to say. This would depend largely upon the ability of the adult membership to defend its distinctiveness in an unsympathetic world; the youth organization is likely to move along with the denomination. Membership in the Boy Scout movement would provide links with the American church world by:

a. Adopting a name, uniform, and a program that is known through the world.

b. Representation in the councils with representatives from other churches.

c. Encouraging a greater participation in community life than our boys are at present rendering.

d. Opening the gate to inter-troop exchange that would bring our boys into closer fellowship with boys of other churches and also with those who have no church affiliation.

III. CHRISTIAN BOYS' CLUB MOVEMENT.

A. *History.*

In official publications we first find mention of Boys' Club (Knapen-vereeniging) in the Yearbook of 1888. From it we learn that there were then three such organizations. From time to time other such clubs were added but the number remained small.

About twenty years ago the members of Inter Nos, the Christian Reformed Ministers' Conference of Grand Rapids, took an interest in the matter. The result of their investigation and study was a resolution requesting the Board of the A.F.R.Y.M.S. to sponsor the organization of Boys' Clubs. A committee appointed by that Board prepared a "Proposed Plan for Boys' Organizations." The committee also sponsored the organization of Boys' Clubs in accordance with the adopted plan. After the movement seemed to be well under way, the matter was placed in charge of the newly appointed leaders of the various clubs. From subsequent events it is apparent that the Federation's sponsorship was withdrawn too soon. The movement did not make much progress beyond Grand Rapids and a few surrounding cities. What seemed to have much promise of success failed to meet the expectations.

On February 3, 1939, a meeting was held in the Neland Avenue church attended by a number of men who were interested in the question of Boys' clubs. Those in attendance were interested in a two-fold question: What kind of organizations for boys should we have and what can be done to call such organizations into existence? The result of the meeting was the effecting of an organization which adopted as its goal: "The establishment of a national organization composed of the leaders of the Boys' Clubs and Junior Boys' Clubs of various localities or the representatives of these leaders."

As a result of the work of this group a number of clubs were organized, not only in Grand Rapids but in other cities as well. A great deal of time and effort was spent in the preparation of plans for the program of Boys' Clubs. The group published a Manual for Christian Boys' Clubs and it is regrettable that for various reasons the group discontinued its valuable and necessary work, but its labors were not without good results and valuable fruit.

When the sponsoring organization ceased to function, the leaders of the existing clubs took over. They came together and organized a "Leaders League of the Christian Boys' Clubs." The League holds monthly meetings for the purpose of discussing the problem of the

Boys' Clubs and arranging a workable program. The leaders issue bulletins in which the work for each month is outlined. At present they are working on a "Leaders' Handbook" which they trust will provide the proper direction and guidance to the movement. The leaders have charge of a department in the Young Calvinist in which they present simple outlines for the Bible Hour and other helpful materials. Your committee has taken due notice of their work and considers it worthy of commendation.

The latest information, taken from our denominational Yearbook, informs us that there are between forty and fifty Boys' Clubs today.

B. Principles and Practice.

Christian Boys' Clubs are, of course, based on the Bible as the inspired Word of God, as interpreted by the doctrinal standards of churches of Reformed persuasion. They are Reformed, first because they are based on the Reformed view of the boy, his nature, his needs and his Covenant relationship. They are Reformed in the second place in the sense that the instruction given and the program adopted is in harmony with the principles contained in the Word of God.

Boys themselves cannot and should not organize these clubs. They are too immature for that. Boys' Clubs ought to be sponsored by other organizations. In some localities this is done by the local Young Men's Society or Men's Society. In some churches the consistory has taken the lead and organized a Boys' Club. In one of our churches the fathers of boys have called into existence a society of parents for the purpose of sponsoring a club. Those fathers meet once a year and elect a Board of Officers. These officers are charged with responsibility of supervising and directing the Boys' Club in the local church. They are chosen because of their interest in boys and their organization. They appoint the leaders and help raise funds needed for the work of the Boys' Club. All fathers of boys who are members of the club and other persons interested may become members of the fathers' organization. Through the organization of fathers the proper supervision and guidance is given the Boys' Club, and places it in proper relationship to the home.

Since the purpose of the Christian Boys' Club is the promotion of the Kingdom of God through the advancement of the welfare of our boys it stands to reason that great care must be taken in the selection of leaders. Such leaders must be men who have the kind of personality which makes them adapted to work with boys. They must understand and love boys. They must be men thoroughly acquainted with and loyal to the Reformed view of life.

The Christian Boys' Club in its program and activities does not aim at supplanting any of the educational agencies we now have, but to supplement them. In many respects it is a feeder for the Young

Men's Society. By seeking to minister to the needs of boys and by fostering their spiritual, moral, intellectual, physical and social development, it serves as a valuable aid in the preparation for life.

C. *Evaluation and Needs.*

Your committee is of the opinion that the Boys' Clubs as they now exist are making a valuable contribution to the development of their members. We have found their leaders to be men of vision, interested in their task and devoted to the welfare of boys.

However, the Christian Boys' Club in order to succeed is in need of a great deal of attention and guidance. The need for able and trained leaders is urgent. Many of the clubs suffer from a lack of sufficient funds to carry on their program and activities. The necessity of organizing the movement is apparent. Without organization it is impossible to provide the necessary guidance, direction and program. Lacking such guidance, direction and program the movement will remain weak and ultimately cease to function.

IV. OUR RECOMMENDATIONS.

Your committee is not fully agreed as to its estimate of the Boy Scout movement. Some of the members are convinced that its purpose and basis are such that they cannot conscientiously recommend that our boys become members of the Scouts of America. Others feel that there are no objections on the basis of principle to such membership.

Your committee is, however, unanimous in the following recommendations:

A. *That Synod encourage the development and organization of the present Boys' Club movement by:*

1. Urging all our churches to do this locally.
2. Charging the Synodical Youth Committee to develop an efficient plan in conjunction with the existing Boys' club leaders and our Youth Federations.

B. *The grounds for our recommendation:*

1. By such a movement we can best insure the distinctive covenantal emphasis in the training of our youth.
2. This movement is in conformity with the pattern set up for society life within our denomination.
3. We believe that a concerted effort and wholehearted support are essential for the success of the Boys' Club movement.

Respectfully submitted,

REV. C. WITT, *Chairman*

REV. L. VOSKUIL, *Secretary*

DR. BERT BOS

DR. C. DE GRAAF

MR. I. DEMEY

MR. R. POSTMA

SUPPLEMENT NO. 20

(Art. 53)

CENSURE OF RESIGNED MEMBERS

*To the Synod of the Christian Reformed Church
Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

THE committee appointed to advise Synod relative to "members under censure resigning their membership" herewith presents its report.

I. OUR MANDATE.

To make a thorough study of an overture submitted by the Consistory of Kellogsville to the Synod of 1949. This overture is:

"The consistory of Kellogsville is of the opinion that this ruling herewith petitions Synod to rescind its ruling of 1918, re—"*members under censure resigning their membership*", and reaffirmed by the Synods of 1924, 1926, and 1936.

"The consistory of the Kellogsville Christian Reformed Church is wrong because:

1. Synod contradicts itself in this ruling.
2. It is a practical denial of the principle that the church is a divine institution.
3. It defeats the purpose of discipline as given in Art. 71, C. O.
4. It makes question four of the Form for public confession superfluous". (Acts of Synod, 1949, p. 404.)

Your committee now reports that it has fulfilled this mandate and offers the Synod the fruits of its study.

II. THE FORMAL ASPECT OF THE OVERTURE.

The overture (in spite of the declaration of the advisory committee of the Synod of 1949: "The Consistory has difficulty with the present rule") offers no evidence that the Consistory is dealing with an actual case in which the subject of the overture is the point at issue. If such a case existed the matter should have been brought to Classis and Synod by the Consistory or by the person involved according to Articles 30 and 31 of the Church Order. Because the overture lacks this specific quality, the matter was merely academic and Synod had nothing real to act upon.

Moreover, the subject matter of this overture has been before our Reformed Churches since the sixteenth century. In the course of four centuries much has been written and done about it. The two schools

of thought on the subject have been very well set forth in our own Synodical Agendum of 1918. Since 1896 the Reformed Churches of the Netherlands (Middelburg Synod, Art. 95) and since 1918 our own Christian Reformed Church has officially held the same position against which the Consistory of Kellogsville reacts.

Since no new material has been presented in this overture we question the wisdom of again considering this subject which has been before the churches for four centuries.

III. THE MATERIAL ASPECT OF THE OVERTURE.

The Material of the overture consists of four objections which we will endeavor to answer. The first reading of the objections immediately exposes the fact that the Consistory makes no reference at all to the Bible. The Consistory quotes the decision of 1918, and then paraphrases the decision so as to bring out alleged errors. Yet in no instance does the Consistory seek the support of the Scriptures. Moreover, the overture contains only one reference to our doctrinal standards. Yet if a petition is made to rescind a Synodical action of this nature it should be strongly based on the Scriptures as interpreted in our doctrinal standards. Our aim will be to show that the objections of the Consistory are not valid in the light of God's Word, and in the light of our Doctrinal Standards in so far as they make pronouncements on the matter at issue.

A. Our Response to the Objection that "Synod contradicts itself in this ruling".

It is evident that the Synod of 1949 regarded this objection the essential one offered by the Consistory because the only reference by the Synod to the material of the overture is: "The contradiction in our rule by which resignation under discipline is considered a grievous sin, and at the same time the right of a member, ought to be resolved."

That such resignation is a grievous sin is beyond dispute. It is a flagrant breach of the ninth commandment. Yet, strangely, the Bible recognizes that a member of the visible church can commit this dreadful sin, and still not be an object of church discipline. Thus the apparent self-contradiction which was not resolved by the Synod of 1918 is present in the Bible; and there too it is not resolved.

We present three instances from the New Testament that deal with the point at issue.

II Timothy 4:10 — Here is the case of Demas, who had been Paul's helper but who forsook the apostle because of love for this present world. This was something basic, involving a break with the church. Yet the apostle offered no censure or rebuke. He simply acknowledged the fact and announced the reason.

I John 2:19 — Here is the case of the antichrists of apostolic days, men who were once professors of Christ but who turned against Him and broke their membership with the church. The apostle not only recognized the fact of their departure under censurable circumstances; but declared this to be an advantageous act since this brought their case into the open.

John 6:66, 67 — Here is recorded that many disciples turn back from Jesus because they regarded His sayings too hard. Yet our Lord did not censure or rebuke them. Apparently He regarded their conduct as the only possible way for them to follow. He even went to the extent of challenging the twelve also to go. The only one whom Jesus denounced was Judas Iscariot who stayed. According to the reasoning of the Consistory, Jesus by letting these disciples get away so easily would Himself be guilty of abetting them in their censurable sin.

Our conclusion is, therefore, that however sinful that act of resignation under censure may be, and however clearly the reasons for resignation are themselves grounds for censure, the Bible nevertheless recognizes that a man can under those circumstances terminate his membership in the visible church; that all censure ceases when the act is committed; and that this act many have its blessing for the church. We simply emphasize that the same apparent self-contradiction is in the Bible where it is not resolved, and we observe that this is a phase of the larger problem of the relationship of divine sovereignty and human responsibility, which to our finite minds is a contradiction and which is not resolved in the Bible. Hereby we have not resolved the apparent self-contradiction of the Synod of 1918, but we simply emphasize that the same apparent self-contradiction is in the Bible where it is not resolved.

Likewise, we conclude that when the church announces the fact of the resignation and the reasons for it, the church does not implicate itself in the sinful act nor condones it. There is a point where the authority of the church towards one who resigns his membership ceases, while the responsibility of such an individual towards God continues. The authority of the visible church and the authority of God towards one who resigns are not co-extensive. When the church acquiesces in the resignation of a member and announces that fact, she is simply following the example of the Lord Jesus Christ and His apostles.

B. Our Response to the Objection that the ruling of 1918 "is a practical denial of the principle that the Church is a divine institution."

In the argument that is offered to support this objection the Consistory refers to Lord's Day XXI of the Heidelberg Catechism. Since the Son of God Himself gathers His Church it is impossible that church membership can be accepted as an act of the free will of the individual,

nor can church membership be relinquished at will. This we grant the Consistory at once. The Church as described in Lord's Day XXI is the perfect Church as God sees it and as we see it by faith. It consists only of the elect, none of whom can be excommunicated, none of whom will ever resign their membership from this invisible Church. In that holy, catholic Church a ruling such as that of 1918 is unnecessary. Therefore the appeal to Lord's Day XXI by the Consistory is not cogent.

The Consistory overlooks the fact that the ruling of 1918 is concerned with the imperfect Church that presents itself as an institution to the eye of the world. This imperfect visible Church consists of all who in response to the Gospel have professed their faith in Christ. In this visible Church there is much chaff among the wheat. As a result discipline must be exercised and resignations take place. This visible Church varies in purity at different times and places. What a difference between the church of Corinth and that of Philippi, between the church of Smyrna and that of Laodicea. It is the duty of the believer to unite himself with the purest manifestation of the Church, and to be loyal to it. "Therefore all those who separate themselves from the same or do not join themselves to it act contrary to the ordinances of God" (Confession of Faith, Art. XXVIII). Observe how the Confession emphasizes personal freedom and responsibility in joining the pure Church of Christ or in separating from it.

Because the Consistory has overlooked these things completely the second objection has lost its force.

C. Our Response to the Objection that the ruling of 1918 "defeats the purpose of discipline as given in Art. 71, C. O."

We agree heartily with most of what the Consistory says in support of this objection. The Consistory gives a very fine description of the exercises of Christian censure. Yet the Consistory is wrong in its conclusion. Resignation under discipline does not defeat the purpose of censure, but hastens what would be the inevitable end of the censure, namely, the removal of offense out of the Church of Christ. As we pointed out under A (above), Christ and the apostles recognized withdrawal of those committing censurable sins as an actual removal of offense from the Church. Note II Timothy 4:10; I John 2:19; John 6:66, 67.

Moreover, the Consistory overlooks the fact that two keys of the kingdom are at the disposal of the Church: Christian censure and the preaching of the Word. Wherever the Word of God is purely preached sinners are led to penitence and faith; but the impenitent and unbelieving are led to withdrawal. Like the people of John 6:66, 67 the Word is too hard for them. They are excluded from the kingdom

thereby. This may happen even before the Consistory is aware that anything censurable is present. Often those for whom the Word is too hard find pretexts behind which to conceal the real ground of their resignation. Nevertheless the other key of the kingdom has gained its purpose.

Thus instead of defeating the purpose of discipline as set forth in Art. 71, C. O., the resignation may serve to accentuate that purpose to remove offense from the Church.

D. Our Response to the Objection that the ruling of 1918 "makes question four of the Form for Public Confession of Faith superfluous".

In support of this objection the Consistory expresses the fear that the ruling of 1918 furthers confessions of faith with a "mental reservation 'I can always resign when discipline becomes too severe' ", and therefore urges that "we cannot and may not accept such a resignation, but must go on with censure, if necessary to the very last extreme remedy".

We do not agree with this argumentation of the Consistory, and that for three reasons. First, there is no way of finding out how real and well-grounded the fear of the Consistory is that confessions of faith will be made with mental reservations. We are of the opinion that those who make confession of faith *do not have the thought of a possible resignation at all*. Second, the fourth question and answer of the Form of Public Confession is a mighty testimony against all those who resign their membership while being disciplined, a testimony of their faithlessness and dishonesty. Third, censure under the conditions described by the Consistory will be an utterly futile act. When a man resigns his membership, refuses to see the elders, and absents himself from public worship, he simply places himself out of the reach of the Consistory. How can censure then be exercised? The fine description of the exercise of Christian censure given by the Consistory in its third objection presupposes someone who is willing to meet the Consistory half-way. Where this condition is not found, the Consistory is forced to the point of acknowledging the resignation as an accomplished fact.

Since the above study indicates that the present ruling is not in conflict with the Sacred Scriptures and the Confessions, we recommend that Synod abide by the present ruling relative to "members under censure resigning their membership."

Humbly submitted,

J. C. VERBRUGGE

W. GROEN

J. F. SCHUURMANN

R. H. HAAN.

SUPPLEMENT NO. 21

(Art. 58)

THE LORD'S DAY ALLIANCE

To the Synod of 1951.

ESTEEMED BRETHREN:

THE Lord's Day Alliance received the shock of her life from the Synod of 1950. The Advisory Committee on Budget Matters recommended "that action be deferred on recommending this organization to our churches." Synod adopted this recommendation on the following grounds: "(1) The extent of the work is not indicated." "(2) The organizational set-up and the manner in which members of the board are elected or appointed is not clear." "(3) The financial information as to what other denominations are contributing is lacking." The primary effort of this report is to remove, if possible, this three-fold objection by giving the necessary information.

I. WHAT IS THE EXTENT OF THE WORK OF THE LORD'S DAY ALLIANCE OF THE UNITED STATES?

The work of the Alliance is nation wide and has auxiliary and affiliated bodies in many states, keymen in other states. The Rev. John J. Hiemenga served the Alliance in this capacity during the last year in the state of California. It is true that limited funds prevent as great and effective service as is needed but the Alliance has faithfully carried on and realized amazing achievements in many ways because of long experience and knowing what to do and how to do it.

The financial depression of 1930-'35 struck the Alliance a serious blow and the reorganization of a number of denominational bodies gave the Boards the lion's share of the funds which further handicapped the work of their agency, the Alliance. It should be remembered by all Christian evangelical bodies that the Alliance work is on the battleground of the Churches, not simply a propaganda or professional promotional agency. Fighting on many battle fields for the Lord's Day and the Lord's House, for Christianity, no agency of the Churches is doing a more constructive work or more worthy of both moral and substantial financial support. The Pictorial edition of the *Leader* published some 18 months ago gives an account of the remarkable victories won by the Alliance, its projected program being pressed as rapidly as finances warrant, venturing even when the financial outlook is not so encouraging.

II. WHAT IS THE ORGANIZATIONAL SETUP OF THE ALLIANCE? HOW ARE MEMBERS ELECTED OR APPOINTED?

The Alliance was organized by six denominations in 1888 in the City of Washington, D. C. — Baptist, (Northern Convention), Methodist

Episcopal, Presbyterian U.S.A. and U.S., Reformed Church in America, and the United Presbyterian. Other religious bodies joined the movement later. Now twenty denominations regard the Alliance as their agency. Most of them, by direct appointment, have membership in the Board of Managers of the Alliance; occasionally a member at large is elected to the Board from a denomination of which the Alliance is the representative. The Board of Managers upon notification of such appointments to the Board elects the appointees unless there should be some valid reason for postponing or declining the election.

II. WHAT OTHER DENOMINATIONS ARE CONTRIBUTING TO THE ALLIANCE?

Baptist, Northern Convention supports the Alliance through individual churches; likewise, the *Congregational-Christian, Methodists* give by individual churches, particularly when the Cause is presented by representatives of the Alliance or by pastors. The *Presbyterian, U.S.A. General Assembly* recommend the Alliance to their churches. The *Presbyterian U.S. General Assembly* designates from its general budget of benevolences a substantial amount and always pays it in full annually. The *Reformed Church in America* by definite action of its General Synod calls for a definite percentage to be given as designated by the local churches. The *United Presbyterian General Assembly* recommends the Alliance to the churches for an offering. Other Churches that remember the Alliance with gifts and offerings are the *United Brethren*, the *Protestant Episcopal*, the *Reformed Episcopal*, the *Church of God*, the *Reformed Presbyterian* and the *Moravian Church*.

The contributions made for the Cause includes those amounts given to the National Alliance and to its auxiliary and affiliated societies. The total amounts for the past year given for this larger Cause amounted to about \$75,000.00. A detailed financial report of the Alliance is also being sent to Synod.

Thus far is our answer to Synod for more information.

In the meantime the Alliance, largely through the energetic efforts of Dr. Harry L. Bowlby, is doing a job in defense of the Lord's Day. The Alliance commemorated her Sixty Second Anniversary on January 14 and 15, 1951.

May God give Synod light to do what is His will with this organization and all the other important Kingdom causes.

Sincerely,

Synod's representative,

Passaic, New Jersey
March 10, 1951

CLARENCE VAN ENS.

SUPPLEMENT NO. 22
(Arts. 71, 115, 131, 142, 145)

CHRISTIAN REFORMED BOARD OF MISSIONS

*To the Synod of the Christian Reformed Churches
convening at Grand Rapids, Mich.,
June 13 and following days, 1951.*

FATHERS AND BRETHREN:

FOR another year the Christian Reformed Board of Missions has had the privilege of serving the church, and thus the Head of the church, in administering the affairs of our Indian and foreign missions. We have had to face many problems, but we have also been encouraged by many evidences of God's favor. In your consideration of this report please keep in mind that it will have to be followed by a supplementary report to be issued just before Synod convenes.

SECTION ONE

ORGANIZATION OF THE BOARD AND ITS COMMITTEES

A. MEMBERSHIP. Most of the members elected to this board by the Synod of 1950 (pp. 97-98 of Acts) were able to serve throughout the year. Rev. Paul De Koekkoek withdrew early in the year as member for Classis Pacific and his place was taken by Rev. J. C. Verbrugge; at the annual meeting of the board in February, 1951, however, the classis was represented by Rev. J. K. Van Baalen. All of the members-at-large and their general alternate were able to serve.

The Mission Order for Indian, China, and Sudan missions specifies that the terms of membership for the Christian Reformed Board of Missions shall be for two years, thus we assume that a reappointment of most of the members of this board is not necessary in 1951. However, since some changes have been made in nominations by the various classes, we herewith submit the entire list as required by Acts of Synod 1949, p. 94.

CLASSIS	MEMBER	ALTERNATE
California	Rev. J. J. Steigenga	Rev. G. B. Boerefyn
Chicago North	Rev. R. O. De Groot	Rev. J. L. Schaver
Chicago South	Rev. A. Jabaay	Rev. H. Bajema
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. C. Van Ens	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. J. Roorda	Rev. S. Viss

Muskegon	Rev. G. Vander Kooi.....	Rev. J. C. Scholten
Ontario	Rev. A. H. Smit.....	Rev. A. Persenaire
Orange City	Rev. J. Cupido.....	Rev. J. Masselink
Ostfriesland	Rev. J. Vande Kieft.....	Rev. S. Miersma
Pacific	Rev. J. C. Verbrugge.....	Rev. J. K. Van Baalen
Pella	Rev. D. Grasman.....	Rev. J. E. Brink
Sioux Center	Rev. J. Zwaanstra.....	Rev. T. C. Van Kooten
Wisconsin	Rev. W. Alkema.....	Rev. R. Evenhuis
Zeeland	Rev. D. Drost.....	Rev. H. Erffmeyer
Member-at-large	Dr. R. S. Wierenga.....	} Dr. R. De Mol
Member-at-large	Dr. E. Y. Monsma.....	
Member-at-large	Mr. J. T. Daverman.....	

B. MEETINGS OF THE BOARD. The Mission Order provides that the board shall meet once each year. Our 1951 meeting, held February 6, 7, 8 and 9 required ten sessions to complete its work. At the 1950 meeting of the board some thought was given to the possibility of meeting twice a year because of increase in our responsibilities. The 1951 board, after having studied the matter thoroughly through its officers committee, decided, however, to abide by the present arrangement.

'C. OFFICERS. During the past year our officers were: President, Rev. H. J. Evenhouse; Vice President, Rev. L. Oostendorp; Secretary, Rev. J. C. De Korne; Minute Secretary, Rev. J. Beebe; Treasurer, Dr. R. S. Wierenga; Assistant Treasurer, Mr. J. T. Daverman.

D. THE EXECUTIVE COMMITTEE consists, by terms of the Mission Order, of representatives of Michigan and Illinois classes and three members-at-large and the Secretary of Missions. It met regularly on the second Thursday of each month for an all day session. Two extraordinary sessions were held during the past year.

E. STANDING COMMITTEES. The board and its executive committee worked through the following standing committees:

- Finance committee,
- Recruiting committee,
- Officers committee,
- Promotion committee.

F. REPRESENTATION AT SYNOD. In addition to the representation provided for by the Mission Order the board requests Synod to permit it to be represented by our president and by our treasurer.

G. REPORT OF SECRETARY OF MISSIONS. From the report which the Secretary of Missions submitted to the annual meeting of the board, we quote the following:

By way of variety in annual reports, of which this is my thirteenth, I wish to follow the outline of the Mission Order in the duties it assigns to the Secretary of Missions.

I. DUTIES REGARDING THE BOARD. (Article V, Section 2)

All of these come under the head of serving as the board's secretary.

A. "Keeping full and complete record of the transactions of the board and its executive committee." The minutes of board and executive committee meetings for the calendar year 1950 comprised 106 typewritten pages, single space.

B. "Conducting correspondence." During 1950 the correspondence demanded the full time services of one stenographer and part time of another. Correspondence was with missionaries, board members, calling churches, prospective calling churches, prospective recruits, missionary societies, individuals seeking information, business organizations with whom we deal, and other missionary organizations with which we maintain fraternal relations. This part of my task would swamp me completely if I did not have efficient help from Miss Reta DeBoer, who for part of the year has been assisted by Miss Margaret Haveman.

C. "Keeping files." Our past records, reports, and correspondence are readily accessible, thanks to the painstaking care devoted to this part of the work by Miss DeBoer. She has introduced a comprehensive system which still is awaiting completion due to the tremendous volume of material to be indexed.

D. "Arrange and bring up all such business as requires the attention of the board and its executive committee." This has been done for the monthly meetings of the executive committee, and you now have an agenda of approximately 100 numbers before you.

E. "To submit such documents as may be necessary for their information." They are available, many of them mimeographed, the others ready to be read.

F. "To prepare and submit to the board the reports to Synod." This cannot be done until the board has made the decisions which will make up the report, but basic materials are already being assembled.

G. "To attend the meetings of Synod and its advisory committees for advisory services concerning mission matters." This is done regularly.

II. DUTIES REGARDING THE MISSIONARIES. (Article V, Section 3)

A. Visit the fields. During 1950 I visited the Indian field once. During past years these visits have been as many as two or three when occasion demanded. I last saw the China field in 1933. In 1946-47 I visited the field in Nigeria. I have never seen our prospective fields in India or Indonesia. Japan was visited several times during my days as China missionary.

B. Features of the purpose in visiting the fields are often carried out by correspondence.

1. Counseling. There is hardly a day when some sort of problem is not placed before me either by correspondence or by a visiting missionary.

2. Assisting in difficulties. During the past year these have fortunately been few. Much of this work is indirect rather than direct. When it must become direct, the problem is already large and threatens to get out of hand.

3. Adjust personal relations. This can sometimes be done in advance by giving new missionaries advice concerning the problems they are likely to meet, and by sensing problems that may arise and trying to head them off with fatherly advice.

4. Promoting understanding and harmonious relations. Thanks be to God's grace there has been a great deal of understanding and harmonious relations among our missionaries during the past year. Conditions have not been perfect, but they never will be in this sinful world. It has been a pleasure to work with our missionaries to this end and I can say from the heart that they really try to get along.

III. DUTIES REGARDING OTHER MISSIONARY ORGANIZATIONS. (Article V, Section 4)

The Mission Order still requires attendance at meetings of the Home Missions Council and the Foreign Missions Conference, but we have withdrawn from membership of both these organizations, thus this article should be revised. In the place of these two is our membership in the Evangelical Foreign Missions Association, of which I have served as member of the Board of Directors since the beginning and of which I am presently serving as treasurer. In this connection I am also busy carrying out the mandate of Synod to call together the first meeting of the International Reformed Missionary Council.

IV. DUTIES REGARDING THE DENOMINATION. (Article V, Section 5)

A. Visit classical meetings. During past years I have always done some of this. During 1950 I did not attend a single classical meeting. Press of other duties made it impossible. I do believe, however, that it is a worthwhile way of promoting interest in the missionary cause.

B. Visit congregations. The sub-heads of this task are to enlighten our people, to stimulate prayer, and to encourage the study of missionary literature. I have done something to all three of these. Exact figures can be gathered from my monthly reports to the executive committee. In general I can say that I have averaged about two congregations a week, but among these there have been duplications. There are opportunities for a great deal more of this type of work, but time does not permit.

C. Recruiting. A great deal of time is taken up in conferences with prospective missionaries, but I always encourage these young men and

women to come again and I tell them that I have no more important work to do than to talk with prospective missionaries about their careers. I believe my work as vice president of Reformed Bible Institute is a direct contribution to this end also. As occasion offers, I address students of Calvin College and Seminary, of Christian high schools, and grade schools.

D. Organize missionary societies. How many have actually been organized as a result of my efforts I cannot say, but the number is increasing in our congregations. They should increase much more rapidly, for the percentage of congregations which have a separate missionary society is still very low. Promotion of the Women's Missionary Union belongs under this head that continues to be a very active and efficient organization.

E. Promote mission festivals and conferences and present the cause of missions upon these occasions. The two summer tours for which I used to provide speakers, are now placed in the care of Rev. Harry Blystra, Secretary for Home Missions; this seems like an equitable division of that type of work, for home missions and Jewish missions are always presented at these festivals as well as Indian and foreign missions. There are numerous opportunities for arranging special tours of our missionaries when on furlough and special engagements for Indian missionaries also. I have just arranged a tour for Miss Tena Huizenga for Classes California and Pacific, and have already begun to correspond about one for Rev. and Mrs. Peter Ipema when they return on furlough.

F. Write, edit, and advance publication of missionary literature. Two departments of *The Banner* are entrusted to my care and I serve as editor of both the Holland and English sections of *Missionary Monthly*. It has been pleasant to work with the publication committee of the Grand Rapids Women's Missionary Union and to help with the publication of *Unity in Prayer* calendar of the Chicago Union.

V. "DILIGENT TO ENCOURAGE CONGREGATIONS TO BECOME CALLING CHURCHES. (Article VI, Section 1)

There are now forty-nine congregations or groups of congregations supporting their own missionaries. All this requires considerable correspondence and personal contact with consistories of those churches and with committees from Sunday Schools and other organizations.

VI. ADDITIONAL DUTIES NOT SPECIALLY PRESCRIBED BY THE MISSION ORDER.

A. Work on committees. Work on the finance committee consumes a great deal of time, but lest this be considered a burden I hasten to add that the other members of this finance committee are making a great

contribution to the development of this phase of our work. Their meetings sometimes last until 1:30 a.m. Meticulous attention to this phase of our work does not mean that we are materially minded; we express our spiritual ideals by the decisions we make on material things used in God's kingdom.

Other standing committees with which I meet regularly are: Recruiting Committee, Officers Committee, Promotion Committee, Ramiah Committee, S.U.M. Field Secretaryship Committee, Indonesia Committee, as well as a number of special committees.

B. Encouraging gifts. The financial reports submitted to you by the treasurer and the finance committee show that during 1950 over \$80,000 were received in special gifts; far be it from me to suggest that I had a part in securing all these gifts, but it is a field to which I have devoted considerable attention and I always acknowledge with a personal letter every special gift received. In addition to that we may take notice of the more than \$70,000 received from calling churches for the salaries of their missionaries. It is worthy of special attention that our efficient assistant, Mr. Harry Boersma, keeps all these records straight, as well as the records of our routine financial dealings.

As I survey the entire field of duties expected of me I am myself surprised at the variety of them. Along with deep thankfulness to God for strength to do this work, and deep appreciation to our church for giving me the opportunity to be engaged in such important projects, I also find myself asking the question whether attention to such widely scattered duties is the most efficient way of serving my Lord in the missionary enterprise. Many of the duties which I am now performing as best I can could be performed with much greater efficiency if I could give more time to each of them.

H. REVISION OF MISSION ORDER, ARTICLE V, SECTION 4. Since our Mission board has withdrawn from the Foreign Missions Conference and from the Home Missions Council, Mission Order Article V, Section 4, should be revised to read as follows:

"His duties regarding other missionary organizations. To attend the meetings of such general missionary organizations with which we are connected and of such of their respective committees as his work in the interests of our own mission requires."

I. TREASURER'S REPORT. Our treasurer's books are kept up to date and reports are submitted regularly to board and executive committee, but since the books are not audited in time for the auditor's report to be included in this report, the final summary of finances for 1950 will be included in the supplementary report of the board to be written just before Synod convenes. The following figures are correct as our books now stand, but it must be remembered that minor changes will be made

in the auditor's report, for he makes certain adjustments for depreciation:

Summary of Operating Expenses Incurred in 1950

Indian (New Mexico and Arizona)	\$279,431.96
China	12,019.29
Nigeria	53,561.14
India (Mysore)	500.00
Administration	21,375.87
General	8,940.72

\$375,823.98

Expenditures from Special Gift Funds

Indian — buildings and improvements	\$ 17,161.48
Nigeria — buildings and designated gifts	16,454.75

33,616.23

Expenditures from Earmarked Funds

Indian — buildings	\$109,185.44
China — losses sustained by missionaries	24,115.25

133,300.69

Total \$542,745.90

J. TENURE OF MEMBERSHIP ON SYNODICAL BOARDS. The Synod of 1950 (Acts p. 97) decided as follows: "Synod henceforth limits the tenure of office of all members of Synodical Boards whose appointment is made directly by Synod, to a maximum of 6 years, whereupon retirement for at least one year shall be mandatory."

Since various interpretations of this rule are possible, and it is not clear whether it applies to any of our board members, to some of our board members, or to all of our board members, the board voted to ask Synod for a clarification of the rule.

SECTION TWO GENERAL MATTERS

A. MISSIONARY PROMOTION. A study of the problem of missionary promotion has brought your board to the conviction that much more can be done in our circles than has been done. The board has a standing committee which will continue to study the problem and will make further recommendations from time to time. The positions which the board has reached are hereby submitted to Synod for approval, with the understanding, of course, that proposals such as are here made can only be suggestions to consistories, since it belongs to the competency of consistories to decide just how matters like this shall be handled in each local church.

These are the positions which the board has reached:

1. Each congregation should have a Missionary Promotion Committee appointed by the consistory. Its task shall be to gather and give news and views of our mission activities and policies to the various organizations of the local church. It shall be their responsibility to create interest in the cause of Christian Reformed missionary projects, and to be at the service of the consistory in coordinating all mission activity in the congregation.

2. Training classes should be organized for those who will give leadership in mission promotion. Those classes should be open to all those who are interested in increasing their understanding and zeal for missions. They should furnish inspiration as well as information. Principles and practices of Reformed missions should be discussed. If possible missionaries should appear on the program. Visual aids should augment the lectures if it can be arranged. This project is admirably adapted to a seasonal emphasis, in that it is most effective when continued over a period of five or six weeks.

B. REORGANIZATION OF FIELD AGENCIES. A careful study made of the field agencies through which the Christian Reformed Board of Missions carries on its work has led the board to the conviction that we have outgrown Article IV of the Mission Order. The board reaffirms the principle that all field agencies are, in relationship to the board, only advisory and consultative in character. Grounds:

1. This is the principle laid down by Synod in our Mission Order and the historical policy of the board before the adoption of the present Mission Order.

2. It is well to remind ourselves as board, as well as the organizations on the field, that this is a fundamental principle of our mission policy.

Consequently the board overtures Synod to revise Article IV of the Mission Order to read as follows: "General and local conferences shall be constituted uniformly, and as soon as feasible, on all mission fields as agencies through which the board shall administer the work on these fields. The membership, organization, and activities of these conferences shall be determined by the Christian Reformed Board of Missions." Grounds for this revision:

1. The present article is not inclusive enough to bring all fields under a uniform plan.

2. Uniformity of organizational set-up is desirable among the several field agencies of one and the same board.

- a. This will afford a more efficient administration by the board.

- b. A uniform pattern on all the fields will enable new board members to orientate themselves more readily in the operation of our field agencies.

c. The importance of particular problems, as well as their solution, often appears when they are seen in the perspective of their inter-relation as determined by a uniform set-up.

3. Our present expansion requires positive guidance by the board, rather than letting organizations "just grow up" on the new fields.

a. Past experience is now available to guide the way.

b. It is the board's duty to "determine the membership, organization and activities of its field agencies." (cf. Article IV, Mission Order)

The board has adopted a comprehensive report outlining plans for working out this revision in detail, and a few other details remain to be worked out; if Synod desires to check on these details, complete information is readily available.

C. ADDITIONAL SECRETARY OF MISSIONS. The board at its annual meeting voted to recommend to Synod that an additional Secretary of Missions be appointed by Synod. The executive committee was empowered by the board to work out further details and submit a report to Synod in name of the board.

D. POLICY ON APPOINTMENTS OF UNORDAINED WORKERS. Our Mission Order, Article III, Section 3, empowers the executive committee, "in the name of the board, to appoint all unordained workers and missionary helpers. All such appointments shall be for one year unless Synod shall decide to make exceptions." At its annual meeting the board adopted the following revised policy and hereby asks for synodical approval of it:

"For the Indian field the first appointment shall be for one year. For foreign fields the first appointment shall be for the term of service fixed for that field. After one foreign term, or three Indian terms, the board may give an indefinite appointment."

If Synod approves this revised policy, the Mission Order, Article III, Section 3, should read as follows: "In the name of the board, appoint all unordained workers and missionary helpers."

E. SALARY SCHEDULE. The board proposes that for 1952 the basic salary of ordained missionaries shall be raised to \$3,200.00, that the children's allowance be raised to \$150.00 per child up to 18 years of age, and that a service increase of \$100.00 per year be paid for every five years of service up to twenty-five years. This will involve corresponding increases to unordained workers according to a schedule drawn up by the board.

F. SURVEY OF EXPANSION NEEDS FOR 1952. The board authorized the executive committee to prepare a survey of expansion needs of our mission fields for 1952 and to submit this survey with recommendations to Synod.

G. MEDICAL EXAMINATIONS. The Synod of 1950 instructed the board "to investigate the possibility and advisability of changing the present policy of the foreign missions board to let the final decision as to acceptance or rejection of candidates to our mission fields rest with the advice of only one physician." The board has made a careful study of the problem and decided to submit to Synod as its answer that no change be made in our present procedure. Reasons:

1. The present method of examinations by two doctors, one appointed by the board or its agents, the other chosen by applicant, and evaluation by Dr. Jacob D. Mulder has proven satisfactory. Only once has his judgment been questioned.

2. Addition of a second evaluator would give the impression that the board lacks confidence in the competency of Dr. Mulder who has served well and willingly.

3. Submitting examination blanks to more than one evaluator would complicate a process which already involves much time and attention.

4. The question of the physical and psychological fitness of an applicant is determined by the answers of the examining doctors. The evaluator is merely a professionally competent reader of those reports for us. We do not need more than one evaluator any more than a missionary needs more than one interpreter.

H. PRAYER FOR LABORERS FOR MISSION FIELDS. The following item is a part of the minutes of the 1951 annual meeting of the Christian Reformed Board of Missions: "Notice was taken of the fact that we have extensive mission fields for which Synod has accepted responsibility, that our people have given generously to support the work on these fields, that there are a number of churches who would like to serve as calling churches for these fields, but that there is a great lack of workers, especially of ordained men and doctors. The secretary was instructed to suggest, in name of the board, especially to prospective calling churches, that special prayer services be held to meet this great need."

Synodical endorsement of this action will give it great prestige in our churches.

I. CONTINUED NEED FOR DENOMINATIONAL BUILDING. The mission board calls the attention of Synod to the continued need of a denominational building. Our present quarters are overcrowded. It has been necessary to store some of our files with the Elston Storage Company. Access is very inconvenient when we need to refer to these files. The board urges Synod to decide on a site and plans for a denominational building that will provide adequate office space for the Christian Reformed Board of Missions.

SECTION THREE

A COMPREHENSIVE SURVEY OF ALL OF OUR FIELDS

A. TABULATION OF OUR MISSIONARY PERSONNEL.

	Indian		Nigeria		Japan		Admini- stration		Total	Total with Wives
	M	S	M	S	M	S	M	S		
Ordained Men	12	....	4	....	1	....	1	....	18	36
Unordained Evange- listic Workers	3	3	....	....	....	....	....	....	6	9
Industrial Workers ..	7	....	....	....	....	....	....	....	7	14
Office staff .....	..	1	....	1	....	....	1	1	4	5
Principals and Teachers	3	12	2	2	....	....	....	....	19	24
Medical Personnel ...	1	13	....	3	....	....	....	....	17	18
Cooks, Matrons, Laundresses	1	8	....	....	....	....	....	....	9	10
Interpreters	11	....	....	....	....	....	....	....	11	22
	38	37	6	6	1	....	2	1	91	138

B. LIST OF CALLING AND SUPPORTING CHURCHES. The list of calling and supporting churches for missionaries has now grown to the point where there are 49 churches or groups of churches which support their own missionaries or are extending calls. In most cases complete support is given; in some cases only partial support.

<i>Church</i>	<i>Field</i>	<i>Missionary</i>
Chicago, Second Englewood.....	Africa.....	Mr. Donald Van Reken
Chicago, Second Roseland.....	Indian.....	Dr. Louis H. Bos
Cicero, First	Nigeria.....	Vacant
Drenthe, Mich.	Indian.....	Rev. J. R. Kamps
Dutton, Mich.	Indian.....	Miss Lorraine Verduin
Emden, Bunde, Prinsburg, and Raymond, Min.....	Japan.....	Rev. Henry Bruinooge
Fremont, Second	Nigeria.....	Miss Jennie Stielstra
Grand Haven, Second.....	Indian.....	Miss Lillian Bode
Grand Rapids, Alpine Ave.....	Nigeria.....	Vacant
Grand Rapids, Boston Square.....	Indian.....	Miss Renzina Stob
Grand Rapids, Broadway Ave.....	China.....	Miss Wilhemina Kalsbeek
Grand Rapids, Burton Heights.....	Nigeria.....	Miss Margaret Dykstra
	Mysore, India.....	Vacant
Grand Rapids, Coldbrook.....	Indonesia.....	Vacant
Grand Rapids, Dennis Ave.....	Indian.....	Miss Cora Vogel
Grand Rapids, East Leonard.....	Indian.....	Mr. Leonard P. Brink
Grand Rapids, Fuller Ave.....	Indian.....	Rev. J. B. Swierenga
	Nigeria.....	Rev. Peter Dekker
Grand Rapids, Godwin Heights.....	Nigeria.....	Miss Evelyn Vredevoogd
Grand Rapids, Lee St.....	Indian.....	Miss Lucille Westendorp
Grand Rapids, Oakdale Park.....	Indian.....	Rev. H. J. Schripsema
Grand Rapids, Seymour.....	Indian.....	Miss Dora Hofstra
Grand Rapids, Sherman St.....	Indian.....	Rev. George Yff

<i>Church</i>	<i>Field</i>	<i>Missionary</i>
Holland, Fourteenth St.....	Indian.....	Miss Vera Rotman
	Japan.....	Rev. E. A. Van Baak
Holland, Maple Ave.....	Nigeria.....	Mr. Gilbert Holkeboer
Holland, Ninth St.....	Nigeria.....	Rev. and Mrs. E. H. Smith
Holland, Sixteenth St.....	Indian.....	Rev. Jacob Van Bruggen
Hudsonville, First	Indian.....	Miss Mary Jean Kruis
Kalamazoo, Grace	Indian.....	Miss Clara Bierenga
Kalamazoo, First	Nigeria.....	Miss Betty Vanden Berg
Kalamazoo, Second	Indian.....	Rev. Donald R. Houseman
Kalamazoo, Third	Indian.....	Vacant
	Indonesia.....	Vacant
Midland Park, N. J.....	Nigeria.....	Miss Anita Vissia
Muskegon Classis	Indian.....	Rev. C. G. Hayenga
Orange City, First.....	Nigeria.....	Rev. Robert Recker
Overisel, Mich.	Indian.....	Vacant
Passaic, Northside	Indian.....	Miss Lois A. Bangma
Paterson, Bethel	Indian.....	Mr. Bernard Haven
Paterson, Eastern Sunday		
School Assn.	Indian.....	Miss Angie Nieuwsma
Paterson, Third	Mysore, India.....	Vacant
Pease, Minn.	Indian.....	Miss Hattie Veurink
Pella, Second	Indian.....	Miss Nellie Tibboel
Peoria, Iowa	Indian.....	Rev. C. Kuipers
Ripon, First & Immanuel.....	Indian.....	Rev. J. C. Kobes
Rock Valley, Iowa	Nigeria.....	Rev. Peter Ipema
Spring Lake, Mich.....	Indian.....	Miss Nellie Lam
Waupun, Wisconsin	Indian.....	Miss Mary Kuik
Wellsburg, First	Nigeria.....	Miss Tena A. Huizenga
Zeeland Classis	Indian.....	Rev. F. Vander Stoep
Zeeland, First	Indian.....	Miss Gertrude Van Haitsma
	Indian.....	Miss Lenora Vander Veer
Zeeland, North St.	Indian.....	Miss Cornelia De Witt

C. BUDGET REQUESTS FOR 1951. In addition to those 1951 budget requests which were approved by the Synod of 1950, other requests have come in which the board felt it could not deny. Funds to meet these requests are on hand, or will be on hand when special gifts for 1951 have all been received, but the approval of Synod is still needed to give the board authority to use such funds for these specific projects.

1. We need permission to spend for special needs for 1951 from General Operating Funds:

a. General

Salary increases to all workers except interpreters	\$ 13,950.00
Additional stenographic help for office	2,100.00

b. General Indian

Bonuses paid in 1951 for the year 1950 to interpreters	919.99
High cost of living increase for 1951 for interpreters	1,138.67

c. Rehoboth Field Pastor

Additional jeep expense	\$ 100.00	
Emergency interpreter	75.00	175.00
Indian Village — Full time lady interpreter		600.00

d. Toadlena

Stove for interpreter's house		125.00
-------------------------------------	--	--------

e. Tohatchi

Reshingle church and parsonage	\$1,000.00	
Asphalt parsonage roof repairs	125.00	
Repair parsonage stucco	500.00	
Interpreter home roofing	175.00	
Barn roof repairs	280.00	
Celotex covering in church	500.00	2,580.00

f. Zuni

Additional — stucco complex building		900.00
--	--	--------

\$ 22,488.66

2. We need permission to spend for special needs for 1951 from Special Gift Funds:

a. Administrative

Additional office equipment	\$ 500.00
-----------------------------------	-----------

b. Gallup

Interpreter's home	6,500.00
--------------------------	----------

c. Rehoboth

Connecting four old homes to central heating plant	5,623.00
New delivery room for hospital	11,000.00

23,623.00

Total \$ 46,111.66

D. BUDGET REQUESTS FOR 1952. A complete list of the details of the budget requests for 1952 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. Here is a summary of those requests:

1. Operating Budget (basic):

Indian (New Mexico and Arizona)	\$289,139.17
Nigeria	64,480.00
Nigeria — Tiv	16,895.00
India — Mysore	6,000.00*
— Bellary (if approved)	15,850.00
Indonesia	9,500.00
Japan	14,000.00

* The above figure for Mysore applies if Bellary is approved. If Bellary is not approved, the figure for Mysore will have to be \$9,500.00.

Administration	23,175.00	
General	13,500.00	
		\$452,539.17
Less estimated receipts for salaries from supporting churches		60,000.00
		<hr/>
		\$392,539.17
Less amount to be taken from surplus		58,657.17
		<hr/>
Balance to be raised by quota		\$333,882.00
The above total represents a quota of \$9.00 per family for 37,098 families.		

To meet our total budget would require a quota of approximately \$11.00 per family, but since we have reserves on hand due to generous contributions by our people, and due to the fact that some of the appropriations made for 1950 could not be used, the board is asking Synod to approve a quota of \$9.00 per family for the operating budget (basic) of 1952.

2. *Special Gifts Budget:*

We also need approval of the special gifts budget, but the needs of this budget are met outside the quota, thus Synod need not make the appropriation. The items on which we need your approval are:

Rehoboth

New Oven	750.00
Gas installation for boilers	2,600.00

Zuni

Black Rock improvements	1,200.00
-------------------------------	----------

Nigeria

General — Lumber Stock pile	1,360.00
— Additional station car	2,000.00
Lupwe — Isolation ward, medical department	225.00
Baissa — Guest house	300.00
— Iron-roofed store for materials and tools	200.00
Wukari — Two double cottages for domestic staff	450.00
Zaki Biam — Single person's house	900.00
— Married couple's house	1,500.00
— Garage and store — iron roof	300.00
Sevav — Extra sleeping quarters for girls school	450.00
New Tiv station — Married couple's house	1,500.00
— Station store	200.00
— Boys quarters	450.00

Total	\$14,385.00
-------------	-------------

Of the above, the board has already decided that, if approved by Synod, the Nigeria items may be transferred to the 1951 list.

Since missions is an ongoing process there will, in all likelihood, be additional requests to place before you when Synod meets.

SECTION FOUR

THE INDIAN FIELD

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

Carisso

Vacant

Crown Point

Rev. Jacob Van Bruggen

Mr. Jacob Bol

Mr. Alfred Becenti

Mr. Ben Henry

Farmington

Rev. H. J. Schripsema

Mr. Chee Anderson

Gallup

Rev. D. E. Houseman

Mr. Stewart Barton

Nahaschitty

Mr. Edward Henry

Phoenix

Dr. C. G. Hayenga

Rev. Wm. Goudberg

Red Rock

Mr. John Redhouse

Shiprock

Rev. F. Vander Stoep

Miss Cora Vogel

Mr. Clarence Dykema

Mr. Sampson Yazzie

Toadlena

Mr. J. C. Kobes

Miss Angie Nieuwsma

Mr. Sidney Nez

Tohatchi

Vacant

Two Wells

Rev. J. B. Swierenga

Miss Nellie Tibboel

Mr. Melvin Chavez

Rehoboth

Miss Lois Bangma

Mr. Edward Berkompas

Dr. Louis H. Bos

Mr. Arthur Bosscher

Mr. J. H. Bosscher

Mr. L. P. Brink

Miss Jessie Bylsma

Miss Irene Denetdele

Miss Cornelia De Witt

Miss Tina Beth Dwarshuis

Miss Julia Ensink

Miss Hattie Grevengood

Miss Alyce Haveman

Miss Marie Hoekstra

Mr. William Hoekstra

Miss Dora Hofstra

Mr. Tullie James

Rev. J. R. Kamps

Mr. Roland Kamps

Miss Clara Kollis

Miss Elizabeth Kollis

Miss Mary Jean Kruis

Miss Mary Kuik

Miss Elizabeth Manuelito

Mr. Peter Meyer

Miss Gertrude Oranje

Mrs. Dora Peshlakai

Miss Grace Peterson

Rev. Abel Poel

Mr. John Talley

Miss Molly Talley

Miss Margaret Tibboel

Miss Renzina Stob

Miss Marie Vander Weide

Miss Dinah Van Dyken

Miss Sadie Van Dyken

Miss Gertrude Van Haitsma

Mr. Adrian Van Iwaarden

Miss Hattie Veurink

Miss Lucille Westendorp

Rev. George Yff

Zuni

Miss Lillian Bode

Miss Clara Bierenga

Miss Helen De Lange

Mr. Bernard Haven

Rev. C. Kuipers

Mr. Keith Kuipers

Miss Nellie Lam

Mr. Rex Natewa

Miss Vera Rotman

Miss Lenora Vander Veer

Miss Lorraine Verduin

B. REPRESENTATIVE OF GENERAL CONFERENCE. General Conference has appointed Rev. Abel Poel as its representative at Synod. We commend him to Synod for a hearty welcome and for the privileges of the floor when Indian matters are discussed.

C. THE INDIAN FIELD, STATION BY STATION. The following brief review may be helpful to your honorable body in surveying the Indian mission field:

1. *Carisso (Teec Nos Pas)*. After the departure of Mr. David C. Boyd for home mission work in Holland, Michigan, an attempt was made to secure a native worker for this post. Mr. Alfred Becenti of Crown Point did not feel himself ready, however, to accept the appointment offered him. Further attempts to supply this post with a native worker are being made.

2. *Crown Point*. Mr. Jacob Bol, who has been living in a trailer at Pueblo Pintado, within the confines of our Crown Point field, has been moved to San Antone, but his duties continue the same as they were, that is, he is to work under the day-by-day supervision of our missionary at Crown Point, the Rev. Jacob Van Bruggen. Native Christians are making plans to engage their own native worker during the summer months.

3. *Farmington*. A serious automobile accident kept our interpreter, Mr. Chee Anderson, out of the work for several months, but he is again able to perform his duties. A Navajo evangelistic service, of which our interpreter has charge, is held every Sunday at Farmington.

4. *Gallup*. A greatly increased attendance is reported for the evangelistic services held in the Gallup chapel. Three adults were baptized, one adult made confession of faith, and eighteen children were baptized. The work at Perea, an out-station of Gallup, is not as encouraging as it was some years ago; many on the believers roll suffered a lapse and there is a large number of discipline cases pending.

To meet an urgent need for housing for the interpreter at Gallup, who is now living in a house far below standard, the board voted to ask Synod for authorization for the building of a new small home similar to the interpreter's house recently built at Crown Point. The cost will be approximately \$6,500.00 and this amount can be drawn from our special gift fund.

5. *Nahaschitty*. This is our only station with a native Christian in full charge. Mr. Edward Henry has been reappointed for another year. During the last quarter of 1950 he and his wife visited two hundred fourteen homes and contacted five hundred fifty-one people. One Indian was received by profession of faith and four Indian infants were baptized. Since Mr. Henry is an unordained man, general supervision is exercised by the ordained men in charge of Tohatchi station.

6. *Phoenix*. At this station Rev. C. G. Hayenga is responsible for the campwork at the garden camps, and Rev. William Goudberg devotes himself to translation work.

7. *Red Rock*. This is really an out-station of Shiprock, although we list it separately since there is a native Christian stationed here for an evangelistic witness. We need a better trained man for this post, but none is available.

8. *Rehoboth Pastor*. The work of Rehoboth pastor is mainly with our missionary personnel, school children, and hospital patients. There is also work done with native members of Rehoboth Church, but this work is done under a handicap, as they live widely scattered and there is a heavy schedule of meetings right at Rehoboth.

9. *Rehoboth Field Pastor*. Rehoboth field pastor is in charge of work at Indian Village, Pinedale, Mariano Lake, and Bethlehem Chapel, as well as the area immediately around Rehoboth. Native initiative is developing in an encouraging way at Bethlehem Chapel.

10. *Rehoboth Training School*. To the great disappointment of missionaries and board members alike it has been found necessary to give up our present plans for a training school. This does not mean the abandonment of an ideal that has marked our work for the past half century, but is merely a bowing to realism. During the past two years there have been no students. Rev. J. R. Kamps, director of the training school, has been carrying on evangelistic work in the meantime. The board voted to transfer Mr. Kamps to Tohatchi, subject, of course, to all the stipulations of Synod recorded in Acts 1944, pp. 64-66.

For the present our missionaries are authorized to continue to further develop the in-service training policy for their interpreters and to promote group training of the interpreters by regular monthly meetings for instruction by our missionaries, and by a summer conference at some suitable location. It was further voted to authorize our missionaries to encourage the more promising of our young Christian Indians to attend Calvin College and Seminary and Reformed Bible Institute in Grand Rapids, and the board is prepared to take steps to give them financial aid for this if necessary.

11. *Rehoboth Educational*. Rehoboth school began the academic year with the following enrollment: Pre-first 16; first 14; second 16; third 16; fourth 16; fifth 15; sixth 19; seventh 12; eighth 12; total elementary 136; ninth grade 11; tenth 11; eleventh 7; twelfth 2; total for high school 31; grand total 167. During the year various factors were responsible for the transfer of nine of our high school students to other institutions; some of those who left have asked for readmission.

Further steps were taken toward the realization of a long standing ideal that native parents carry a larger share of the load of the financial

support of Rehoboth school. For the school year 1951-52 the schedule is: Grades 1-6 (Grade School) — Enrollment fee \$10, Board and Room, \$20; Grades 7-8 (Junior High) — Enrollment fee \$10, Board and Room \$25; Grades 9-12 (Senior High) — Enrollment fee \$10, Board and room \$50. For the school year 1952-53 the \$10 enrollment fee remains as for the previous year, but board and room are to be charged as follows: Grades 1-6 \$25; Grades 7-8 \$30; Grades 9-12 \$60.

Educational Superintendent Leonard P. Brink has been authorized to work in the direction of forming a Navajo Christian School Society which can in time to come be persuaded to assume more responsibility for our educational program.

12. *Rehoboth Medical.* In order to enable the hospital to serve our missionary cause with increasing efficiency, the board asks the Synod of 1951 for authority to construct a new delivery room and enlarge the nursery of the hospital at a cost of \$11,000. If this permission is granted the money can come from the special gift budget, thus there need be no increase in the quota per family.

13. *Rehoboth Industrial.* The need continues for extra housing at Rehoboth. Two of our workers with their families are living in tourist cabins, but the board can do nothing until Synod removes the ban on new building projects.

14. *San Antone.* This station has been without a missionary since Mr. Garret Vander Meulen left five years ago. During the past year Rev. J. R. Kamps spent part of his time in this field while he continued to live at Rehoboth. Authority granted to Mr. and Mrs. Jacob Bol to live in the San Antone parsonage will provide opportunities for meeting part of the needs of this field.

15. *Shiprock.* An interesting development for our Shiprock field was the construction by the government of the first few units of a five million dollar school plant just north of the town. This will provide additional opportunities for doing mission work among the school children, but the presence of the plant also creates great problems for us in our attempt to lead the native Christians on to self-support. If we do not take note of actual facts like this one, we are likely to err in our practical policies.

16. *Star Lake.* Negotiations are still under way for transferring Star Lake station to Berean Mission, Inc.

17. *Toadlena.* There is a project under way for erecting a fine large new government school building near Toadlena. See comment under Shiprock.

18. *Tohatchi.* The acceptance by Rev. Garrett D. Pars of a call to Austinville, Iowa, leaves the Tohatchi field vacant. Rev. J. R. Kamps

has been appointed to fill this vacancy. See comment under Rehoboth training school.

19. *Two Wells*. Encouraging progress is being made in our new enterprise of conducting a Christian school for whose building and running costs native Christians are taking major responsibility. The attendance at the Sunday services held in the school building are also very encouraging.

20. *Zuni*. The call of Rev. C. Kuipers by Peoria Church in September, 1950, now gives us an ordained missionary at the head of the important Zuni post. Attendance at evangelistic services has been encouraging.

Enrollment in Zuni school was as follows: Primary, 25; 1b, 19; 1a, 14; 2 and 3, 26; 4, 21; 5 and 6, 34; 7 and 8, 27; total, 166.

Rules and regulations for our Zuni school have been tightened without appreciable loss in enrollment. A vexing problem that we continue to have to face at Zuni derives from the fact that neither the Catholic mission school there, nor the government school at Zuni, insist on as high disciplinary standards as our school does. This, added to the fact that our equipment is far beneath the equipment level of the other schools, makes it evident that our principal and teachers have to face some difficult problems. They continue their work with courage, however.

Mr. Julius Den Bleyker of Graafschap was given an appointment as industrial man at Zuni. He takes the place left vacant by the resignation of Mr. Garret Vander Meulen.

In closing this review of our Indian field for the year 1950 we can add the good news that a graduate of Rehoboth high school, Miss Marie Peshlakai, will probably be graduated from the two-year normal course of Calvin College in June 1951. Steps are being taken to offer her a position in our Indian field.

SECTION FIVE

CHINA

The only China missionary activities in which your board has been engaged during the past year have been those connected with winding up affairs in that sadly harrassed and all but closed mission field. All of our missionaries who suffered financial losses in China have been reimbursed. Technically we still hold title to considerable property in China, but the future will have to reveal whether or not our rights will be recognized by the present government. From the activity angle and from the material angle it seems like a sad ending to thirty years of missionary activity in China. Yet the picture is not all dark. There are several hundred baptized converts on our field, and many more

thousands who have repeatedly heard the Word of life from the lips of our missionaries and Chinese associates. There are two congregations there and numerous groups of unorganized believers. Latest reports inform us that our native evangelists continue to present a witness to the truth and our Christians are, in large part, continuing to worship as regularly as conditions permit.

Two missionaries are still on the salary list of the Christian Reformed Board of Missions, but this condition is only temporary. Miss Wilhemina Kalsbeek's salary is being paid by her supporting church, Broadway of Grand Rapids, until other arrangements can be made. Rev. A. H. Selles has asked to have his candidacy announced; this was done by his calling church, Central Ave. of Holland, with the endorsement of the Christian Reformed Board of Missions.

It was found impossible to carry out the suggestion of the 1950 Synod with regard to sending financial help to our China evangelists, since the Communist government frowns on any financial help from America.

SECTION SIX

NIGERIA, SUDAN

A. LIST OF MISSIONARIES. The missionaries serving on our Nigeria field are:

Baissa. Rev. Robert Recker.

Lupwe. Rev. and Mrs. E. H. Smith, Miss Jennie Stielstra, Miss Tena Huizenga, R.N., Miss Anita Vissia, R.N., Miss Margaret Dykstra, Mr. Gilbert Holkeboer, Miss Evelyn Vredevoogd.

Wukari. Rev. Peter Dekker, Mr. Donald Van Reken.

Zaki Biam. Rev. Peter Ipema, Miss Betty Vanden Berg.

B. NEW STATION. During the past year a new station has been opened at Zaki Biam in the Tiv area. The board approved the proposal of Nigeria Conference to transfer Rev. Peter Ipema and Miss Betty Vanden Berg to the new section of our field. They have already established their residence there. During the transition period a missionary of the Dutch Reformed Church of South Africa, the Rev. Mr. Geeryts, continues to live at Zaki Biam to help our missionaries in the turn-over.

C. NIGERIA MISSIONARIES AT SYNOD. During the session of Synod either Rev. Peter Dekker or Miss Tena Huizenga, R.N., will be available for consultation on Nigeria mission matters. We bespeak for them the same privileges that are usually given to representatives from other fields.

D. OUR RELATION TO SUDAN UNITED MISSION. For several years there has been among us an unsolved problem on the question of the

official relationship of our board to the Sudan United Mission. At the annual board meeting of 1951 a motion prevailed to approve the constitution of the Sudan United Mission with a clarifying statement of Rev. Harry R. Boer.

Here follow, first the Constitution of the S.U.M., next the clarifying statement:

SUDAN UNITED MISSION CONSTITUTION

1. *Name.* The name of the Mission is The Sudan United Mission.

2. *Definition and Object.* The Sudan United Mission, founded in Great Britain, is composed of its various Branches with their respective Home Boards. Its object is to give the Gospel to the various peoples in the Sudan not yet adequately reached, and to take its part in fostering the growth of an African Church, self-governing, self-propagating and self-supporting.

3. *Doctrinal Basis.* The doctrinal basis of the Mission remains as at the inception of the Mission, namely:

The Divine inspiration, authority and sufficiency of the Holy Scriptures.

The right and duty of private judgment in the interpretation of the Holy Scriptures.

The Unity of the Godhead, and the Trinity of Persons therein.

The utter depravity of human nature in consequence of the fall.

The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.

The justification of the sinner by faith alone.

The work of the Holy Spirit in the conversion and sanctification of the sinner.

The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

4. *Government.* Each Branch shall be governed in accordance with its own By-Laws and Regulations, and shall be responsible for the appointment, sending forth, maintenance and supervision of its own missionaries; and for the conduct and maintenance of the work which it undertakes on the Field.

5. *Field Administration.* Each Branch shall administer its own work on the Field. Where two or more Branches of the Mission work in neighbouring areas of the Sudan, there shall be a regional Field Council composed of representatives of these Branches to consider all questions relating to the work of the Mission as a whole in that region.

There shall be a general Field Council composed of representatives of the Regional Field Councils, to consider all questions relating to the work in the Sudan as a whole.

These Councils shall have advisory powers only and shall report and refer all decisions or suggestions to the Field Authorities of the various constituent parts.

A Secretary shall be appointed by each Council. He will hold office for three years and be eligible for re-election.

6. *International Committee.* An International Committee shall be formed for the purpose of securing uniformity of policy and co-ordination of action in the Mission, and shall consist of one member nominated by each Branch together with the Secretary of the British Executive Committee, who shall be convener of the International Committee. Each Branch shall have the power of referring to the International Committee questions relating to the policy of the Mission, interpretation of the Constitution, or suggested amendments to the Constitution. Findings of the International Committee shall not be binding on the Sudan United Mission until they have been approved by the Branches. The International Committee shall meet when necessity arises.

CLARIFYING DECLARATION

"The Sudan United Mission whose revised Constitution we are asked to endorse is a federation of missionary agencies active in the Sudan and each of which is autonomous on its field and independent of control by the others. Of this Sudan United Mission we are an integral part and constituent member. I avail myself of the word "integral" advisedly so that there may be no doubt in the mind of our African mission staff or in the mind of the British branch from whom we took over the field that we consider ourselves as much and as fully a part of the S.U.M. as does any other branch on the field.

"The Sudan United Mission as described above is to be distinguished from the British branch of it which is also known as the Sudan United Mission. This branch, the largest of all the member branches, is the founder of the federated S.U.M. of which we are a constituent member. It has no voice in the affairs of the other member branches, and these have no voice in its affairs.

"We are one of five branches working in Nigeria. These five together constitute the Nigerian Field Council of the S.U.M. Of this Council the Rev. Mr. E. H. Smith is field secretary. Member branches of the S.U.M. are also active in French Equatorial Africa and in the Anglo-Egyptian Sudan.

"The five branches working in Nigeria are represented on the Field Council in proportion to the number of workers in each branch. The

Field Council is an advisory body. It has no authority in the affairs of any of the branches. It is not responsible to any one branch, but each branch is responsible to its home board for any action in which it may engage in pursuance of Field Council decisions or recommendations."

E. FURTHER EXPANSION IN NIGERIA. The board voted to explore the possibility of opening new fields and sending more men into Nigeria. It is seeking advice from Nigeria Conference to that end.

F. URGENT NEEDS. We are still in urgent need of two ordained men, two doctors, two teachers, an industrial man, and a nurse for our Nigeria field. We have the needy field, we have churches willing to become calling churches, we have the necessary funds, but we do not have the men and women ready to serve.

G. TEACHERS TRAINING AT LUPWE. The board has approved the proposal of Nigeria Conference to continue teachers training school at Lupwe. A new development is that the school will begin producing teachers capable of teaching in Hausa vernacular. Efforts are being made to secure conditions permitting this school to grant the lower elementary teachers certificates to its graduates.

SECTION SEVEN INDONESIA

Calling churches for Indonesia are Coldbrook, Grand Rapids, and Third Church of Kalamazoo.

SECTION EIGHT INDIA (Mysore and Bellary)

A. CALLING CHURCHES. Calling churches for Mysore field are Burton Heights, Grand Rapids, and Third Church of Paterson, New Jersey.

B. BELLARY FIELD. Synod of 1950 authorized the board to take over the Bellary field as soon as Mr. Ramiah is ready to meet the stipulations of the board as outlined in Report No. 12 of the 1950 agenda (see pp. 56-57). The board has continued correspondence with Mr. Ramiah and at its 1951 session took the position that in view of this correspondence and in view of the historical situation in Bellary, the following is a reasonable adjustment to the policy adopted by the board at its 1950 session:

a. That one of the two ordained men which BM 4629 designates for the Mysore field be transferred to the Bellary field for the purpose of training Indian workers and to be in sole charge of the Alur section of the Bellary field. Our answer to Mr. Ramiah's request for funds to buy a plot of ground from Rev. C. H. Billington for \$1,500 must be

answered by the question that we will have to abide by the decision of the board: "The question of funds for schools, for purchasing property and building residences, for automobiles, will have to be considered after the close of the tentative period."

b. The board recommends to Synod the adoption of the following plan for providing for the support of the poor native pastors now working in the central field: two of them can become assistants to Mr. Ramiah and two of them can become assistants to the ordained man to be sent out from the United States for the Alur section. It is strictly in accordance with the indigenous church plan that salary and housing for these assistants can be paid from mission funds. Since the working budget for the Bellary field, as provided for in BM 4629 (revised by ECM 4651), was not set up with the thought in mind of having native assistants in the Bellary field, an additional appropriation for this purpose will have to be made for the Bellary field.

c. The board recommends to Synod the following policy regarding the twenty-eight teachers at local points who now look to Mr. Ramiah and his American sources completely for their financial support:

In view of the history of the Bellary field and Mr. Ramiah's conviction that it will be impossible to effect a sudden change in policy, the Christian Reformed Board of Missions will for a limited number of years subsidize the twenty-eight local congregations or groups of Christians which now enjoy the services of a teacher to the extent of not more than 50% of the salary paid to these teachers. This can be done only with a definite understanding that the local congregations or groups of Christians are responsible for the salaries and our subsidy goes to the congregations or groups of Christians. The mission board will not employ and will not pay the salaries of these teachers directly. This policy will not create an impossible situation for Mr. Ramiah, for he states in his second proviso: "We can raise locally \$1,500 per annum." Since the salaries of these teachers are, according to Mr. Ramiah's statement only ten to thirteen dollars a month, the \$1,500 to be raised locally will pay almost half of the total teachers' salary bill.

d. Again, in view of the history of the Bellary field and Mr. Ramiah's conviction that the erection of chapels could not continue without some outside help, the Christian Reformed Board of Missions is prepared to subsidize local congregations or Christian groups to the extent of not more than 50% of the cost of each chapel. This should not create an impossible situation since Mr. Ramiah reports that they have already been insisting on every group bearing from 25% to 50% of the cost of erecting their chapels and that two of the congregations have already contributed in money and labor 85% and 75% of the cost of their respective stone chapels.

SECTION NINE

JAPAN

A. Rev. Henry Bruinooge has accepted the call extended by his own Emiden congregation to become its missionary-pastor in Japan. He and his family sailed for Japan March 9, 1951.

B. Rev. Edward Van Baak has accepted the call of Fourteenth St. Church, Holland, to become its missionary-pastor in Japan. He plans to sail for Japan with his family some time in April.

C. Additional missionaries to Japan? In view of the desire of several churches to be calling churches for foreign missionaries, and in view of the generous contributions made by our people for Indian and foreign missions, the board instructed the executive committee to explore the possibility of sending more missionaries to Japan than the two authorized by Synod. The executive committee was authorized by the board to submit its recommendations directly to Synod.

SECTION TEN

SUMMARY OF RECOMMENDATIONS

1. Representation at Synod. One F.
2. Revisions of Mission Order. One H, Two B, Two D.
3. Tenure of Membership on Synodical Boards. One J.
4. Missionary Promotion. Two A.
5. Reorganization of Field Agencies. Two B.
6. Additional Secretary of Missions. Two C.
7. Policy on Appointments. Two D.
8. Salary Schedule. Two E.
9. Medical Examinations. Two G.
10. Prayer for Laborers for Mission Fields. Two H.
11. Need for Denominational Building. Two I.
12. Budget Requests for 1951. Three C.
13. Budget Requests for 1952. Three D.
14. Representative of General Conference, Indian field. Four B.
15. Interpreter's House, Gallup. Four C, 4.
16. Delivery Room and Enlarged Nursery. Four C, 12.
17. Representative of General Conference, Nigeria. Six C.
18. Relation to Sudan United Mission. Six D.
19. Bellary Field, India. Eight B.

* * * *

In this report we have again placed before you information on developments and on problems of our Indian and foreign mission fields. Recent deterioration of international relationships places us before

forward while doors are still open. Our Lord knew all about those disturbed relations between the nations of the world when He commanded his church to go forth into all the world and preach the gospel.

May great wisdom be given to the brethren assembled in synodical gatherings to the end that divine, therefore satisfying, solutions may be found to human, therefore vexing, problems.

Respectfully submitted,

Christian Reformed Board of Missions

JOHN C. DE KORNE, *Secretary.*

SUPPLEMENT NO. 22a

(Arts. 71, 115, 131, 142, 145)

CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1951.

ESTEEMED BRETHREN:

DUE to the regrettable illness of Dr. De Korne, our mission board has been working under severe handicaps. We are thankful that our Secretary of Missions has been spared and is on the way to recovery. In the interim we have been carrying on as best we could. The Dennis Avenue Christian Reformed Church was asked by the executive committee to release its pastor until after the time of Synod in order that he should do as much of Dr. De Korne's work as possible. The consistory graciously consented to these arrangements and we have tried to carry on in the interim. The difficulties were also accentuated by the departure of our president, Rev. Henry Evenhouse, to Denver. He had served the board long and ably and was the logical man to turn to at this time. However, the Lord had called him elsewhere. This meant that the vice-president had to take over the presidency. The Rev. W. P. Brink was elected as the new vice-president.

With the gracious approval of Synod, we should like to have our vice-president represent the board at Synod in the place usually given to the president. If it should also please the Synod, the functions usually performed by Dr. De Korne at the Synod will be carried out by our acting secretary to the best of his limited abilities. We beg, moreover, that Synod will bear patiently with us as we try to operate without our efficient secretary.

At this time we should like to call the attention of Synod to the following matters:

I. SECRETARY OF MISSIONS. (Agenda, p. 167, par. C).

In the agenda the board presented its request for an additional secretary of missions. Before the illness of Dr. De Korne, it was already the conviction of the board that one man could not carry out the many duties involved in our ever growing mission program (cf. Agenda, pp. 160-164). At that time a committee was appointed to work out a concrete proposal for the divisions of labor. The illness of Dr. De Korne has, however, changed this picture. Abstractly various divisions of labor might be worked out which would still keep two men very busy in this important work. Dealing realistically with the present situation we feel that the distribution of tasks will depend very

largely upon the recovery of Dr. De Korne. Therefore, the board proposes to the Synod that an additional secretary of missions be appointed with the understanding that his duties shall be adjusted in accordance with the health of our present director. The executive committee was entrusted also with making further arrangements and thought it wise to present the following nomination to the Synod for this position. It was clearly understood that the nomination is merely a suggestion reflecting the mind of the executive committee. Those nominated are: Rev. R. O. De Groot, Rev. Henry Evenhouse, Rev. L. Oostendorp.

II. PENSION PLAN FOR UNORDAINED WORKERS.

A. HISTORY.

There has been, among the unordained employees of the Mission Board, an increasing dissatisfaction with the existing Pension Plan as evidenced by the following:

Nigerian Conference Minute No. 464, Aug. 29, 1950: "*Pensions for unordained worker*. Conference's committee on Pensions reported. The report was accepted for information. The following excerpts of this report were officially adopted to be submitted to the Board for its considerations:

"Conference expresses appreciation to our Board for the consideration accorded our earlier suggestions, while we beg the indulgence of our Board as we continue our search for the same charitable and just policy towards our fellow-workers as is the foremost interest of the Board. Ordained personnel amongst our staff remind the Board that it was they who initially desired certain improvements in the Pension Plan for unordained colleagues, and they who are still hopeful for a more adequate scheme. Conference's requests are actually answers to ECM 4460, 1-7. Cf. NCM 332.

"1. ECM 4460, 1. Conference is grateful that the varying salary scale among unordained missionaries is receiving further study on the part of those in charge of the Pension Plan. Conference is not as yet in possession of the outcome of this investigation and would appreciate knowing the results.

"2. ECM 4460, 2. Conference again suggests that the pension be paid on the basis of the average salaries of all non-indigenous unordained missionary participants. Grounds:

a. In accordance with Synod's decision, Acts of Synod 1941, Art. 40, p. 19, we cite the example and possible model; the pension plan among ordained men of our Church. Our ministers' salaries vary considerably, yet this payment plan is accepted among them without complaint for an obvious reason.

b. Salaries paid to mission employees is somewhat dependent upon the cost of living in countries in which they live and serve and the condition of currency prevailing in these countries. Upon retirement, however, our colleagues will live in America with its higher living costs.

c. Should not these considerations lead higher paid employees to agree to a more adequate assistance for their lower paid colleagues in kingdom labor?

(We feel that our ex-patriot, non-indigenous white missionaries should not be in one category with mission converts who work among their own people and are not uprooted from early home and family ties and benefits.)

"3. ECM 4460, 3 and 6. Conference requests the Board to investigate the possibility of the early establishment of an Emergency or Relief Fund similar to the Minister's Relief Fund. *Grounds:*

a. If, as per ECM 4460, 3 bb, the Board should decide that the widow or orphans of unordained workers really were needy, or that an unordained person was disabled by service connected circumstances and the Church honor-bound to assist, then the money would be on hand to do so.

b. By Synod's decision (Acts 1920, Art. 25, pp. 22-23) payments for such cases should be made from the general mission fund. This might prove rather a heavy burden to this fund without specific appropriation.

c. Our people give liberally and lovingly to such mission causes earmarked for definite purposes and perhaps one annual offering would suffice.

d. Acts of Synod 1941, Art. 40, p. 19, provides that the ministers' plan is to be the model for unordained workers' pension plan and ordained Pension Scheme as Relief Fund.

"4. ECM 4460, 4. Ground for requesting retirement after 25 years of service; as supplied by this Conference:

Life in many foreign countries is scientifically computed to be shorter due to lacking medical service and widespread, unchecked disease. This statement may be verified by consultation with most Life Insurance companies whose premium rates are based upon the risk involved. These companies consider that life in these backward and tropical areas is more exacting on health and longevity than life at home. Perhaps an Insurance Company upon request would provide a scientifically computed, proper, retirement age based on life expectancy of white people in foreign lands.

"5. ECM 4460, 7. Conference requests the Board to inform us of the action taken by the Ministers' Pension and Relief Administration."

In view of the foregoing and because of numerous criticisms of the existing plan from other lay missionaries, the Committee of Pensions was given the mandate to re-study the matter of pensions. The mandate of Executive Committee Minute 4788 is as follows:

"1. To investigate the further shortcomings of our present pension plan.

2. To make a thorough analysis of costs involved if benefits are extended and increased.

3. To consider the possibilities of patterning our plan for unordained missionaries after that of ordained missionaries and combining it under one administration."

With respect to "3" above, an attempt to combine a plan for unordained workers under the present Ministers' Plan proved impossible.

B. PROBLEMS.

In endeavoring to provide a Pension Plan which would be more adequate and "in general follow the Pension Plan of the ministers" as requested in NCM 464, several problems in respect to the latter were encountered:

1. *Limited number of years of service.* Acts 1941, p. 19, Par. III, 2, states "full time lay workers employed by them (board who are evidently giving their whole life to the service of the Church." The proposed Plan is safeguarded against short term employment as follows:

a. An employee who leaves the employ of the Board forfeits his rights to retirement and disability benefits. (See 7 of plan.) This is similar to the ministers' plan.

b. An employee, to become eligible for benefits, must have been employed a stipulated period of time (see 4, a, b, and c of plan).

2. *The problem of having two to four classes of workers, namely, single workers, married workers, native workers (under the direct employ of the board), and administrative office workers who are not furnished board nor room.* These could be resolved into two classes: single and married. By applying the formula used in the ministers' pension plan, annual benefits will be determined by taking 50% of the average, annual single workers' salary and 50% of the average annual married workers' salary. The limited number who receive a higher salary, or in the case of natives a lower salary, would not appreciably change the average salary. Likewise, there is a great difference between the lowest and the highest paid minister.

To arrive at an equitable basis for single workers, those who receive board should have a certain amount added to salaries in computing both pension averages and contributions to the fund.

3. *Methods of obtaining sufficient funds to put our plan on the basis of the ministers' plan.*

Acts 1920, Art. 25, p. 23, par. 4, states that funds needed for this purpose shall come from the board treasury. Our budget obviously will have to be increased to provide for anticipated benefit payments and expenses connected with the proposed plan. The total amount recommended for this proposed plan is 42 cents per family. This has been determined by using the ministers' plan as a basis. The Christian Reformed Church contributes approximately 11% of the ministers' salary annual to their plan and we propose to do likewise. There is now a sum of 12 cents per family included in our budget, thus, an increase of 30 cents per family will be needed. This does not provide the lay worker with as large a pension as minister, but does follow the same plan, viz:

Average salary of 40 single workers (adding \$350 for board)—\$1,950.00.

Average salary of 20 married men—\$3,090.00

Thus, if we allow for board (not room) the pension according to the ministers' plan would give single workers a pension of \$975.00 per year, and the married workers a yearly pension of \$1,545.00, the widows obtaining \$1,236.00.

C. RECOMMENDATIONS.

1. The Christian Reformed Board of Missions recommends the adoption of the proposed "Unordained Employees Benefit Plan" and the "Relief Plan" (both quoted below) on the following grounds:

a. The present plan is inadequate.

(1) One employee, after 29 years of service, received only \$25.09 per month; another employee, after ten years of service, receives \$11.55 per month after retirement.

(2) One employee, when he retires after 42 years of service will receive approximately \$1,000 per year. In addition there is a very small provision for his widow in the event of his death. Another employee, after ten years of service, would receive only \$180.00 per year when he retires, with little for his widow.

b. The present plan is not consistent with standards set forth in synodical decisions:

(1) Acts 1920, Art. 25, pp. 22-23. Art. 2 under this article states that widows of lay workers shall receive pension as long as they are widows. The present plan limits this amount to the total paid in by the lay worker and the board for this employee. Thus, in some cases this amount would soon be exhausted.

Art. 3 indicated that the amount paid upon retirement was to be set by the churches or board "met de toestanden rekenend," or reckoning with the need. The present plan does not take this into account. It is only a small help in most cases.

(2) Acts 1941, Art. 40, III, p. 19, to which our Nigeria Conference calls attention in NCM 464, states "to draw up a pension plan for the full time lay workers employed by them (board) who are evidently giving their whole life to the service of the Church. Such provision should, in general, follow the pension plan for the ministers and is to be subject to the approval of Synod."

It is true that the second paragraph of this article qualifies the above statement somewhat by stating that a blanket pension plan, similar to the ministers' plan, would be impossible because of those who serve only a limited number of years. However, the spirit of both Acts 1920 and 1941 is to provide benefits for unordained workers by means of a plan similar to the Ministers' Pension Plan.

c. Continued insistence on the part of beneficiaries, of which NCM 464 is the most recent and pertinent, points out the inadequacy of the benefits under the present plan.

2. The board further recommends that because this matter is urgent, this plan go into effect immediately upon acceptance by the majority of participating employees.

Ground: Considerable time has already elapsed since General Conference of our Indian missionaries and Nigeria Conference called the board's attention to the inadequacies of the benefits allowed under the old pension plan. (GCM 801, March 14, 1947; GCM 844, Sept. 5, 1947; NCM 244, Sept. 3, 1948; NCM 255, Nov. 30, 1948; NCM 332, Aug. 12, 1949.)

D: Here follow first the UNORDAINED EMPLOYEES BENEFIT PLAN, then the RELIEF FUND:

UNORDAINED EMPLOYEES BENEFIT PLAN

1. ELIGIBILITY OF EMPLOYEES IN PLAN.

a. All full time, salaried, unordained employees of the Christian Reformed Board of Missions are eligible to participate in this Plan; the employees thus eligible who elect to participate in this Plan, are hereinafter referred to as employees; the Christian Reformed Board of Missions is hereinafter referred to as the Board.

b. An employee whose employment by the Board commences after his 45th birthday, shall not be eligible to participate in this Plan.

2. CONTRIBUTIONS TO PENSION FUND.

a. Three and one-half (3½%) per cent of the salary of an employee shall be authorized by said employee as payroll deduction each month, to be paid into a Fund to be known as the Pension Fund. The term Salary, for the purpose of this Plan, shall include in addition to monetary remuneration, the value of board which said employee receives, and said value to be determined by the Committee of Pensions.

b. The Board shall pay into said Pension Fund each month, one-twelfth (1/12) of the total entered into its annual budget for this Plan as approved by the Synod of the Christian Reformed Church.

c. The contributions on the part of the employee shall cease when an employee reaches retirement age. The contributions on the part of the

employee shall be suspended during the period when an employee is receiving benefits from the Relief Fund of the Board.

3. SUPERVISION AND CONTROL OF THE PENSION FUND.

a. The Pension Fund shall be administered and managed by a committee which shall be constituted by five (5) members, two (2) of which shall be elected by the participating employees and three (3) of which shall be appointed by the Board; this committee shall be known as the Committee of Pensions and shall serve a term of two (2) years. This Committee shall elect its own officers.

b. The Pension Fund shall be kept in a separate bank account under the control of the Committee of Pensions and in a bank approved by the Board.

c. Surplus funds shall be invested only in United States Government Bonds.

4. ELIGIBILITY FOR BENEFITS.

a. No employee shall be eligible for benefits at retirement unless said employee has participated in the Plan at least twenty (20) years.

b. No employee shall be eligible for permanent and total disability benefits as herein defined unless he has participated in the Plan at least five (5) years prior to the commencement of his disability. Permanent and total disability shall mean totally disabled by bodily injury or disease so as to be prevented thereby from engaging in any occupation or employment for remuneration or profit and that such total disability has continued for a period of six (6) months and presumably will be permanent and continuous during his further lifetime.

c. No employee's dependents shall be eligible for death benefits as hereinafter provided unless the employee has participated in the Plan at least five (5) years.

5. RETIREMENT AGE.

a. The retirement age of employees shall be sixty-five (65) years.

b. All employees must retire at the end of the fiscal year after reaching the age of 65 unless the Board at its discretion desires to continue an employee in its employ after reaching the retiring limit.

6. SCHEDULE OF BENEFITS.

A. *Retirement and disability benefits.*

a. Single employees, upon reaching retirement age or upon proof of a permanent and total disability as defined, prior to retirement age, shall receive annually, a sum equal to fifty (50%) per cent of the average annual salary of all unordained single employees of the Board.

b. Married employees, upon reaching retirement age or upon proof of a permanent and total disability, as defined, shall receive annually, a sum equal to fifty (50%) per cent of the average annual salary of all unordained married employees of the Board.

B. *Death Benefits.*

a. Widows of married employees who have lived on the mission field with their husbands and were so engaged at the date of death of their husbands, shall receive annually a sum equal to forty (40%) per cent of the average annual salary of all unordained married employees of the Board, only so long as they remain unmarried.

b. Surviving lawful children of eligible, deceased employees where there is no eligible widow, shall receive an amount annually of One Hundred Fifty and no/100 (\$150.00) Dollars per child until such child has attained the age of nineteen (19) years, but the surviving lawful children of any one employee shall never receive collectively an annual sum greater than forty (40%) per cent of the average annual salary of all unordained married employees of the Board.

C. Additional Benefits.

Nothing herein contained shall affect an employee's rights to benefits under the Relief Fund and the acceptance by the employee of any benefits from the Relief Fund shall in no way affect his rights hereunder. Furthermore, the period of time during which an employee receives benefits from the Relief Fund shall be counted in the required period for participation in this Plan as set out in Paragraph 4 and sub-paragraphs a, b, and c thereunder.

7. BENEFITS CONTINGENT UPON LEAVING EMPLOYMENT OF THE BOARD.

An employee who resigns or whose employment is terminated by the Board for cause, shall be ineligible for any retirement, disability or death benefits hereunder, but shall be entitled to a refund of the entire amount he has contributed to the Pension Fund with simple interest at two (2%) per cent thereon. In the event that such an employee re-enters the service of the Board, said employee may restore his eligibility in the Plan by paying into the Fund the total amount previously refunded. In the event an employee reinstated in the service does not choose to refund the amount paid him, the status of that employee shall be similar to that of any newly appointed employee.

8. WITHDRAWAL BY EMPLOYEE FROM PLAN.

A participating employee may withdraw from this Plan and shall then be entitled to a refund of the entire amount contributed to the Fund by such employee with simple interest at two (2%) per cent thereon. Employees who withdraw from the Plan may become eligible on the same basis as a new employee.

9. Any question of rights of employees under this Plan shall be determined by the Committee of Pensions. Any aggrieved person may secure a review of the decision of the Committee by appealing to the Board.

10. Synod of the Christian Reformed Church reserves the right to alter and amend these rules as may be required and justified by experience and the available resources for the general advantage of the Church.

* * * * *

BY-LAWS

- (1) The officers of the Committee of Pensions shall consist of President; Vice President; Secretary-Treasurer; Vice-Secretary-Treasurer.
- (2) Duties of Officers:
 The President shall call and preside at all meetings of the Committee of Pensions.
 The Vice President shall perform the duties of the President in the absence of that officer.
 The Secretary-Treasurer shall keep accurate records of all minutes, carry on all correspondence, keep record of all receipts and disbursements, disburse funds as directed by the Committee of Pensions, sign all checks.

The Vice-Secretary-Treasurer shall perform the duties of the Secretary-Treasurer in the absence of that officer.

- (3) Elections shall be held annually.
- (4) The annual meeting of the Committee of Pensions shall be held in May in order to present its financial report to the executive committee of the Christian Reformed Board of Missions in time for its supplementary report to Synod.
- (5) During the interim between meetings of the Committee of Pensions, all business shall be transacted by local members of the Committee.

RELIEF FUND FOR UNORDAINED EMPLOYEES OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

This shall be a Relief Fund for employees, their widows or orphans, who need financial assistance due to special circumstances of hardships, and this Fund shall be maintained and administered as follows:

1. MAINTAINING FUND.

This fund shall be maintained by free-will offerings and special gifts to the Christian Reformed Board of Missions for this purpose.

2. WHO MAY APPLY FOR ASSISTANCE.

Any participant in the Unordained Employees Benefit Plan may apply for aid from this Fund. This application is to be made on a blank provided by the Committee of Pensions and shall state thereon the reason for and extent of the need, and said application shall be first approved by the head of the Post where applicant is employed. Where there is no head of the Post, said application shall be first approved by the Local Conference. In the event employment has terminated, or where applicant is a widow or orphan, said application may be made directly to the Committee of Pensions. Such application shall be renewed at the beginning of each fiscal year. The Committee of Pensions shall consult the Board upon the receipt of applications from employees.

3. ELIGIBILITY FOR RELIEF.

a. During partial disability which prevents continued employment by the Board but does not entitle employee to benefits under the Unordained Employees Benefit Plan.

b. During special circumstances of hardships which render the benefits of the Unordained Employees Benefit Plan inadequate.

4. LIMITATIONS UPON PAYMENTS FROM RELIEF FUND.

a. In no case shall an employee whose employment has terminated because of partial disability receive more than seventy-five (75%) per cent of the benefit he would have received under the Unordained Employees Benefit Plan for total disability. An employee's ability to work in other employment shall be considered in computing the total benefits to be paid hereunder.

b. In no case shall the combined benefits of the Unordained Employees Benefit Plan and the payments paid under this Plan exceed sixty-six and two-thirds (66⅔%) per cent of the average salary of unordained employees referred to in the Unordained Employees Benefit Plan. In no case shall the payments under the Unordained Employees Benefit Plan and the payments hereunder paid to a widow of an employee together exceed fifty (50%) per cent of the aforementioned average salary. In no case

shall the payments under the Unordained Employees Benefit Plan and the benefits paid under this Plan to orphans, exceed Two Hundred Twenty-five (\$225.00) Dollars per year per person.

c. Lack of personal means shall be the basis upon which aid from this Relief Fund shall be granted.

d. All cases shall be decided by the Committee of Pensions. An applicant, who is not satisfied with the decision of this committee may request this committee to bring his case to the Board for review, in which case the Board shall make the final decision.

5. The Synod of the Christian Reformed Church reserves the right to alter and amend these rules as may be required and justified by experience and general resources for the general advantage of the church.

III. ADDITIONAL AND MODIFIED BUDGET MATERIAL.

A. BUDGET REQUESTS FOR 1952. For the tabulation given on pages 171-172 (D, 1) of the printed Agenda, the following figures should be substituted:

Indian (New Mexico and Arizona)	\$289,139.17
Nigeria	69,480.00
Nigeria — Tiv	16,895.00
India — Mysore	9,800.00
India — Bellary	24,350.00
Indonesia	9,500.00
Japan	14,000.00
Administration	28,575.00
General	24,500.00

\$486,239.17

Less estimated receipts for salaries from supporting churches	60,000.00
--	-----------

\$426,239.17

Less amount to be taken from surplus funds	92,357.17
---	-----------

Balance to be raised by quota\$333,882.00

The above total represents a quota of \$9.00 per family for 37,098 families.

B. SPECIAL GIFTS BUDGET. In addition to the items listed on page 172 (D, 2) of the printed Agenda, we need the approval of Synod on the following:

Rehoboth

New delivery room at hospital	\$ 11,000.00
-------------------------------------	--------------

Nigeria

Guest houses	1,800.00
Guest houses furnishings	2,562.00

India — Bellary Field

Bellary site	900.00
Car	2,000.00
50% subsidy for building chapels	1,575.00
House and chapel	13,000.00

\$ 32,837.00

The summary of Special Gifts Budget for 1952 will then be as follows:

Indian (New Mexico and Arizona)	\$ 15,550.00
India (Bellary)	17,475.00
Nigeria	14,197.00

\$ 47,222.00

IV. 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 1950 as given by our auditor, Mr. William P. Dreyer:

YEAR ENDING DECEMBER 31, 1950

RECEIPTS

Missions in General	\$484,357.40
Indian Missions in General	9,934.54
Indian Mission Stations	10,438.62
Sudan Missions	12,997.73
China Missions — credit adjustment	97.02

OPERATING RECEIPTS\$517,631.27

Other receipts or credits:

Decrease in Assets:

Accounts Receivable	\$ 161.46	
Notes Receivable	9,928.31	10,089.77

Increase Liabilities:

Specific Funds and Unexpended

Balances deferred	6,220.30
Depreciation charges	26,089.10

TOTAL RECEIPTS\$560,030.44

DISBURSEMENTS

General and Administrative Expenses.....	\$ 26,086.18
Indian Missions in General	33,681.17
Indian Mission Stations	218,718.10
China Missions	12,185.59
Sudan Missions, including new Tiv field	53,561.14
India	500.00

\$339,732.18

Special Projects — Indian field	186.35
Special Projects — China	24,115.25
Special Projects — Sudan	1,313.01
Depreciation on buildings	13,585.22
Depreciation on furniture and equipment	10,061.79

OPERATING EXPENSES\$393,993.80

Other Disbursements and Charges:

Increase Assets:

Buildings	\$137,751.44
Furniture and Equipment	9,119.26

Invested Funds	2,321.37	
Surplus at stations	183.78	
Petty Cash Funds	310.00	
Prepaid Sudan budget	1,297.50	150,983.35
<hr/>		
Decrease Liabilities:		
Sundry Payables	\$ 1,073.66	
Memorial Funds	10,000.00	
Annuity Funds	7,400.00	18,473.66
TOTAL DISBURSEMENTS		\$563,450.81

STATEMENT OF ASSETS AND LIABILITIES OF CHRISTIAN REFORMED BOARD OF MISSIONS

At close of business on December 31, 1950.

ASSETS

Operating Fund

Cash in banks	\$139,002.42
Petty Cash Funds	3,877.00
U. S. Savings Bonds, at cost	93,700.00
TOTAL	\$236,579.42

Minimum Required Working Capital	\$225,496.90	
Above Minimum Require Working Capital	11,082.52	
Accounts Receivable, sundry	107.67	
Accounts Receivable, Rehoboth	615.18	
Notes Receivable, Missionaries	4,105.76	
Advances 1951 Budget etc., Nigeria...	8,857.50	13,686.06
Supplies at Rehoboth and Zuni	11,992.11	\$262,257.59

*Reserve Funds — Approved Projects**

Cash in banks, open accounts	\$ 72,481.79	
Cash in banks, savings accounts	44,253.02	
Stocks and Securities	21,347.50	138,082.31

Reserve Funds — Specified

U. S. Savings Bonds — Beets Memorial Fund	\$ 6,000.00	
U. S. Savings Bonds — Currently approved Projects	12,487.50	
U. S. Savings Bonds — Specific gifts held	9,620.00	
U. S. Savings Bonds — Annuity Funds	1,739.00	
Cash in banks	4,872.10	34,718.60

Fixed Assets

Land and buildings	\$644,334.97		
Furniture and Equipment	112,893.90	\$757,228.87	
Less Depreciation allowances.....		237,262.32	519,966.55
TOTAL ASSETS			\$955,025.05

LIABILITIES

Accounts Payable	\$ 247.94		
Withholding Tax collections	66.60		
Pension collections .....	.75		
Deposits by missionaries — Autos	2,985.00	\$ 3,300.29	
<i>Specific Receipts Deferred</i>			
Beets Memorial Fund	5,961.20		
Currently approved Projects Gifts	20,698.80		
Annuity Funds	6,950.00	33,610.00	
Liabilities other than Net Worth			\$ 36,910.29

Net Worth

Balance brought forward, 1/1/50		\$794,477.29	
Operating Receipts for 1950	\$517,631.27		
Operating Expenses for 1950	393,993.80	123,637.47	918,114.76
TOTAL LIABILITIES			\$955,025.05

*Synodically approved Projects \$ 96,088.94

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, 1950 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*

April 21, 1951

Grand Rapids, Michigan

CHRISTIAN REFORMED BOARD OF MISSIONS

Year ended December 31, 1950

Cash Statement

Jan. 1, 1950	Balances in Banks, brought forward	\$259,157.60
Dec. 31, 1950	Receipts for 1950	560,030.44
	Total Debits	\$819,188.04
	Credits:	
Dec. 31, 1950	Disbursements for 1950	563,450.81
Dec. 31, 1950	Balance required	\$255,737.23

Accounted for as follows:

People's National Bank	(checking account)	.....\$137,991.96
Grand Rapids, Mich.	(savings account 8330)	6,364.55
	(savings account 15316)	25,328.62
Old Kent Bank	(checking account)	.....72,481.79
Grand Rapids, Mich.	(savings account)	2,559.85
Merchants Bank	(checking account)	.....990.77
Gallup, New Mexico	(checking account bldg a/c)	19.69

Dec. 31, 1950 Total amount on deposite in banks\$255,787.23

To the Finance Committee:

I certify that the above statement has been prepared from the records of the Christian Reformed Board of Missions as of December 31, 1950 and is in agreement therewith and correct.

WILLIAM P. DREYER, *Certified Public Accountant*

April 21, 1951

Grand Rapids, Michigan

V. EXPANDING OUR MISSIONS.

We should like to call the attention of Synod to some of the general problems involving the whole picture of expansion. They are contained in the following report. The first part of this report deals with the general picture of our church in the world today in its mission calling, and the second part with some of the concrete matters which we are facing on the fields which we have started to take on last year.

A. GENERAL SURVEY.

The Synod of 1950 took very concrete action for the expanding of our mission work. If all things in the world were going normally we might be able to report great progress. Not only have we been unable to get men for the work, but many new and important problems concerning our whole expansion program have now arisen. Most of these problems deal with our long range objective and can only be understood in the light of the calling of our church and its place in the world today.

In our mission program we deal primarily with three parties: the Lord, the world, and the church. The Lord remains the same even though the world is changing rapidly. No amount of opposition or difficulty in the world can detract one whit from his command and from his promises. The church stands committed to carry out the great commission of Christ. We believe that our Lord is calling us to do ever greater things for Him. Moreover, while the Christ Himself has not changed, the day of His coming certainly is drawing nearer. The time is short and we must work while it is day. The consciousness of our Christian calling and of the approach of the end of the ages compels us to be constantly asking, Have we been true in carrying out as diligently as we could the work of the Lord.

Missions look to the world. The bigness and darkness of the world have always made the mission task an urgent one. In this respect the world has not changed. It still needs the Christ as badly as ever. There are over 700,000,000 people who have hardly ever been touched by the gospel. The message which millions of others have heard is not the gospel at all. But in this sameness there has come a change. For many years western Christians could evangelize the heathen nations in safety and with comparative stability. Communism and the rising new nationalism have brought an end to that era. The story of China is well known. The door is closed by Communism. India and Indonesia are also increasing restrictions particularly upon direct evangelization. Here the new nationalism is closing the door. It is exceedingly difficult to get a visa for a missionary to either one of these places and those going to India must enter rather as teacher than as preacher. Certain areas of Africa are also showing hostile tendencies against the whites. Two of our new fields are within this area which we may characterize as the closing door. Here quick and courageous action is called for to help keep the door open as long as possible. If we cannot, however, keep the door open we can at least take a lesson from the farmer who sowed his winter wheat before the killing frost has set in. Who knows how much good a few seeds sown in a short time will yield? The Apostle Paul himself often worked in areas where the doors were first opened only to find them closed by persecution. Sometimes only a few weeks of labor will have left an abiding church.

As we look at the areas of the closing doors we realize that we cannot expect much security or an easy expansion in these countries. The shadow of war is very close and it may well accelerate the opposition to the gospel. We may, however, thank God that while some doors were closed and others are closing, Japan may today be called the country of the wide open door. A separate report will give some of the concrete facts and figures about our new work in Japan. Since, however, the peace treaty may shortly be concluded with Japan, it would be advisable to get as many people in active work in Japan as soon as we can. We cannot know how soon a reversal of policy may come in the land of the rising sun. Japan is, however, at this time our greatest hope as a substitute for the field which we lost in China.

Our African field seems to offer a measure of stability, although talk of native, and particularly Moslem opposition is increasing. Our present expansion in Nigeria will not be able to absorb any large number of workers. The possibility exists that later we may be able to add to our field there. This can be done only if and when we work out further plans and arrangements with the Dutch Reformed Church of South Africa. As we look at the world situation today we cannot

help but ask, Is there not somewhere another well populated, unrestricted area to which we could look for a long range program.

It may seem strange to many of us that such a question should be asked. Would it not be possible at any time to find a place in the world amongst the millions who have not heard the gospel? Can't we just let these things run their course and perhaps choose from a dozen or more choice fields when the time comes. Anyone who considers the facts will however, see the urgency of the situation. If we could be perfectly content with letting others do the work, we might be tempted to sit back and watch events, but we have an obligation to evangelize as many people as possible and to lay in all the world the foundation of the Reformed faith.

There is also another fact which affects the world picture. This is known as comity. Various missionaries have a written or unwritten agreement not to interfere with each other's fields. This means that every square foot of the earth's surface is virtually claimed by some missionary. Sometimes one man will claim the right to millions of people, such as we did when we began our work in China. Always there is the hope that tomorrow the mission will be bigger and naturally no one appreciates interference of other groups. The net result is a very complex picture of Modernists, Fundamentalists, and every other kind of mission worker carrying on as best he can. Many Fundamentalists have ignored all ideas of comity especially on the ground that many missionaries were Modernists. In our expansion program respect for comity has meant that we could take over fields only as they were offered to us by others. Naturally, the best areas for us have been those which were controlled by other Reformed churches. Many questions have arisen concerning the limitation of comity agreement. Must we recognize areas claimed by Modernists or Roman Catholics? This is not the place to answer these questions. Synod and our denomination should, however, know something of the difficulties involved in a search for what might rightly be termed favorable fields for mission labor. It need not be said that a by-product of the comity arrangement is the tendency to turn over unfavorable and difficult fields rather than the choice locations.

In summing up the world situation, we might say that for various reasons it is more likely that we should find ourselves with too few opportunities for missions than with too many. Contrary to the belief of some who would accept this situation as a providential relief from obligation, we hold that it is a blessing to the church to have an ever larger and widening challenge before it. It is our duty to be realistic. We cannot prophesy but we can plan for an aggressive and inspiring program of missions.

We have spoken of the world. Let us now consider the church. Our church today needs a far-sighted and challenging mission program. A lack of opportunity and realistic challenge tends to dampen and divert the mission zeal of God's people. We must have a work which is commensurate with our numerical and economic strength and which in some measure does justice to the great commission. Some claims have arisen that personnel, etc. were available, but we had no place to use them. We are also now trying to work out a sound mission principle which would avoid saturation on any one field and which tends to stretch the working power of the dollar farther than ever. If the indigenous method is effective, as we trust it will be, we shall be able to do an ever larger work at a minimum of expense.

What is the mission picture within the Christian Reformed Church today? We have lost the China work. The saturation point seems to have been reached for white workers on the Indian field. Africa neither absorbs the large number of laborers or the thousands of dollars which we are able to raise. For several reasons India and Indonesia are not readily staffed. Two men are going to Japan. Our church has steadily grown both in numbers and in wealth. Thus if we might estimate our current mission program including Japan and the Tiv field in comparison with our efforts at the time of our maximum work in China and tabulate the results in terms of work being done, proportionate cost, and effort, we would find that our work is down by about 20%, our cost in terms of preinflation dollars is down, and the effort which we had before has been reduced by over 50%. In other words, considering our strength and wealth, we are really exerting much less effort and making much less sacrifice for bringing the gospel to the heathen than we were once doing.

It may indeed seem nice to be able to reduce the quota year after year until at last we have dropped well below the \$10.00 mark. A surplus of \$100,000 in our funds might be mistaken for a boom. In reality, the channels for expenditures which means the channels for service have been clogged and dammed. We may not divert this stream to home missions or Christian instruction. We must keep a vigorous program of foreign missions. It will, however, call for vigorous effort to enlarge the scope and advance the cause of our missions if we are to keep up real mission work according to the measure of our strength.

Finally, we call the attention of the Synod of our church to the problem of men. It is true that we have lacked men. We have asked especially those churches who wanted to call to hold special prayer services asking the Lord of the harvest to send forth reapers. It is always an indictment against a church if it lacks men to do the mission work. On the other hand, a large number of young men are studying

at our seminary. This calls us to express the two-fold hope that we may soon have enough men, not only to staff our present fields, but to give urgency to the effort to acquire new fields. And secondly, we hope with all due regard to all the individuals involved that the mission shall not become the place to take up the slack, but that we shall be able to offer a challenge to our most promising and gifted young men. Frankly, the mission should have and must have the very best. We trust that by stimulating mission zeal and enlarging the vision of service, it will be possible to win many of these young men to give their lives in foreign service. We should certainly not first have the over supply and then look for a field, but rather first look for the field.

B. SPECIFIC EXPANSION NEEDS.

In the light of these general conditions we should be the more earnest in our efforts to staff and explore the present fields that have been offered to us.

1. *Africa*. (Cf. Agenda, p. 181, E) An estimate of nine workers are still needed to staff the area which we now have acquired. We need one industrial man, two doctors, two nurses, two teachers, and two ordained men. One of these nursing positions must still be approved by Synod. We must also meet certain commitments in order to do justice to the agreement with the Dutch Reformed Church of South Africa in taking over the Tiv field. If and when we do meet these commitments there remains a great possibility for us to enlarge our work, perhaps first by helping the D.R.C. with a few teachers, a nurse, and possibly an ordained man to work with the Hausa speaking areas. Such a possibility at least might arise and we should keep our eye open for expanding in this direction.

2. *Indonesia*. (Cf. Agenda, p. 181, Section Seven.) We have not been able to get any men to carry on the exploratory work in Indonesia. Until now our arrangements with the Gereformeerde Kerken were rather general. The possibility of a cooperative work was being considered. However, we have good hope that a very definite field of labor might be offered to us in Indonesia. In this case we would have a much larger degree of autonomy and have a very real challenge, which we feel might comprise more than three or four million peoples and would offer a great work to our church. The board has felt for an independent or autonomous work. Since, however, we could not get two men to go out, we are proposing that one individual be sent on an exploratory trip to report at the next Synod concerning the feasibility of taking over a field in Indonesia.

3. *India* (Cf. Agenda, p. 181, Section Eight.) The agenda reports that Mr. Arthur V. Ramiah has substantially met the terms of the

board and that a 50% adjustment be made to subsidize the help of native workers through their local churches. Famine conditions and the extreme need in India have led Mr. Ramiah to ask for a 75% subsidy. The board is willing to meet this condition and feels that the Bellary field should be taken over as it now is. Instead of the figures mentioned in the agenda, the operating budget for this would be approximately \$34,000. To this must be added a capital expenditure of \$18,000 for car and buildings. This arrangement has entailed a departure from the strictly indigenous plan particularly in the subsidies for native workers, school teachers, and school children. The only way in which we can take over this field is by yielding on these points. The size and success of the work as well as the great poverty have led the board to make these concessions.

4. *Japan*. In response to a wholehearted recommendation from Rev. Henry Bruinooge, the board comes with a request that we shall send as many ordained and unordained workers to Japan as possible. The Reformed Church of Japan has welcomed our cooperation. There are opportunities for teachers, Bible women, and ordained missionaries. No one knows how long the present policy will continue, but if we are able to send men and women, positions and work for them can readily be found. The churches are begging us to accept money for this cause and the Spirit seems to be leading us to Japan. There is little danger that we shall have too many workers within a year. Therefore, the board feels that it should be given an open-handed policy by the Synod with permission to send out as many missionaries to Japan as the board thinks feasible and possible.

These are our present expansion requests. We do feel that in this hour of world crisis we must do our best. The challenge is great. Let us rise to meet it in the strength of the Lord.

VI. CHANGES AND ADDITIONS TO THE NEW ITEMS.

We are sorry that in the list of workers supported on the fields, the name of Julia Ensink, supported by Zutphen Church, was omitted. (Agenda, p. 170.)

Rev. Peter Ipema will be at Synod to represent Nigeria instead of Rev. Peter Dekker. (Agenda, p. 178.)

Miss Marie Peshlakai has been given an appointment at Rehoboth grade school. (Agenda, p. 177.)

We are sorry to report that Miss Alyce Haveman, teacher in our Rehoboth grade school, is on sick leave.

The request for a new interpreter's house at Gallup has been changed to a request for remodeling the old one at the same cost. (Agenda, p. 174.)

The cost of a nursery and delivery room at Rehoboth hospital should be \$15,000 instead of \$11,000. \$4,000 was already approved by the Synod of 1950. (Agenda, p. 176.)

Our efforts to work out an agreement with the Berean Missions at Star Lake have failed and we recommend that we hold the property for the present. (Agenda, p. 176.)

VII. ADDITIONS TO SUMMARY OF RECOMMENDATIONS.

20. Pension and Relief Plans for Unordained Workers. (II, suppl. report.)
21. Africa. One nurse for Baissa. (V, B, 1, suppl. report.)
22. Indonesia. A survey trip. (V, B, 2, suppl. report.)
23. Japan. Request to send as many missionaries as possible. (V, B, 4, suppl. report.)

Note changes and additions in Recommendations 6, 13, 15, 16, 17, and 19 of the printed agenda, as made in this supplementary report.

Respectfully submitted,

L. OOSTENDORP, *Acting Secretary*

SUPPLEMENT NO. 23

(Arts. 61, 136)

THE SCOPE OF CHURCH EXTENSION

PART I

*(Majority Report)**To the Synod of 1951.*

ESTEEMED BRETHREN:

YOUR Committee, herewith reporting, was assigned by the Synod of 1950 to study the question of "The Scope of Church Extension," in terms of the following mandate:

What is the scope of Church Extension? Must it be limited to those that are without, the sheep that have strayed, and the members that have settled in communities removed from our church centers; or does it also include the promotion and establishment of new congregations among our own members, and in our own church centers? Cf. *Acts, 1950*, Art. 121, I, C, 2.

I. THE BACKGROUND OF THE QUESTION.

We judge it is in order and that it will be profitable to look into the background of this question, and trace the development which led to the mandate with which we are now charged.

A. The question had its rise in a problem confronting the Home Missions Committee, and which this Committee reported to the Synod of 1949. (Cf. *Acts, 1949*, Supplement 22, pp. 228-30).

In this report the Home Missions Committee called attention to the need and opportunity for the organization of new congregations within our church centers, arising from the congestion which troubles overcrowded churches and from the population shift to suburban areas. This was thought to be a "field where church extension is requisite and promising." The Home Missions Committee felt "the need for more clarity" on this score, however, since, "there are those who maintain that this field is excluded from and does not belong to church extension." The Committee did not indicate from what source or on what ground this objection arose.

For a solution of this problem, the Home Missions Committee thought it "well at this point to consult our Home Mission Order." Having so done, the Committee found that the Home Mission Order provides that the General Committee shall, with the Classical Committees receive information "with respect to possible new fields within the bounds of their respective classes," and shall, in cooperation with the Classical Committee promote "such work as may lead to the opening or tend to the strengthening of" such fields.

Thereupon, touching the present question, the Home Missions Committee expressed the judgment that the term "possible new fields" includes "areas within the vicinity of these church centers where also the members of our churches have taken up residence." It therefore recommended to the Synod of 1949 that Synod declare "that it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within and/or adjacent to our church centers," and "that our Home Missionaries are available for assistance" in the organization of new congregations in places where large churches are overburdened. It further recommended that there be a closer cooperation between the General Committee for Home Missions and other agencies in "promoting the organization of new churches where the need is apparent," and in "promotional planning with a view to possible future church organization."

B. The Synod of 1949, after receiving the above report and recommendations, decided as follows (Cf. *Acts, 1949*, Art. 38, VII, pp. 36, 37):

1. To appoint a Committee to study "the report dealing with the Scope of Church Extension."
2. "That this Committee formulate the required change in the preamble of the Home Mission Order."

For these decisions Synod 1949 gave as "reasons":

"a. Historically the position is that church extension includes the promotion and establishment of new congregations in our own church centers and this is not covered by our Home Mission Order.

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

C. The Study Committee appointed by Synod 1949 reported to the Synod of 1950. (Cf. *Acts, 1950*, Supplement 14, pp. 216-219).

This Committee recommended in substance and well-nigh in word what had been recommended by the Home Missions Committee in its report of 1949. (Cf. "A," above.)

It further recommended a change in the Home Mission order which would include under the scope of Home Missions "the promotion and establishment of new congregations in our church centers." It based this recommendation on two considerations:

- 1) A judgment that "that phase of church extension which concerns itself with 'the promotion and establishment of new congregations in our church centers' and which had been carried on for years was undoubtedly taken for granted; and a reference thereto was unintentionally omitted." Cf. *Acts, 1950*, Supplement 14, p. 218. (In this connection the Committee echoes in part the judgment of Synod

1949 that this is "historically the position" of the church with reference to church extension.)

2) An assumed accord of this recommendation with what is said with reference to "possible new fields" in Art. 3, a.b.c. of the Home Mission Order.

D. The Synod of 1950, in dealing with this report (Cf. *Acts, 1950*, Art. 121, p. 47):

1. Judged that "the essential problem which led to the appointment of the study committee has not been adequately studied or satisfactorily answered."

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

II. ANALYSIS OF PRESENT MANDATE.

A. *The precise reference to the mandate:*

1. The mandate given to this Committee displaces the mandate given by the Synod of 1949, which the Synod of 1950 deemed unsatisfactory. The new mandate confronts this present Committee with the original problem posed by the Home Missions Committee in its report of 1949, and is stated in the words originally employed by the Home Missions Committee.

2. The question given to this Committee is clearly delimited. We are not mandated to determine exhaustively all that may possibly belong to the scope of Church Extension. The question is singular and specific, i.e., does "the scope of Church Extension . . . *also* include the promotion and establishment of new congregations among our own members, and in our own church centers." (Italics ours)

B. *Interpretation of the question.*

We find it necessary, in order to forecome ambiguity and possible confusion in the discussion, to note that the question put to us for study lacks precision. We are to determine the scope of "Church Extension". This, it should be observed, is an ambiguous term. Unfortunately there is no fixed conception or definition of "Church Extension" which may constitute an adequate point of reference for our study. Your Committee does not feel itself called upon to define "Church Extension," though such definition would be profitable and is perhaps necessary. But we must, before we proceed, call your attention to the double sense in which it is now employed.

On the one hand "Church Extension" is used in a sense interchangeable with "Home Missions." This appears to be the case in the

preamble of the Home Mission Order, where "the scope of Home Missions" is said to include "the bringing of the gospel to the dispersed brethren of the faith, as well as to the unchurched by missionaries of the Church *with a view to church extension.*" (Italics ours). Here the term "church extension" is used to designate the establishment of new churches as the fruit of "Reformed" or "Christian" missionary activity. This virtually equates the work of "church extension" with Home Missions in the basic sense; i.e., the establishment of churches in areas and amongst people where they do not exist. And often, in the mind of the Church the term "church extension" is thought to be and is used as another term for "Home Missions." If we should attach ourselves to this meaning, the question for study would be: "What is the scope of Home Missions?"

There is, however, another use to which the term "church extension" is put. In the second instance it means simply the increase and multiplication of churches through *new organizations* of churches i.e., church extension. The Home Missions Committee seems to labor much with this use of the term. Thus it is said that Church Extension is *one of the phases* of Home Missions (*Acts, 1949, Supplement 22, p. 228*). And the Home Missions Committee looks upon "areas within the vicinity of . . . church centers where also the members of our churches have taken up residence," as "possible new fields", and as offering opportunity for "Church Extension." (*Acts, 1949, Supplement 22, p. 229*). If we should attach ourselves to this meaning, the question for study would be prejudged. Obviously, if Church Extension means the multiplication of churches through new organizations of churches, whether from our own membership or from the unbelieving, then certainly "the promotion and establishment of new congregations among our own members, and in our own church centers" belongs to the scope of "Church Extension."

In attempting to answer the question put to us for study we cannot make use of the statement of the question as given. Nor do we think it either necessary or fruitful to return to Synod for clarification of mandate. It is our conviction that Synod of 1949 meant the question to be "What is the Scope of Home Missions?" It is evident, furthermore, that this is the question intended by the Home Missions Committee, since all study heretofore has contemplated a revision of the preamble of the Home Mission Order to read: "The scope of *Home Missions* is" (Italics ours). And this is the only reading of the question that can be meaningful and study of which can be fruitful.

Therefore, your Committee feels called upon and counts itself able to answer only this question: "What is the scope of Home Missions . . . ?"

III. APPROACH TO AN ANSWER TO THE ASSIGNED QUESTION.

A. In coming to the question concerning "the scope of Home Missions", we are aware of the fact that there is no clear-cut basic definition of "Home Missions" current amongst us to which we can refer.

The closest approach to a definition of "Home Missions" is found in the Preamble of the Home Mission Order, which states that "the scope of Home Missions includes the following: the bringing of the Gospel to the dispersed brethren of the faith, as well as to the un-churched, by missionaries of the Church with a view to church extension; the strengthening of fields which may be said to be in an emergency stage, through the stationing of candidates for the ministry in them; and the subsidizing of needy congregations, which without such aid would not be able to maintain the Gospel ministry in their midst." This, however, is not a basic definition. It is, rather a summation of the activities heretofore carried on in the name of "Home Missions", and here, in the interest of good organization (i.e., "in the interest of unity and cooperation" — cf. Preamble, Home Missions Order), officially designated as belonging to the scope of Home Missions.

The only unifying principle apparent here is that Home Missions is that activity of the Church which has as its objective denominational expansion and strengthening, this to be achieved through the preaching of the Gospel and such other measures as may be deemed appropriate (such as, for example, the subsidizing of needy congregations, which includes those which did not come into existence through Home Missions effort).

In terms of the foregoing, there would seem to be no reason why "the promotion and establishment of new congregations among our own members, and in our own church centers" should not have been included in the scope of Home Missions. This was in actual fact a Home Missions activity which could have been incorporated in the new organizational set-up "in the interest of unity cooperation," and would seem to satisfy the principle that Home Missions is concerned with denominational expansion and strengthening.

The omission of reference to this activity from the Home Mission Order Preamble of 1936 does, therefore, call for explanation. There are two possible explanations:

- 1) The explanation at which the Study Committee of 1949 arrives, namely, that this activity was "taken for granted; and a reference thereto was unintentionally omitted" because the drafters of the new Home Mission Order were preoccupied with the "needed emphasis upon the evangelization phase of our Home Mission task." (*Acts, 1950*, pp. 217, 218).

2) The explanation that the drafters of the Home Mission Order of 1936 consciously and deliberately omitted it, because:

a) This activity was too far removed from "the needed emphasis upon . . . evangelization," and thus from the most basic and important aspect of Home Missions concern.

b) This activity was distinctly a local (i.e., congregational or Classical) responsibility, which could be and was being carried on successfully through local agencies, so that it should not be designated the task or responsibility of Synod and the Synodical agency.

Whether or not the drafters of the Home Mission Order so judged, your Committee believes these considerations constitute good ground for the omission of reference to said activity from the preamble of the Home Mission Order.

B. Home Missions is not a Scriptural term. Nor can there be said to be a Scriptural pattern to which it alludes.

Home Missions is a concept of modern derivation. It grows out of modern denominational organization. It may be said to be that activity of the Church which is concerned with denominational self-expansion. The heart of its method is the preaching of the gospel. The objects of such preaching, which looks to the founding of new churches, are the unchurched and dispersed brethren of the faith. But the interests of denominational self-expansion can be fostered in other ways, e.g., through the subsidizing of weak congregations, and through the organization of new churches amongst the existing denominational constituency.

Home Missions is thus a historically developed organizational arrangement, whose objective is denominational expansion and strengthening. In connection with this, there are two basic considerations which must always govern:

1) Denominational expansion is not an end in itself. Its proper end is the extension of the Church of Christ. Hence, the basic and ultimate interest in denominational expansion must be the fulfillment of the missionary charge to "go into all the world and preach the gospel."

2) Corollary to this: the concern for denominational expansion must not be so prosecuted as to take away from or stand in the way of the most effective discharge of the above named missionary command.

If these be observed, it may be said that the scope and manner of Home Mission activity is to be determined by the organizational needs of the denomination, and by the Providential challenges by which it is confronted.

C. The history of Home Missions in our own denomination has been such that while our calling to fulfill the requirements of the

missionary command in our own community has not been forgotten, the discharge of that duty has been subordinated to the interests of denominational expansion in the narrower sense.

In our early history as an immigrant group and down through the years of immigration and resettlement in America, Home Missions meant for us primarily the gathering of the dispersed brethren of the faith. Our Church was not indifferent to the duty of bringing the gospel to the unchurched and unbelieving. But her major, almost exclusive, Home Mission effort was amongst the dispersed brethren of the faith. There were reasons for this:

- 1) Our competence to evangelize the American community was largely hampered by inability to carry on religious discourse in the language of the land. We could effectively serve the "dispersed brethren of the faith" who spoke our language, but while able to reach some unbelieving Hollanders, the generality of unbelievers was beyond our reach.

- 2) During the years of immigration and widespread resettlement, there were many groups of "dispersed brethren" desperately in need of our ministry. The Church was fully and fruitfully preoccupied with this phase of its "Home" calling to the point where a wide-scale evangelization of the unchurched was out of the question.

Nevertheless, we have never been without a sense of our urgent responsibility to discharge our missionary calling to the unbelieving or apostate in our American community. Already in 1857, the year of our organization, Classis (our only major assembly) decided to appoint a prayer Service to be held on the first Monday of each month for the extension of God's Kingdom, the collection on that occasion to be for "Bijbelverspreiding." (Minutes of the "Classieke vergadering gehouden den 7 October 1857", cf. *Synodical Minutes, Chr. Ref. Church, 1857-1880*, mimeographed). And in 1898 Synod was overtured to consider the engagement of an English-speaking missionary who should labor specifically among the Americans, in order that an influence might proceed from us to the American people. Synod decided: "hiertoe over te gaan indien de arbeid onder eigen volk het toelaat." (*Acts, 1898*, Art. 33, p. 26). This shows that our Church has been conscious of a wider missionary duty, but has been hindered from fully discharging it by reason of language limitations, the need for serving the scattered Hollanders, and the need for strengthening our denominational life.

We are no longer bound by these limitations. Changing historical circumstances suggest a need of change, if not in the conception, at least in the emphasis of our Home Missions task. Increase in the facility of use of the American language in religious discourse has

opened up to us the whole wide field of the American world. The cessation of large-scale immigration leaves us less preoccupied with the ministry to the "dispersed brethren of the faith." (The instance of our Canadian field may be regarded an unusual and temporary exception). Our growth in numbers and churches and financial competence has given to us a denominational strength that makes possible a wider ministry than heretofore. In consideration of this it would appear that our Home Mission concept and emphasis should turn more largely and purposefully in the direction of the evangelization of the unbelieving masses by which we are surrounded in the whole of our American community. No doubt God calls us in this day to a newly oriented Home Missions effort; and the 80 million unchurched people in our land underscore that call for this day.

We do indeed have an increased sense of responsibility on this score, and have already been moving in the direction of the fuller prosecution of this ultimate missionary task on behalf of our unbelieving American fellow citizens. The growing emphasis on "evangelization" amongst us has already been noted. Because of this growing emphasis the drafters of our Home Mission Order of 1936 omitted specification of the "promotion and establishment of new congregations among our own members, and within our own church centers"—unintentionally, thinks the Home Missions Committee; consciously and correctly, thinks your present Study Committee. And we have embarked upon a wide-scale and effective appeal with the gospel to the American world through our Back to God Hour. This is a strong step in the direction of the evangelization of the American world, which loses much of its virtue and effect unless it is followed up by a strong program of Home Missions advance with a view to church extension.

IV. CONCLUSION AND RECOMMENDATIONS.

A. In view of what has been said above, your Committee believes that the Providential moment has come in which we are able to and should give larger exercise to the ultimate missionary function of the Church in the Home Area. This means that there must be de-emphasis in respect of historical needs which in the process of our history we have largely outgrown, so that primary and adequate attention may be given to our primary and basic challenge.

B. Therefore, we recommend:

1. That Synod do not specify that "the promotion and establishment of new congregations among our own members and in our own church centers" be included in "the scope of Home Missions." *Grounds:*

- a. This activity is too far removed from the ultimate charge of the Church to "*go into the world and preach the gospel*," which should be the increasing preoccupation of our Home Missions program.

b. The increasing separation of this from "the scope of Home Missions" would seem to be required by what is said concerning our missionaries in the Form by which our Home Missionaries are ordained or installed. This form reads in part as follows:

Although the ministers of the Word have in common that to them is committed the preaching of the gospel, the administration of the sacraments the government of the Church, and the maintenance of Christian discipline, yea, all that according to the Word of God pertains to the office of pastor and teacher; and although the difference of field of labor causes no difference in office, authority, *it is nevertheless necessary that some labor in the churches already established, while others are called and sent to preach the gospel to those who are without, in order to bring them to Christ. And, "let each man abide in that calling wherein he was called" by the Church of God and consequently by God Himself, and whereto gifts were imparted to him, unless it please the Lord to lead him, in a lawful way, to a different field of labor.* ("Form for the Ordination of Missionaries," Cf. Psalter Hymnal, p. 108, 109. Italics ours).

c. Insofar as it is needful for Church health, "the promotion and establishment of new congregations among our own members, and in our own church centers," can be, should be, and is being carried out by local agencies; and the Synodical Home Missions agency should not be burdened unnecessarily with matters of limited and local concern.

2. That, in recognition of the fact that the Home Missions Committee has heretofore been engaged in "the promotion and establishment, etc.," it be acknowledged that this kind of work may be carried on by the Home Missions Committee only in exceptional instances, where local emergency seems to require—as something peripheral and not essential to the Home Missions program.

* * * * *

We regret to inform you that our esteemed and very gracious Chairman, Rev. J. M. Vande Kieft, was not able to agree with the majority of your Committee in some of its judgments and in its recommendations. We are happy, however, that he is presenting his views to Synod along with ours in a separate Minority Report.

Prof. G. Stob has been asked by us to present the majority position at Synod, if necessary.

Respectfully submitted,

EARL STRIKWERDA, Sec'y.

GEORGE STOB

JOHN A. MULDER

WILLIAM BRINK

THE SCOPE OF CHURCH EXTENSION

PART I

MINORITY REPORT

To the Synod of 1951.

ESTEEMED BRETHREN:

THE undersigned is constrained to respectfully present his divergent views on the first part of our Committee's twofold mandate in a separate report to Synod.

We have found ourselves in agreement that there is nothing contrary to Holy Scripture, to the Church Order, or to the Home Mission Order, in principle, to include our Church Centers within the Scope of Church Extension.

I am also in accord with the view that special emphasis should be placed on seeking the lost, gathering the dispersed, and extending the Church into areas outside of our church centers.

We differ however re the place, that the promotion and establishment of new congregations from among our own members, and within our own church centers shall have in our Home Mission program. Is it to be only *permissible* as an emergency measure?. Is it to be discouraged as something non-essential and gratuitous on the part of the Denomination? And on account of this low-rating, is it to be denied recognition in the statement of the scope and purpose of the Home Missions in the Preamble of our present Home Mission Order?

If Synod should adopt this position, which, as the majority grants, is not scripturally imperative, it would thereby virtually take away the responsibility and the warrant for such church extension among our own members and evangelization work within our church centers by denominational Home Missionaries. Such action, I beg to submit to your honorable body, would be a drastic departure from our historic position, and would not be to the best interests of our over-all mission program in the home land.

Permit me to call attention to the following considerations:

1) The missionary mandate of our Lord as given by St. Luke is all-inclusive. The risen Lord charges his apostles to be his witnesses "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth". Acts 1:8b. The "both . . . and" (Holland version, "zoowel . . . als") indicates that this is to be one, comprehensive, continuing, mission-program, stemming from the mother-church and center of Christendom, and extending outward to the remotest regions of the inhabited earth.

From this outline of the missionary task of the Church it seems clear that the "promotion and establishment of new congregations

within our own church centers" does properly belong to the scope and task of Home Missions and Home Missionaries. The apostles set the pattern and the pace. They were all missionary-witnesses. They engaged both in evangelization and in church extension work. They labored at Jerusalem to strengthen and expand the mother church. They also made missionary journeys and established mission-churches within the provinces of Palestine and outside the borders of Israel in Asia Minor and Europe. They co-ordinated the progressive mission task both in the home and foreign fields under direct leadership of the Holy Spirit. The work was constantly interrelated and intertwined as integral units of the great, worldwide missionary program of the Lord of Glory.

2) While the promotion and establishment of new congregations is the task of normal, healthy, self-propagating churches, both as Congregations and as Classes, our denominational history has repeatedly shown that the leadership and services of a Home Missionary have unified and united resident-members of churches in a district by gathering them together and helping to form them into a new congregation. That this service is valued is proved by recent requests from Classis Holland and Classis Grand Rapids East that the denominational Home Missionary serve a field in Holland and the Sylvan district of Grand Rapids with a view to church extension. Moreover experience has shown that non-cooperative churches and consistories, for reasons of their own, have at times, tended to retard the movement towards the formation of a new church.

A wide-awake, spiritually dynamic Home Missionary can spearhead the work of church extension, assist the Classical Home Mission Committee in promoting it, and thus further the establishment of a new church center which in the new community proclaims the gospel of Christ and seeks the lost.

3) Population shifts from urban to suburban areas have in a measure created a dispersion among the membership within our own church centers. Members belonging to a number of churches have moved into outlying districts considerably distant from their home churches. Especially in the case of the younger married members with small children, this situation has not been conducive to regular attendance at divine worship and participation in the fellowship of the organizational life of their churches and the catechetical instruction of the covenant children.

In view of this also, the General Committee for Home Missions requested Synod to declare:

a) "That it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within or adjacent to our church centers.

b) That when in our large churches personal and pastoral care, and the needed supervision over the life of the membership is difficult to attain, the organization of new congregations deserves promotion; and that our Home Missionaries are available for assistance to realize that objective.

c) That in these Church Extension Activities the principle of Consistorial authority and supervision must remain duly recognized."

4) In practice it will be difficult to define just where our denominational church centers end and where contiguous denominational Home Missionaries or Evangelists shall be free to establish church extension or mission projects.

E.G., the Los Angeles - Bellflower - Artesia, etc. - area is definitely one of our "Church Centers". Within this area there are thousands upon thousands of unchurched, and among them some of our own scattered and wandering sheep. Would this district not belong to "the scope of our Home Mission work"? Is our Home Missionary at Lakewood—a new development housing some 15,000 people—within the "Church Center"? Are only the local churches, and the Classis of California, to be held responsible for this populous district? If so, can they meet this responsibility without denominational aid?

Similarly, Bellwood in the Chicagoland district. Is it within the scope of our church center? Must the denomination always, and only, go far afield? May it not utilize the missionary zeal and services of members of our churches in contiguous areas? These church centers are strategic operating bases from which our denominational projects, and Home Missionaries, can receive encouragement, needed support and assistance. And reciprocally, cannot the denomination's Home Missionary give to local projects the benefit of his knowledge, experience and help in carrying on congregational or classical mission work?

Edmonton in Canada, also one of our church centers, is looking to our denominational Home Mission Committee for local assistance in the formation of another congregation. Shall such aid be denied because of restriction of the scope of our Church Extension program? Church Extension and evangelization are frequently interrelated, carried on simultaneously in one and the same field by the missionary in charge.

5) There should be closer cooperation and integration between the Classical Home Mission Committee, the Classes, the General and Executive Home Mission Committees, and our Home Missionaries according to the recommendations presented to Synod by the General Committee in 1949 (Acts pg. 230):

a) "By being mutually alert to the opening of new fields within and without our church centers.

b) By promoting the organization of new churches where the need is apparent.

c) By promotional planning with a view to future church organization.

d) By enlisting the services of our missionaries for investigation of potential fields and the canvassing of designated communities with a view to Church Extension."

6) The scope of Home Missions, both in Church Extension and Evangelization projects, can best be determined by the nature of the territory and the opportunities offered. The harmonization, co-ordination and integration of denominational and local mission work within our church centers should be effected in each case by the respective jurisdictional bodies subject to synodical review and supervision. The further consideration of this matter belongs properly to the second part of our mandate.

Recommendations:

1) That Synod declare: The promotion and establishment of new congregations among our own members within our church centers properly belongs to the Scope of Home Missions.

2) That Synod incorporate this declaration in the Preamble of the Home Mission Order in accordance with the advice and recommendation of the previous Study Committee which reported to the Synod of 1950.

For the convenience of Synod I herewith quote that advice in its entirety.

"C. Recommendations:

1. We recommend that Synod declare:

a. That it belongs to the scope of Church Extension to interest itself actively in the membership of our church which locates in new residential areas within and or adjacent to our church centers.

b. That when in our large churches personal and pastoral care, and the needed supervision over the life of the membership is difficult to attain, the organization of new congregations deserves promotion; and that our Home Missionaries are available for assistance to realize that objective.

c. That in these Church Extension activities the principle of Consistorial authority and supervision must remain duly recognized.

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

"Whereas it is in the interest of unity and cooperation that all Home Mission activity be considered the task of the Church as a whole, this

Home Mission Order proceeds upon the assumption that Synod shall conduct and supervise the work, in as far as it cannot do so directly, through its agencies.

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

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

"The work of the classical committees shall be:

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

— Acts, 1950, pg. 218: C. 1., a, b, c, and 2.

Respectfully submitted,

J. M. VAN DE KIEFT.

PART II OF STUDY COMMITTEE REPORT

UNANIMOUS REPORT

The undersigned committee was also assigned "the task of *defining the line of demarcation* between the functions and spheres of denominational mission agencies and the mission task of local churches, and also their relations to each other." (cf. *Acts, 1950*, p. 49.) In the background of this mandate is Overture No. 23 which asks "That Synod appoint a study committee for the purpose of property and clearly stating the line of demarcation between the mandate and policy of the General Home Mission Committee . . . and the program called 'Neighborhood evangelism' . . . as it is sponsored . . . by local consistories . . ."

In compliance with the mandate and after study of the problem, your committee recommends that the following propositions be adopted:

1. The prosecution of mission work in any given community is the prerogative and also the responsibility of the local church, or of groups

of local churches, within or immediately contiguous to such a community.

2.. The Synodical Home Missions Committee has been established to prosecute the work of Home Missions in those communities where our churches do not exist, and in any community where, by reason of financial or personnel limitations, or by reason of the strategic importance of the community, this work exceeds the competence of a local church or groups of churches.

3. Any local church may and is expected to carry on mission work in its community, with the object of bringing converted mission subjects into its membership, or of establishing a new congregation where feasible or desirable. In any community where there is more than one of our churches, these churches may and when the situation demands it are expected to carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or lay worker.

4. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the synodical Home Missions Committee. To this end the following conditions are to be observed.

a. Before a survey of mission possibilities is made in any community the Home Missions Committee shall apprise the local church or churches of its intention, obtain its or their consent and invite cooperation.

b. When through its investigations the Home Missions Committee judges it is desirable and necessary to begin mission work in any community, the local church or churches shall be so advised, and, if the Home Missions Committee deems it advisable, shall recommend to the local church or churches that it be undertaken by them.

c. When either the mission work is of such scope of the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Home Missions Committee may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow.

5. The relation of local churches and their mission programs to the Home Missions Committee and its mission task may be indicated as follows:

a. When local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Home Missions Committee.

b. When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit

the aid of the Home Mission Committee. The Home Missions Committee upon investigation shall advise the local churches how to proceed, and if Home Missions Committee aid is needed this shall be proposed by the Home Missions Committee to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits; nor shall Synod be bound by any precedent or rule that Home Missions Committee aid is to be given to any church requesting it.

c. The Home Missions Committee shall function as consultants to local churches carrying on a mission program, and may be called on to help in the disposition of such problems and difficulties as arise in connection with the mission program in any local area.

Respectfully submitted,

J. M. VANDE KIEFT
EARL STRIKWERDA, *Sec'y.*
GEORGE STOB
JOHN A. MULDER
WILLIAM BRINK

SUPPLEMENT NO. 24

(Arts. 63, 105)

SYNODICAL TRACT COMMITTEE*To the Synod of 1951.*

ESTEEMED BRETHREN:

YOUR Committee is pleased to present the following report of its activities during the year March 15, 1950, to March 15, 1951. Regular monthly meetings were held during this period.

SECTION I. PERSONNEL

Committee members who served during this year were Prof. L. Berkhof, Rev. D. H. Walters, Rev. E. Boer, Rev. N. De Vries, Rev. L. Veltkamp, Mr. G. Dykman, Mr. P. B. Peterson, Mr. E. Postma.

Committee officers were: Prof. L. Berkhof, President; Rev. D. H. Walters, Vice-President; E. Postma, Secretary; G. Dykman, Treasurer.

Most of the Committee's work was done by five sub-committees.

They were constituted as follows:

Editing	N. De Vries, L. Veltkamp
Assignments	L. Berkhof, D. H. Walters
Titles	E. Boer, E. Postma
Art-work	P. B. Peterson
Finance	D. H. Walters, G. Dykman, E. Postma

Since Rev. N. De Vries left our Michigan area to take a charge on the West Coast, he could no longer be a member of this Committee.

It is with much regret that we saw him go, since he has a gift for writing in that succinct form so suitable for tract material. This ability, and his readiness to serve made him a valuable member.

SECTION II. BRIEF SURVEY OF ACTIVITIES**(a) *Production and distribution.***

The past year has not witnessed a sensational development with respect to the activities of your Tract Committee, but rather a steady, healthy growth in the number of tracts published, and in the volume distributed to the public. Approximately 682,000 tracts were printed in 1950, most of which were reprints. 14 new tracts were published.

Mr. J. Buiten and his staff, at the Christian Reformed Publishing House are to be highly commended for their most splendid co-operation with the Tract Committee in this work. Mr. Buiten prepared a combination catalogue and order blank, which has proved very helpful in reaching the public.

Besides running our tract advertisements in religious periodicals serving the evangelical churches in the Southern States, we have also placed our ads regularly in three leading papers that seem to bring the best results in advertisement response. They are: Christian Life, The Sunday School Times and Moody Monthly. For example, during the past two months, 100 orders received, mentioned the Christian Life magazine.

Requests for information regarding our tracts have come in from nearly every state of the Union, and several from Alaska, the Phillipines and even from Cuba.

The increasing response from the Christian public, expressing appreciation for the high quality of our tracts, with reference to both their appearance and content, has caused us to be strengthened in the conviction that it is a wise policy to distribute Christian literature in a form that reflects the dignity and high ideals of the Christian faith.

Just recently we received a communication from the National Headquarters of the Salvation Army, commending us for distributing Christian literature that is not cheap in appearance. This communication also informed us that they had prepared a two page bulletin, describing our tracts, to be sent to their regional offices, and a request that we supply them with order-blanks, etc.

A large order came to us from the national headquarters of the United Brethren denomination. The editor of the leading periodical published by the Mennonite organization asked us for permission to feature some of our tracts in their magazine, emphasizing the high quality of general appearance and content.

We cite these few instances, to show that by God's blessing, we are beginning to make effective contact with our American public, by means of our tracts.

(b) *Comments.*

In regard the mandate given to this Committee by the Synod of 1950, relative to the Faith, Prayer and Tract League, it has not been possible to proceed very far, since the Board of the League normally meets only once a year, and very little can be done without getting the Board together.

However, we are happy to report that your Committee has made arrangement with the Board of the League to meet them at the time of their next regular meeting, to be held May 17, 1951.

SECTION III. RECOMMENDATIONS

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

(b) Your Committee recommends that Synod appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947 (See Acts, Art. 69, II. B. c.) and bearing in mind the vacancy on the committee, created by the removal of Rev. N. De Vries, your Committee would suggest Rev. J. Vander Ploeg of Kalamazoo as a possible appointee for this vacancy.

(c) Your Committee suggests that Synod again recommend the Synodical Tract Committee to the Churches for one or more offerings.

Respectfully submitted,

The Synodical Tract Committee,

PROF. L. BERKHOF, *President*

REV. D. H. WALTERS

REV. E. BOER

REV. L. VELTKAMP

MR. P. B. PETERSON

MR. G. DYKMAN

MR. E. POSTMA, *Secretary*.

SUPPLEMENT NO. 24-A

(Arts. 63, 105)

THE SYNODICAL TRACT COMMITTEE*To the Synod of 1951.*

ESTEEMED BRETHREN.

YOUR committee desires to present the following as a supplement to our report as contained in the Agenda for this Synod.

This supplement concerns itself specifically with the matter referred to in Section II, B, of the aforementioned report, which reads as follows:

"In regard to the mandate given to this Committee by the Synod of 1950, relative to the Faith, Prayer and Tract League, it has not been possible to proceed very far, since the Board of the League normally meets only once a year, and very little can be done without getting this Board together.

However we are happy to report that your Committee has made arrangement with the Board of the League to meet with them at the time of their next regular meeting, to be held May 17, 1951."

The following is a copy of the Synodical mandate given to your Committee in 1950:

"Article 146, B-2, Recommendations: (cf. Acts of Synod)

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

I. RECOMMENDATIONS.

The combined meeting of the Synodical Tract Committee and the Board of the Faith, Prayer and Tract League, took place on May 17, 1951. After prayerful and lengthy consideration, in cooperation with the Board of the League, your committee humbly makes the following recommendation:

That the Synodical Tract Committee do not merge with, nor dissolve, by purchase, the Faith, Prayer and Tract League.

II. REASONS.

1. The scope of its work, both with respect to volume of production and extent of distribution indicate that the Faith, Prayer and Tract League is filling a need for the Christian Church in this country, and also abroad.

Over a period of twenty years, and under its present name, the league has built up a large business. During the past year it distributed one million, seven hundred thousand tracts.

To merge with the League would radically curtail the scope of the work, since their well known name would of necessity have to be dropped.

2. There is very little competition between these two tract producing and distributing groups, because in the difference in the type of product.

The Synodical Tract Committee aims to produce tracts that will rate above average with respect to appearance and format. Neither has your committee been inclined to produce the story form of tract, such as a considerable number of the League's are.

A merger of these two tract groups would, to a great extent, result in limiting production to one or the other of the two types of tracts.

3. It involves questionable ethics, to put out of existence, by purchase, and institution that has faithfully served the Christian public in the past, and is still doing so.

It would seem to require better reasons than we could find, to justify such action.

4. Financial advantage, in the case of either merger or purchase, is very doubtful. The work of the League, being a labor of love, is carried out with a minimum of operational cost.

Increased volume of sales cuts down production cost. Current business practice indicate that placing the same kind of goods on the market under different trade names, has a tendency to increase the volume of business. The distribution of Gospel literature under two different names may be considered to be a financial advantage.

Furthermore, neither one of these two groups has suffered financially, because of the existence of the other. The financial reports of both indicate that our people gladly support this worthy work.

Respectfully submitted,

THE SYNODICAL TRACT COMMITTEE

PROF. L. BERKHOF, *President*

REV. E. BOER

REV. L. VELTKAMP

REV. D. H. WALTERS

GERRIT DYKMAN

P. B. PETERSON

ED. POSTMA, *Secretary*

SUPPLEMENT NO. 25

(Art. 58)

AMERICAN HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

THE American Home Bible League received its first official recognition by our Church at the 1950 Synod. The object of this League is to present the Gospel of Jesus Christ through distribution of Bibles and Scripture portions by consecrated lay workers organized through the local churches, when possible. Bibles, Testaments or Scripture portions are supplied without charge to any such group interested in Bibleizing the homes in its community.

The League was founded out of a realization of the great need for Bibles in our American homes. In the past years new fields of opportunity presented themselves so that the work might be carried into Canada and across the seas into Japan, India and South America. Already the Japan Home Bible League, India Home Bible League and Canadian Home Bible League have been organized. Reports from these foreign Leagues are very encouraging. The Bible is being eagerly received and earnestly read in many homes. The Japan Home Bible League reports 15% to 20% conversions as a result of the distribution of the first five thousand Bibles.

In our own land this work of the Leagues is expanding so that recently another full-time worker could be engaged for the Eastern Seaboard region. Neighborhood canvasses are being made from time to time in many towns and cities throughout the nation. All reports indicate a famine of Bibles. What a challenge for all of us to be Sowers of the Word.

I have been deeply impressed with the work that this League is doing and heartily ask Synod to recommend this worthy cause to our Churches for their prayers and gifts.

Humbly submitted,

GEORGE VANDE WERKEN.

SUPPLEMENT NO. 26

(Art. 52)

CHICAGO JEWISH MISSION

To the Synod of 1951

ESTEEMED BRETHREN:

THE work at the Chicago Jewish Mission (Nathanael Institute) was carried on during 1950 by the following Staff: Mr. Harry Wieringa, till Sept. 1; Mr. A. Huisjen, and Miss Edith Vander Meulen, both full time workers; Mrs. S. Karsen part-time worker; Dr. Wm. Yonker part-time at the clinic; Miss Margaret Overbeek and Mrs. Walsh, missionary nurses in succession; Mr. Ralph Swieringa and Mr. Bob Ribbens on the gym floor on Monday and Thursday evenings. Meetings were held on Sunday evenings, and on week day mornings and afternoons and evenings. Attendance at these meetings compares favorable with those of other years. The same can be said of the clinic attendance. For further details see last year's report. We thank God for our faithful workers and pray for God's blessing upon their many labors.

Both joys and sorrows were experienced by members of the Staff and shared by the board. Mr. Huisjen lost his helpmeet after a prolonged illness. Dr. Wm. Yonker, Miss E. Vander Meulen, and Mr. George Ottenhoff celebrated their 25th anniversary of work at N.I. The latter as a board member and treasurer of N.I. The board took proper cognizance of these anniversaries. Classis also officially congratulated the celebrants at a testimonial dinner combined with a regular meeting of classis.

The members of the board during 1950 were: Rev. E. Kooistra, president; Dr. E. Masselink, Vice-President; Rev. J. Betten, Secretary; Mr. George Ottenhoff, Treasurer; Rev. Enno Haan and Mr. Thomas J. Stob. Rev. Henry Triezenberg succeeded Dr. Masselink at the beginning of 1951; Dr. Masselink having accepted a call from a congregation in Michigan.

The board not only met regularly, but also found it necessary to have an occasional special meeting in order to take care of its work. One main problem of the board was (and still is) the filling of vacancies in the Staff. During the year 1950 the board issued four calls to ordained men and received just that many declines. The board has held so far to the policy of having an ordained man for superintendent but may have to give it up. Equally difficult has been the matter of getting a full-time missionary nurse for N.I. And with the turning of the year

Dr. Yonker informed the board about his plan of retiring from medical practice and therefore also from the medical work at the N.I. clinic. That means someone has to be found to succeed Dr. Yonker at N.I. The board is not discouraged, but will be happy when the vacancies in the Staff becomes filled again.

Because of the shortage of workers it was necessary for Mr. Huisjen to devote all his time to N.I. As a consequence very little has been done in the field of Community Evangelism towards reaching the Jew with the Gospel. However, the Shepherd's Voice continues being issued regularly and reaches monthly some 3,700 Jewish homes in the States and Canada. The issuing of the Shepherd's Voice has added some \$2,000.00 to our expenses. We trust Synod will figure with this in the budget for Jewish Missions, and establish for Chicago Jewish Mission a quota of \$0.75 for next year.

Attached to this report of the board is 1. The annual report of the treasurer; 2. The auditors statement; and 3. The proposed budget for the year 1951.

Of the approximate \$20,000.00 under assets \$15,000.00 will be needed for a residence for an ordained worker when one accepts a call from N.I.

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

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

From Jan. 1st, 1950 to Dec. 31st, 1950

RECEIPTS

Operating:

Balance on Hand 1/1/50	\$ 3,146.16
Synodical Treasurer	\$ 17,100.00
Donations and Collections	366.48
Medical Department	2,150.00
	<u>19,616.48</u>

Total Operating Income \$ 22,762.64

Other Receipts:

Interest on Investments	\$ 742.97
Principal payments on mortgages	4,502.57
Withholding tax on employees	1,040.20
Property tax in escrow	75.00
A. Huisjen, loan payment	77.50
Miscellaneous	1.80
	<u>\$ 6,440.04</u>

Total Receipts \$ 29,202.68

DISBURSEMENTS

Operating:

Salaries	\$ 14,720.43	
Huisjen, rent expense	600.00	
Huisjen, auto expense	300.00	
Vander Meulen, rent expense	300.00	
Overbeek, rent expense	43.75	
Mission Petty Cash	700.00	
Phone	122.45	
Gas and Electric	185.74	
Medical Supplies	903.46	
Building, supplies and repairing	759.95	
Cleaning and supplies	56.29	
Fuel	716.49	
Traveling expense	151.27	
Printing and advertising:		
Shepherd's Voice	\$2,001.50	
Miscellaneous	64.50	2,066.35
Class Supplies		401.85
Insurance		162.84
Equipment		277.18
Miscellaneous		22.80

Total Operating Disbursements \$ 22,490.85

Withholding tax	\$ 928.10	
Property tax	102.72	
Transfer of Principal from Mortgage to U. S. Bonds	3,531.92	
		<u>4,562.74</u>

Total Disbursements \$ 27,053.59

Cash on Hand 12/31/50 2,149.09

\$ 29,202.68

Cicero 50, Illinois
January 11, 1951

Chicago Jewish Mission,
1241 So. Pulaski Road,
Chicago, Ill.

Gentlemen:

I have examined the books of record of the Treasurer and have found them in good order. The bank statements have been verified. It appears that all entries of receipts and disbursements have been properly recorded and that the cash balance of \$2,149.09 is correct.

Yours very truly,

THOMAS J. STOR.

ASSETS

Cash on Hand 12/30/50	\$ 2,149.09
Property and Equipment	12,000.00
U. S. Government Bonds	21,531.92

Total \$ 35,680.01

PROPOSED BUDGET FOR 1951

Pastor's Salary	\$ 3,400.00
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
Lady Worker's Rent	300.00
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
Travelling and Services	200.00
Supplies and Equipment	150.00
Printing and Advertising	2,500.00
Phone	150.00
General Office and Class Expense	500.00
Miscellaneous	150.00

\$ 24,950.00

NOTE:

The above item of \$2,500.00 for 'Printing' covers both general printing for our mission but also the printing of 4,000 copies of the 'Shepards Voice' which are distributed by our Chicago Jewish Mission, the Paterson Hebrew Mission, and many of our 'Church Organizations' throughout the United States, monthly.

This should be borne in mind by your committee, and proper allowance made.

SUPPLEMENT NO. 27

(Art. 108)

CATECHETICAL TRAINING

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

ESTEEMED BRETHREN:

YOUR "Committee on Catechetical Training" herewith respectfully submits its report pursuant to the statement of its mandate by the Synod of 1946 (*Acts*, p. 91), the elaboration of that mandate by the Synod of 1947 (*Acts*, p. 57), and the complete restatement and summary of that mandate by your Committee in its report to the Synod of 1950 (*Acts*, pp. 350-1). At this time we respectfully invite your attention to our report and recommendations concerning the following four matters:

I. The respective functions and inter-relationships of our various educational agencies.

II. The revision of the *Revised Compendium*.

III. The publication of our confessional standards in booklet form.

IV. The name and status of this Committee.

I. THE RESPECTIVE FUNCTIONS AND INTER-RELATIONSHIPS OF OUR VARIOUS EDUCATIONAL AGENCIES:

A. *Introduction.*

To the mind of your Committee the respective functions and the inter-relationships of our various educational agencies must be clearly determined prior to the formulation of a prospectus for catechetical instruction and the subsequent preparation of uniform textbooks. We are therefore reporting only on this prior question, stated in our mandate as follows: (1) "Suggest ways and means for securing the proper correlation of the work done among our children by the Sunday School, the Christian Day School, the Catechism Classes, and Youth Committees." (*Acts of 1946*, p. 91.) (2) "Investigate ways and means of integrating our various educational agencies . . ." (*Acts of 1947*, p. 57.)

We prefer to speak of correlation, rather than integration, since it is not necessarily to be assumed that integration is warranted or desirable. Integration (*making whole or entire*) is a question in this study, not a premise. Correlation (having to do with *parallels* and *reciprocity*) may be reasonably assumed to be both necessary and desirable between our various educational agencies. The conclusion to which we later come is that the Sunday School and youth organizations

have a relationship only of correlation to the other agencies, whereas between catechetical instruction and the Christian School there should be integration.

For the sake of clarity and economy of words, we propose to use consistently certain terms with meanings indicated as follows:

1) *Catechesis* — The ecclesiastical pedagogy of the covenant youth by means of the administration of the Word of God, that exercise ordinarily called "catechetical instruction."

2) *Sunday School* — As commonly understood, and as existing presently among us.

3) *Christian School* — The Christian Day School, parent-owned and controlled, as it exists today in the National Union of Christian Schools.

4) *Youth organizations* — Voluntary associations for general religious purposes, under the supervision of the Consistory, belonging to the church as an organism rather than as an institution, existing among us as Young Calvinists, Young Men's Societies, Young Women's Societies, Boys Clubs, Girls Clubs, etc.

There is another presupposition in this report to which we call your attention. We consider Christian School attendance to be *normative* for any consideration of a covenantal pedagogical structure. The non-Christian School situation is *abnormal*, and the pedagogical structure necessary there should be considered at best a reluctant and temporary adaptation to unavoidable difficulties, withal an aberration. We do not propose in our work to ignore the covenant child who has no Christian School to attend, but we insist on treating him as *the exception*. We hope that if anything our work will speed the day when he can attend such a school. (Note the significant report on this score in the *Yearbook of the National Union of Christian Schools for 1950*, p. 146, which indicates among other things that Christian Schools are now available for 73% of our congregations. A goodly part of the remaining 27% is to be accounted for by newly-formed immigrant congregations in Canada which we trust will make steady progress in this respect.)

B. *The Deliverances of Previous Synods.*

The question under consideration here is one which has been involved in the pronouncements of a number of previous Synods. Those who wish to look into these in detail may do so according to the references which follow. For purposes of this report we are satisfied to give a brief statement in summary of the position taken by each of these Synods. In most cases the reports and decisions referred to are of some length, and cover various phases of catechetical and other education. They contain much material of great value. We are calling

attention at this time only to those sections which bear on the matter in hand, that is the *functions and inter-relationships* of our various educational agencies. Incidentally some of this material may be found printed in full in Schaver, *Polity of the Churches*, Vol. II, pp. 208-216.

1910 — A Committee recommends adjustment, unity, and cooperation between catechesis and the Sunday School. Apparently Synod takes no action. (*Acts*, pp. 136-139.)

1918 — Synod declares that emphasis should be placed on catechesis, catechetical instruction in the home and the Christian School. Then there will be less need of the Sunday School for our children. Only as a means of evangelization can the Sunday School have an independent place among us, and therefore it should be increasingly used to that end. The ideal of instruction in the home must never be lost sight of; and the Sunday School for our own children is to be considered a supplement or a corrective to home catechizing. It should therefore feature memorization of Scripture, Biblical history, and a hortatory element preparing for the broad field of secular life. There is a danger that parents will think that Sunday School can take the place of the Christian School. As a means of evangelization the Sunday School proceeds from the Church as an institution; as an extension of the home it is from private initiative. (*Acts*, pp. 150-151. This summary is dependent on Schaver, *Polity of the Churches*, Vol. II, p. 211.)

1926 — Synod appoints a standing Committee with a mandate similar to that of your present Committee. For a full statement of the various mandates given to this Committee see *Acts*, 1934, pp. 276-279.

1928 — The Committee reports its view of its large and comprehensive task. Synod orders a survey made of all educational work carried on in the Church. It urges especially those congregations which do not have a Christian School available to emphasize home and Sunday School studies, and approves the idea of coordinating the lessons of catechesis and Sunday School as much as possible. (*Acts*, 1928, p. 38)

1930 — The standing Committee on Education reports on its questionnaire survey, and presents in outline its plan for a unified Church School, combining Catechism Classes and Sunday School into one system, with the minister at its head, using uniform textbooks. On Sunday, beginning at age five, Bible History, Bible Content, Christian Ethics, and History of Missions are to be taught. On week-days, beginning at age twelve, there is to be a course in Doctrine, Church History, and Church Government. Synod receives the report for information and refers it to the churches for consideration. The general reaction seems to be favorable. (*Acts*, pp. 72, 313-334)

1932 — The Committee reports on a conference regarding the integration of the Christian School with its plan, gives its prospectus for

a course in Biblical History, and submits its proposal for a new system of Sunday School lessons. Synod gives moral support and general approval to this report, authorizes the writing of textbooks, and refers the prospectus to the churches for "earnest consideration." (*Acts*, pp. 43-46, 273-285)

1934 — The Committee reviews its mandate, points to conflicting elements in the instructions given by Synod, and reiterates its request for full approval of its Unified Church School. Synod tables all proposals and advises the Committee to explain itself more fully in the church papers. (*Acts*, pp. 47-50, 276-283)

1936 — The Committee tries to meet the objections which apparently have arisen to its Unified Church School plan. These are largely two-fold according to the report: a fear that the plan will put catechetical instruction in peril and a fear that the Sunday School will lose its specific place. The prospectus for Biblical studies in the Christian School is also elaborated. Once again the Committee asks for definite approval of its plan. Synod then declares that it cannot approve the Unified Church School and discharges the Committee. There are three grounds: the plan is too elaborate and involved; it eliminates the close pastoral contact the pastor should have with the younger children, involving the danger that the Sunday School will swallow up catechesis; and most churches cannot command the pedagogical talent required in the Sunday School by such a plan. (*Acts*, pp. 76-80, 254-261)

1946 — Overtures are received from three Classes asking Synod to appoint a standing committee to provide leadership in respect to catechetical instruction. Synod appoints a Committee of five to do exploratory work in compliance with these overtures.

1947 — Synod in heartily endorsing the overture of Classis California reflects some apprehension that catechesis for younger children may be superseded by other agencies, presumably the Sunday School, and re-emphasizes that it should be carried on by the minister. (*Acts*, pp. 56-57, 419)

To summarize these actions of Synod over the past forty years it may be said that there is a great deal of vacillating and conflicting testimony. At the same time, however, there is an unmistakable line of development running through all these vagaries. Originally Synod affirmed strongly *the uniqueness of catechesis as the ecclesiastical administration of the Word of God to the children of the covenant*. In 1930 and 1932 it veered farthest from this position, and in 1934 and 1936 began a steady return to its original position, a trend which has continued ever since and has come out clearly in the Synod of 1947. The appointment of your present Committee and the framing of its mandate are further evidence that Synod is determined that *catechesis*

shall retain its high and distinctive place as the pedagogical administration of the Word to covenant youth and that it shall be promoted and strengthened by every means at our disposal. Upon this premise we stand and to it we are fully committed. This is the way to preserve our doctrinal heritage, the way properly to prepare our children for active membership in Church and Kingdom, the way to give our Church an effective witness, and the way for us to be and remain consistently Reformed!

C. Premises.

Pursuant to the above analysis of previous Synodical action on this question, we submit the following as the three premises of our report and its recommendations. We consider these premises to be axiomatic in Reformed theology, and do not feel the necessity of documenting them with Scriptural proof and specific argumentation.

1) "Catechesis is the ecclesiastical cultivation of the nascent covenant-born spiritual life of the junior members of the church by means of the administration unto them of the Word of God as interpreted in the official doctrinal standards of our church, in a manner suited to their age and their corresponding condition and needs, with a view pedagogically to their attainment, at the close of adolescence, of spiritual maturity and ecclesiastical majority and the strengthening thereby of the institutional church and the consistent propagation of the Kingdom of God in life and the world generally."

2) *The church has a missionary task which includes teaching the Word of God to children outside of the covenant.*

3) *The church exercises supervision over the teaching of the Word of God in the other covenantal relationships of the home, the school, and voluntary societies.* It does this by the use of the keys of the kingdom, i.e., the official administration of the Word of God and the exercise of discipline.

D. Conclusions.

From these three premises we now proceed to draw the conclusions which are relevant for the place, function, and inter-relationships of the following: catechesis, Christian School, youth organizations, Sunday School, and the home.

1) *Catechesis:* Catechesis is part of the ministry of the Word. That gives it high standing. There are four specific phases of the administration of the Word which are mentioned in the call extended to a minister: preaching, catechetical instruction, family visiting, and ministering to the sick. Thus, although it is usually not so honored, catechesis has a place on a par with preaching. It is no less important. It belongs just as integrally to the work of the minister. It is work

for which he is specifically educated and ordained. The Synod of 1947 spoke in this strain when it declared: "Whenever possible this work shall be done by the pastor of the church. If need be the Consistory should free him from less important labors . . . The greatest need of any church is the spiritual instruction of its future generation." (*Acts*, p. 57) This high and unique place of catechesis is also basic to the position taken by the Synod of 1928: "Consistories are urged to continue catechetical instruction for a nine month term." (*Acts*, p. 36) Until Consistories comply with these two decisions of Synod there is not even a plausible justification for assigning part of catechesis to other agencies within the church. All the official teaching of the Word of God by the church to its covenant youth belongs properly to catechesis. Consistories and ministers should not evade this responsibility or allow the high and unique place of catechesis to be usurped.

What then should be included in catechesis? We are not entering formally on that phase of our task at this time. A detailed prospectus will be submitted in due time. For purposes of illustration, however, we submit a tentative list of subjects of study. Its order is not a temporal one, and its extent is not meant to be definitive. We submit two lists. Together they make up what is essential for proper pedagogy of our covenant youth. It should be the responsibility of the Consistories to see to it that all of these things are taught to the children entrusted to their spiritual care. It is possible, however, that in situations where there is a Christian School, and the Consistory is assured that the teaching is altogether sound and competent, some parts of catechesis can be left to the school and not duplicated in the catechism class. (This point is elaborated below.)

a) The minimum to be taught in the catechism class:

- 1) The Bible as history of revelation.
- 2) Reformed doctrine and ethics.
- 3) The Christian Reformed Church: History, Missions, and Polity.

b) The subjects which must be taught either in the catechism class or in the Christian School (see below, under "Christian School").

- 1) Bible History and Content.
- 2) Church History.

3) "Kingdom Perspectives"—Calvinism as a world and life view. (In the Christian School this is woven into the entire curriculum, and in the absence of a Christian School should be taught in the catechism class as a separate course.)

We should not like to have any one at this point raise the objection that this is too large a task for catechesis in the situation where there is no Christian School. We are convinced that *it must be done and*

that it can be done. All that we ask Synod to do is to judge of the correctness of our basic principles and the correctness of our broad prospectus as an ideal. If this receives the approval of Synod the burden of proof rests with the Committee to show in detail how catechesis with such a scope can be successfully carried on, and the Committee should be given an opportunity to show it. If catechesis has a high and unique place in our theory, let's give it that place in practice! (In this connection there is a possibility which we do not herewith recommend and is not required for our plan, but which may stimulate helpful discussion among us. Many large liberal churches have ministers specifically for religious education. Is there any suggestion here for us? Will larger classes of students for the ministry and broadening college and seminary curricula allow us to have ordained specialists? Do we look for a day when we will call ministers for special work—such as for home missions, for hospital service, and for catechesis?)

2) *The Christian School:* One could reasonably contend that if catechesis were carried on to the fullest extent and with maximum effectiveness, and if the home were doing its part in an altogether adequate manner, there would be no need for the specific teaching of Bible in the Christian School. The teaching of Bible courses is not inherently the task of the school. In fact, one could rigorously draw the conclusion from the principles we have laid down above that the formal teaching of the Word of God now carried on in the school belongs to catechesis, and that the school should release to the church the time now spent in Bible study, with catechetical instruction carried on two or three times a week. This would probably be the most consistent application of our basic principles. It would leave the school to its sole generic task, i.e. the teaching of all human knowledge in the light of the Word of God.

On the other hand, however, the home is indubitably an agency of the teaching of the Word of God, and the school as an extension of the home is in no way usurping the function of the church when it teaches Biblical or even doctrinal courses. Given the Christian School as we have it with well-qualified teachers, there is ample justification for using it in the specific teaching of the Word. It may then be considered to be under a convergence of jurisdiction of both the home and the church. For in the last analysis the church is responsible for the teaching of the Word in every covenantal relationship, whether that of the home, the school, or a voluntary association within the church. It exercises this supervision by the use of the keys of the Kingdom, i.e. the official administration of the Word of God and the exercise of discipline. These keys do not exclude the school for they can be

used ordinarily with parents, board members, teachers, and pupils. In the last analysis when the school has the task of teaching the Word, it is up to the church to see to it that it is done, and that it is done properly.

On this basis we may allow for a certain amount of integration between catechesis and Christian School. The church, recognizing that the teaching of the Word is essentially its task, is warranted in accepting a certain amount of its performance at the hands of the school. But it must then *exercise surveillance* in a way that is not usually done. Only in this way can it be assured that integration with its own catechesis is adequate and proper. Your Committee is interested in such a possibility and intends to look into it further. There is much to recommend it, specifically for example in the matter of courses of study and the preparation of textbooks and teachers manuals.

Such an integration of catechesis and Christian School would allow for distinctive emphases on the part of each, which would be mutually conducive to the performance of the task with maximum effectiveness. For instance, the church's approach will be more *authoritarian, personal, and intensive*, as compared with the school's, which is more *academic, formal, and extensive*. The church's task is more that of bringing covenant youth to mature membership in the church as the body of Christ, whereas that of the school is to prepare for the kingdom in its broad cultural aspects. With our double list above we have suggested that *possibly* the church can leave to the school certain things which are generally part of catechesis, such as Bible History. This is not yet a recommendation, but we are inclined to think that integration of catechesis and Christian School is not necessarily excluded. Incidentally such a relationship casts a different light on the persistent problem of the position of ordained ministers as teachers of Bible in our Christian high school. (On the entire matter it is noteworthy that, "The Synod of Dort ruled that the school teachers had to instruct the children in the Catechism at least two days a week . . . not only in the memorization but also in the understanding of the Catechism." Quoted from Schaver, *Polity of the Churches*, Vol. II, p. 209.)

3) *Sunday School*: In view of all the foregoing considerations it is not surprising that repeatedly our Synods and our leaders have said that the Sunday School is unnecessary in a truly Reformed system of pedagogy. We must frankly face the fact that the Sunday School is something alien to our tradition, and that in our churches it is an importation from American church life. There have been frequent complaints of duplication between catechesis and Sunday School. American churches do not have such a problem because practically none of them have catechetical instruction as we have it. This duplication and its resultant pedagogical difficulties have created an under-

standable desire on the part of some for a Unified Church School, with a real integration of these two educational agencies. But such integration, we are convinced, would mean a serious departure from sound Reformed principles, a further weakening of this indispensable ecclesiastical function, and a long step toward its eventual loss. Moreover even though it were construed as the church carrying on some of its catechesis on Sunday, the method is still wholly unacceptable because it would mean catechizing by teachers who had neither the training nor the official status required. Of course, if in specific instances catechism classes are taught on Sunday by the minister or a qualified elder, there can be no objection to such a procedure. It is not a matter of the day, but of the principle involved. But your Committee is convinced that there should be no integration of catechesis and the Sunday School. (Cf. the decisions of the Synod of 1918 above.)

Does that mean the elimination of our Sunday Schools? By no means! Quite on the contrary if catechesis were unequivocally granted its high and unique position as the agency of ecclesiastical pedagogy for covenant children, the Sunday School would be set free to perform its proper function in the church. It is well-known that the Sunday School was started as a missionary agency. Its original purpose was to teach the Bible to children outside the church. One of the most significant developments in our denomination in the past decades is the growing awareness of the evangelistic or home-mission task. Our well-organized, well-staffed, well-equipped Sunday Schools have an enormous potential in the performance of that task. What greater challenge could they have than this? What more important work could they ask for? Let our Sunday Schools be Sunday Schools indeed!

The implications of this for missions are enormous. Too long have we abnormally ruptured the mission Sunday School from the church by putting it in a store-front or on the other side of the tracks. The center of community evangelization should be the church, and not the disjointed "mission station." Fundamentalists on every hand are far outdoing us with their bulging Sunday Schools, filled by far-flung systems of bus transportation. "Mission subjects", including children, whenever possible should be brought to the church, where there is the regular administration of the means of grace and the full-orbed life of God's people ecclesiastically. Furthermore it is a patent fact that in our modern American culture the child is the most practicable point of contact for evangelism. That doesn't mean child evangelism. But it means that the most expedient approach in America to the vital covenantal structure is the child. Practically every unchurched family is ready to agree that the children should go to Sunday School. And there is plenty of experience to indicate that when the child goes to Sunday School the parents gradually become interested and the home

is always open to the minister or the Sunday School teacher. If we are to use that serpentine wisdom and dove-like harmlessness of which our Lord speaks, we will make our Sunday Schools really Sunday Schools for the cause of community evangelism.

We do not pretend that this can be accomplished overnight by Synodical fiat. But we do urge Synod nonetheless to declare in clearcut fashion what the Synod of 1918 has already said: "Only as a means of evangelization can the Sunday School have an independent place among us." (Shaver's translation.) What would then be the result? This we cannot easily predict. (For one thing your Committee would diligently work out this principle insofar as the Sunday School would remain within its mandate.) But we would expect that on the one hand such a decision and its gradual application would promote and enhance catechetical instruction, and give it more and more that high and unique place which we seek for it. On the other hand it would result in the progressive devaluation of the Sunday School as an agency of covenantal pedagogy and the steady increase in its use as a means of evangelization. This development would probably take a good many years, *but we would be going in the right direction*. Eventually covenant children would probably either not attend Sunday School at all, or would be there basically in a witnessing capacity. Neither alternative is an undesirable one. If catechesis is properly filling its high and unique place, there may very well be parents who will conduct "Sunday School" at home, thereby carrying on family worship in an excellent manner and doing much to strengthen home ties without in any way weakening church ties. On the other hand if our children were to attend Sunday School as witnesses, it would afford a splendid training in the task of being a missionary. One reason that we are not more effective witnesses as adults may be that we have grown up without being in a witnessing situation.

We are realistic enough to realize that this would be a slow development. Furthermore there are places where our churches are so situated that there is practically no need for evangelistic Sunday Schools. We would not greatly deplore the eventual elimination of the Sunday School in such cases, as, for instance, in our church at Sheboygan, Wisconsin, where there has never been one. But if the Sunday School nonetheless continues, insofar as it provides for covenant children it must be considered a voluntary organization. It is in a class with the other societies in the church. In fact the Sunday School for covenant children might very well be transformed into an important part of the Boys and Girls Club movement. The Sunday School is essentially a voluntary society when viewed as an organization for covenant children.

There is one more thing to mention in this connection. We consider the presence of a Christian School to be normative for our analysis and

recommendations. At the same time there are places where it does not exist. In such situations, as the Synod of 1928 stated (see above under "A"), the Sunday School fills an important place. Then however, like the school it must be considered an extension of the home. It is basically a voluntary association of parents for the purpose of more efficiently discharging their covenantal responsibilities. Your Committee intends to take full account of such exceptions in the plan of study it hopes to work out, and may very well find it expedient to assign specific covenantal functions to the Sunday School as the best method in such abnormal circumstances.

4) *Youth Organizations*: We do not feel that the place of youth organizations in the church is vital to the larger issues which are before us in this report. We hope to give them more attention in due time and serve Synod with information and advice concerning them. They obviously have no place in the official pedagogy of the church. (See definition above.)

It was suggested above that in the metamorphosis which would follow the delineation of the Sunday School as an evangelistic agency, Boys and Girls Clubs might appear in increasing numbers. Even apart from this there is reason to believe that our youth organizations, beginning at early ages, will be of increasing importance to us. They have a great potentiality for the achievement of such values as: particular studies in both special and general revelation according to age, cultivation of personal initiative, self-development, qualities of leadership and social graces; and the fostering of homogeneous marriages. The correlation of such things with catechesis is evident. Such values are a result of catechesis and at the same time provide background for its exercise. Your Committee is deeply impressed with the large and strategic pedagogical value of our youth organizations, and is eager to inquire further into their performance and prospect among us.

There is one point specifically which we would like to raise for consideration at this time. It has been brought out in the columns of *The Banner* as well as in various discussions, that youth Bible conferences are thriving among us without any overall study of their proper place, their real purpose, etc. It may belong to the province of your present Committee to include these in its mandate. At any rate it seems to us that Synod should give them some attention. If Synod is pleased to assign this matter to us, we will be happy to give consideration to the pedagogical correlation of youth Bible conferences.

5) *The Home*: Home, church, and school are all integral parts of a basically unified educational program. The task of the home is primarily along personal lines, applying in an intimate way the training which the child receives elsewhere, as well as more particularly fulfilling its own distinctive role. The home should foster personal piety by direct

precept, by example and through family worship. One of its specific functions in this connection is to teach children how to pray, and to cultivate generally both personal and collective worship. It is the agency most directly responsible for teaching of respect for authority, the ethics of communal life, the obligations of the stewardship of time and possessions, and the duties of cooperative effort. It goes almost without saying that the home should support and implement catechesis and the Christian School in respect to attendance, home assignments, discipline, etc.

There is reason to fear that our homes are not fulfilling their distinctive pedagogical function as well as they once did. Their importance cannot be overstressed. If the home doesn't do its part the efforts of the other four agencies are to little avail. Our whole Reformed pedagogical structure will soon collapse if the home does not adequately fill its place. Your Committee hopes to give more attention to this entire matter and serve Synod with advice and proposals as to how our homes can be preserved and strengthened as indispensable agencies for covenantal pedagogy.

Recommendations.

1. That Synod declare:
 - a. Catechesis is *uniquely* the official ecclesiastical pedagogy of the covenant youth, and that Synod is in general agreement with the following suggested prospectus:
 - a) The minimum to be taught in the catechism class:
 - 1) The Bible as history of revelation.
 - 2) Reformed doctrine and ethics.
 - 3) The Christian Reformed Church: History, Missions, and Polity.
 - b) The subjects which must be taught either in the catechism class or in the Christian School:
 - 1) Bible History and Content.
 - 2) Church History.
 - 3) "Kingdom Perspectives" — Calvinism as a world and life view.
 - b. The Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy, with incidental utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the Consistory.

Grounds:

- a. These principles are implicit in the Reformed doctrines of the covenant and the church.
- b. These principles are implicit in Reformed church polity.
- c. These principles are expressive of the persistent trend in Synodical decisions through the past several decades.

2. That Synod instruct the Committee to take into account youth Bible conferences as they exist among us.

II. THE REVISION OF THE "REVISED COMPENDIUM":

As indicated above your Committee is not ready to make any proposal regarding a prospectus of study for catechesis or the publishing of textbooks. This depends on Synod's decision regarding the specific function and scope of catechesis. There is one proposal, however, which may be considered independently of such considerations. That is the revision of the *Revised Compendium*, adopted by the Synod of 1943. This Compendium has many commendable features. It meets well the particular needs which were felt when the Synod of 1936 ordered revision to be made, i.e. a more thorough treatment of Part III of the Catechism (Law and Prayer), and a more direct meeting of the issues arising in modern life.

Nonetheless, however, our investigation indicates that only about half of our churches are using the Revised Compendium today. Numerous ministers have tried it and then have gone back to the "old compendium." Those who do use it speak of the difficulties which they encounter. Some ministers make their own revisions and simplifications for their classes. Thus in spite of the notable success achieved in the revision of 1943 it is still not accomplishing the purpose for which it was made.

The criticisms of the *Revised Compendium* which we have encountered all have to do with pedagogical difficulties in the *memorizing* and *understanding* of the lessons by the catechumens. In other words, the objections are *formal* rather than *material*. The following are some of the specific points of criticism: The excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words and phrases, too many technical theological terms, a lack of smoothness and rhythm, and a certain lack of stylistic uniformity due to composite authorship. The result is a document which is not perspicuous to youthful minds, and one which is almost prohibitive of memorization by the average catechumen. We therefore urge Synod to authorize a revision of the *Revised Compendium*, one which will in no way alter its general content and coverage. The publishing of such a revision could be made to coincide with the publishing of standard catechetical textbooks which may eventually be prepared under the supervision of your Committee.

Recommendation:

That Synod authorize its Committee to undertake a revision of the *Revised Compendium*, taking account of the strictures made above, such a revision to be presented to Synod for consideration as soon as completed.

Grounds:

1. The wording, phrasing and sentence structure of the *Revised Compendium* are such that it is not pedagogically effective.

2. Due to the said faults the *Revised Compendium* is either not being used at all, or is being used in altered form in a majority of our churches.

III. THE PUBLICATION OF THE CHRISTIAN REFORMED CONFESSIONAL STANDARDS IN BOOKLET FORM:

In the course of our discussion as a Committee our attention has frequently been drawn to the fact that in our catechetical instruction we do not deal very frequently with our confessional standards in a direct manner. This is particularly true of *The Belgic Confession* and *The Canons of Dort*. But even the Catechism is seldom used as such, because it is found only in the Psalter Hymnal which is not always available and is at best rather awkward to handle. Furthermore, the text of our church order is not available at all, and any attempt to teach Reformed polity is under a serious handicap in this regard.

It need scarcely be argued that this is a weakness in our present system. Most of our people are not familiar with the creeds and the church order in first-hand fashion. In fact it must be said that not even all the general truths of *The Belgic Confession* and *The Canons of Dort* are firmly grasped by our adult members. We are undernourished on these two creeds. Your Committee feels that greater place must be found for the teaching of their specific content in our catechetical courses, and in due time we will come with specific recommendations on this score. At this time, however, we propose that the three confessional standards and the text of our church order be denominationally published in booklet form. We further propose that in this booklet the citation of Scripture for *The Belgic Confession* be added where lacking, and a limited number of carefully selected proof texts in *The Heidelberg Catechism* be printed in full. Such a printing of the Scriptural texts would not only be useful for catechetical purposes, but would also aid our ministers in preaching on the Catechism and our people in their preparation for the sermon.

There is another use for such a booklet which is not directly in the province of your Committee, but which may nonetheless be mentioned. It is our understanding that in the work of the Back to God Hour frequent requests are received for copies of our creeds, particularly for *The Heidelberg Catechism*. This suggests the possible use of such a booklet in the general work of home missions.

Recommendation:

That Synod authorize the publication of a booklet containing our three confessional standards and the text of our church order, with

the addition of the Scripture references for passages quoted but not identified in *The Belgic Confession*, and the full statement in the American Revised Version of a limited number of carefully selected proof texts for each of the answers in *The Heidelberg Catechism*.

Ground:

Such a booklet would be of obvious usefulness in catechetical instruction, in the homes of our members, in our Christian Schools, and in the work of home missions.

IV. THE NAME AND STATUS OF THIS COMMITTEE:

The attention of Synod is invited to the fact that since its appointment this Committee has been designated in various ways. For instance, in the *Acts of 1950* its report is headed: "Educational Study Committee or The Committee on Catechetical Training." Furthermore the Synod of 1950 decided "to continue the committee" and "to enlarge the standing study committee." Such titles and statements allow for a certain amount of ambiguity as to its status and mandate. The Synod of 1947 declared this Committee "to be a standing committee, not merely a temporary study committee." (*Acts*, p. 57) Moreover the mandate given to this Committee by the Synod of 1947 includes not only matters pertaining to catechetical training, but also matters pertaining to Sunday School, Christian Day School, and youth organizations.

Recommendation:

That Synod declare this Committee to be known henceforth as "The Committee on Education," and that it has the full status of a standing committee.

Grounds:

1. This will remove all ambiguity and uncertainty.
2. This will give the Committee confidence in projecting its work on a long-range basis.
3. The name suggested is one which covers the entire mandate, and is incidentally the name assigned to a similar committee of Synod which functioned from 1926 to 1936.

The work performed by your Committee during the past year is not altogether reflected in this report. There have been studies and discussions preparatory to the formulation of a prospectus for integrated, progressive catechetical instruction. Materials used by other denominations have been gathered and are being studied so that we may profit from their efforts, particularly with respect to pedagogical method and technique. Subsequent to the decision of Synod on the scope of catechesis, concerning which we make recommendation under Part I above, your Committee hopes to prepare the desired prospectus. It is

our hope that this can be presented to the Synod of 1952, and that soon thereafter the writing of certain catechetical books can be started.

Your Committee wishes to be represented at Synod by its secretary, and requests that he be given opportunity to elucidate and defend this report in any way necessary.

May God graciously guide you in all your deliberations, including those pertaining to the communication of His truth to the children of the covenant and those without. We count it a privilege to have served you in this respect, and are grateful to God for the opportunity afforded to labor for the coming of His Kingdom unto rising generations.

Respectfully submitted,

NICHOLAS J. MONSMA, *Chairman*

HAROLD DEKKER, *Secretary*

SIDNEY BANGMA

NICHOLAS H. BEVERSLUIS

BURTON J. BREUKER

ANTHONY A. HOEKEMA

WENDELL ROOKS

SIDNEY VAN TIL

SUPPLEMENT NO. 28

(Arts. 57, 58)

**REPORT OF THE CALVINIST RESETTLEMENT
SERVICE COMMITTEE***To the Synod of 1951.*

ESTEEMED BRETHREN IN CHRIST:

OUR age has been fitly described as an age of conflict. Our times are characterized by mounting perplexities, tensions and antagonisms in human relations. Your Committee in its program of resettling Hungarian Calvinist Displaced Persons within our churches has met various vexing and baffling problems. For a time it seemed that our entire effort to help these homeless, destitute refugees would be frustrated by the intricate and ponderous machinery of governmental agencies in the processing of the assurances and the screening of the Displaced Persons. Now, however, we can report with gratitude to our merciful God that a considerable number of those who waited so long and anxiously for the glad day have arrived safely in the midst of our people. By the end of February, 14 families and 5 single persons (a total of 56 Displaced Persons) were welcomed by their sponsoring churches to begin life anew in this country and in the fellowship of our Christian Reformed people.

The true Spirit of the Great Physician and Merciful High Priest has again been shown in receiving and helping these needy and dispersed sheep of his flock back into His fold. It has been a blessed experience also for those who have personally aided these strangers within our communities and made them "at home" among us. It has been a lesson in new and fuller appreciation of the many blessings that the Lord has so bountifully bestowed upon us. It has stimulated unselfish giving unto, and helping, the needy and distressed in obedience to Christ's law of love.

For the Displaced Persons it almost seemed unreal. They fear they may wake up and find it only a dream that they are in free America in the midst of friends who would do them good. Many expressions and evidences of deep wells of genuine Christian gratitude have richly compensated those who have contributed to give them new hope and joy. Being human, and having been subjected to abnormal living conditions for many trying years some trouble cases are to be expected. But the percentage of these among Hungarian Displaced Persons is below the average.

The prospects of continuing increase of arrivals received a set back when the McCarran Act, aimed at stricter control of subversive elements

within the United States, passed Congress. Under this Law all immigrants and Displaced Persons had to be screened anew and many whose visas were already granted and were waiting for sailing were again subject to long delays or rejected. In the meantime, the IRO (International Refugee Organization) was moving fast to complete its program under the original and amended DP Law. At present practically all of those registered by, and with, the IRO have either left on assurances, or are rejected, or in the processing stage.

But there are many new eligibles for which the Displaced Persons Commissioners in Washington are now asking the State and the Voluntary agencies to re-activate and re-intensify their efforts in behalf of many hundreds of thousands both in Europe and in Asia that are homeless exiles before the onward march of Communism.

Since our resettlement program was specifically intended to aid our Hungarian Calvinist D.P.'s., your Committee has not co-operated in this larger and more inclusive humanitarian enterprise of national, interdenominational scope. Our church is but small and we would be doing our proportionate share of the united, nation-wide DP resettlement program in helping the Hungarian Reformed among them. Our church is also engaged in a great work of aiding our Holland Calvinists to resettle in Canada. Moreover we are doing our share in providing relief to many other war victims in a world that is sick unto death with the disease of war and will not take the only cure offered by the Prince of Peace. Most of the mass-miseries of suffering mankind today are directly or indirectly caused by war. Our DP's. are only one phase of this global upheaval from which man can find no true and lasting deliverance apart from Jesus Christ.

Synod may be interested to have a few figures furnished us by the Displaced Persons Commission, Research and Statistics Division, as of November 15, 1950.

There were 192,783 total arrivals of whom 86,571 or 45% were Catholic.

63,666 (or 33%) Protestant and Orthodox
39,748 (or 21%) Jewish and
2,798 (or 1%) other.

According to country of birth Poland predominated by far, having over 70,000 or 40%, with Latvia next with nearly 25,000 or 13%, while Hungary had only 4,898 or about 3%. Unfortunately the Hungarians have suffered discriminations due to national and historical prejudices and animosities which are deeply rooted in the Eastern European international political and social economy. This too has hampered and retarded our denominational program of resettling selective DP's. from a minority nation.

Administrative Functioning.

Your Committee has met as often as meetings could be arranged with its Secretary much "at large." Most of the heavy correspondence which the program entails has been taken care of by the Assistant Secretary, Miss Agnes Flonk, who is thoroughly conversant with the complicated details and in constant touch with the Office of the American Hungarian Federation in Washington. The Secretary has conferred with the Rev. Stephen E. Balogh, Executive Secretary of the AHF when in the Capitol City and also with Dr. Charles Vincze, Archdean of the Free Magyar Reformed Church at Perth Amboy. They are deeply appreciative of the Christian Reformed Church in helping some of their Hungarian Displaced Persons to resettle among us. They give advice on individual cases and on the program as a whole. At present they are asking us to help also in resettling those who have come under assurances provided by the CWS (Church World Service), or other agencies, and who are unhappily settled and need to be helped anew. We are proceeding very cautiously in this matter and dealing with each case on its own merits. Our policy is not to help resettle those already in the United States.

Finances.

Our Diaconates are providing us with funds necessary to defray the cost of inland transportation from Ports of Entrance to the destination and the administration and secretarial expenses. Thus far we have not requested repayment of transportation expenses by the Displaced Persons since they come penniless as a rule and in need of many things in getting settled. We are considering asking single persons who are employed and earning good wages to reimburse the Committee that the money may be used in helping others. We have emphasized to them all that they can repay these costs and express their gratitude by contributing generously to the budget of their churches which have helped to sponsor them, and which includes the many kingdom causes carried on by the Christian Reformed Church.

Mr. John Dahm, Superintendent of the Holland Seamen's Home in Hoboken, is cooperating with us and assisting our DP's. upon their arrival in New York and taking care of the purchase of tickets and travel arrangements in connection with The Travelers' Aid. He is rendering these services gratis for which we are grateful to him and to the Eastern Board of Home Missions.

The Treasurer's financial statement, duly audited, is appended to this report.

Recommendations:

Your Committee respectfully submits the following recommendations for consideration and action by Synod:

1) That Synod continue the Calvinist Resettlement Service Committee at least another year and extend synodical authorization of its program.

2) That Synod recommend this Program to our churches and urge continued co-operation.

3) That Synod recommend the Fund for Displaced Persons to our Diaconates and Churches for their support.

Respectfully submitted,

The Calvinist Resettlement Service Committee

P. Y. DE JONG, *President*

J. M. VAN DE KIEFT, *Secretary*

N. SETSMA, *Treasurer*

HENRY VERWYS

JOHN VAN DER MEER

ARTHUR PEELEN

TREASURER'S FINANCIAL REPORT

(As of March 1, 1951)

TOTAL RECEIPTS from Sept. 1, 1949 to March 1, 1951\$ 6,762.26
(130 out of 311 churches contributed this including
\$251.00 by individual donors.)

TOTAL DISBURSEMENTS from Sept. 1949 to March 1951\$ 4,686.97

BALANCE March 1, 1951\$ 2,075.29

Note: Itemized account of receipts and disbursements given to the Budget Committee and in the file of the Stated Clerk. Books audited and found in order by C. De Vries, March 12, 1951.

N. SETSMA, *Treasurer.*

SUPPLEMENT NO. 29

(Arts. 52, 167)

THE CHAPLAIN COMMITTEE

To the Synod of 1951.

ESTEEMED BRETHREN IN CHRIST:

IN its report of the previous year your Chaplain Committee stated, "None of the Chiefs of Chaplains expressed the need of denominational procurement of more chaplains at this time, although there is a continuing need of replacements in some measure. The government, however, is aware of the need that would immediately arise for additional personnel in the Chaplaincy in the event of another war."

That eventuality is now becoming reality. Plans for meeting the new war-emergency-need of Chaplainss in all branches of the service are again in process of execution. First the reserves have been assessed and those eligible and fit for duty have been recalled by the hundreds, both on voluntary and involuntary basis.

The denominations are requested to strive once again to attain the goal of supplying every unit in our armed forces with chaplains in the ratio of one for every 800 or 1,000 in the service.

Our Christian Reformed Church, as one of the Protestant denominations, is again being challenged to share a part of its ministry with our National Defense in the service of the chaplaincy. The Banner of the Cross must be lifted high before and amid those who must follow the nation's flag into war.

THE FLUIDITY OF THE PRESENT SITUATION.

The current status of Chaplaincy Procurement can best be designated as "fluid." Procurement is largely based upon the need and the need is determined by the speed of mobilization and expansion of the armed forces in the three, or the four, branches of the service. This again is contingent upon the war situation and the laws regulating recruitments and the draft enacted by Congress. An all-out, full-scale war would immediately accelerate the whole vast military program of which Chaplaincy Procurement is a distinct, necessary and vital part.

Because of this uncertainty and fluidity the Chiefs of Chaplains have been hesitant to present definite figures as to the precise need. By the time they are published, they may be out of date. Predictions may be sound today, and upset tomorrow by the course of events in the fast moving drama of a confused, warring world. Only God in heaven knows the end from the beginning and holds all men and nations under His absolute sway.

By the time Synod meets in June the present situation may be deteriorated, or it may have improved. We may then be in a position to give more adequate information regarding Chaplaincy Procurement than we can give at the present.

It may be well to include in this report the most recent official communications sent to our Committee by the respective Chief of Chaplains of the Army, the Navy and the Air Force, either directly or through the General Commission on Chaplains. We quote from the letters received:

"Dear Reverend Van de Kieft:

As previously mentioned in our letter of December 19, 1950, there was under discussion a procurement program. The program which we have decided upon we feel is one which will be advantageous to the Army and the denomination agency. To effect this program we are suggesting that your agency establish from within the denomination a procurement drive to determine which clergymen of your denomination are willing to serve in the following categories:

A. Those who will accept a commission in the Organized Reserve to be assigned (in a Tables of Organization or Tables of Distribution unit) within their respective Military Districts. Accepting such a commission requires that the individual be willing to actively participate as a member of a Reserve unit: i.e., attend all authorized unit drill meetings and summer training camp with the unit, also extended active duty with the unit when and if called to Federal service.

B. Those who desire to serve on active duty immediately.

C. Those who desire to serve only in case of total mobilization.

We are aware that this is a busy church season; however, we would like to have a list of all clergymen in the above categories sent to us at the earliest practicable date. When these lists have been received, we will then segregate the names in Army Areas of residence with current addresses and forward them to the respective Army Chaplains for immediate and future utilization.

FOR AND IN THE ABSENCE OF THE
CHIEF OF CHAPLAINS:

JAMES H. O'NEILL

Chaplain (Brig. Gen.) USA
Deputy Chief of Chaplains."

From Mr. Rymer, Director of the General Commission on Chaplains, we received the following extracts from statements made by Chief of Chaplains, Department of the Navy, Chaplain Stanton W. Salisbury and from statements made by Chief of Chaplains, Department of the Air Force, Chaplain Charles I. Carpenter.

"A. Naval Procurement

Changed regulations for Navy Procurement now require that a candidate for the Naval Reserve Chaplaincy must submit his application *prior to* his 33rd birthday. This is to insure that the processing of the application will be completed some months before the prescribed age limit of 34.

The Chief of Chaplains is presently endeavoring to have this terminal age limit lifted to 35 years so that it will coincide with the age requirements for the Regular Navy. If this is accomplished, it naturally will change the age requirement for submission of the application and will obviate the confusion that now results from the age differential for USN and USNR.

Present regulations provide for 150 appointments each year but only in the rank of Lt. (jg.)

To meet the Protestant quota for the Navy and other departments of the defense forces, denominations will need to make recruiting of qualified chaplains a matter of real concern and serious effort."

"B. Plans of the Air Force Chaplaincy

It is impossible accurately to predict, beyond the immediate future, the requirements for chaplain procurement. However, the following is anticipated procedure:

(1) Principal emphasis will be upon the procurement of young Chaplains below the age of thirty-three years, and in the grades of First Lieutenant. We urge upon the several denominations the desirability of such recruitment by whatever means and methods they deem desirable, in order that the involuntary recall of Chaplains who have previously served in the Armed Forces may not continue to be necessary.

(2) In compliance with the general policy of the Department of Defense, it is our purpose to release from active duty all Chaplains who were involuntarily recalled to active duty and who desire separation, as soon as they become surplus to our requirements, as a result of the recruitment of new Chaplains to supply the needs of the Air Force. We cannot now predict, even approximately, when such a policy can be implemented because there is still a considerable shortage of Chaplains in the grades of First Lieutenant and Captain. It is also obvious that denominational shortages or surpluses within the Air Force Chaplaincy will have some bearing upon the implementation of such a policy. It is the intention of the Chief of Air Force Chaplains to release to civilian life at the earliest possible moment all Chaplains who desire separation.

(3) Until such time as the Air Force has on duty the required number of Chaplains to meet its minimum needs, we will continue to

recall Reserve Chaplains in such numbers and grades as are essential to the fulfillment of our obligations.

We hope that this statement on our part will enable the churches to make their immediate plans with reasonable accuracy. It must be borne in mind that all such predictions are subject to radical revision in case of national emergencies. We respectfully solicit your cooperation in providing the necessary spiritual leadership for the personnel of our Air Force."

Your Committee has begun to implement this general appeal to the denominations in our own Christian Reformed Church by addressing a personal letter to the ministers within the eligible age limits. A copy of this letter is attached herewith.

Our prayer is that the Lord will impress this urgent challenge upon the hearts of those who can qualify for the chaplaincy that a sufficient number will be constrained by His Spirit to respond.

At this date (in February) one of our ministers has entered his application forms for the Chaplaincy in the Navy and our Committee has given the denominational, ecclesiastical endorsement. At present our Church does not have a single chaplain serving with the Navy, or with the Marines, and only one, Chaplain Dick J. Oostenink, Jr., serving in the Army Chaplaincy. Chaplain Elton J. Holtrop, formerly a Naval Chaplain during the War, is now Chaplain in the Veterans Administration. He had requested a transfer from the Veterans Hospital in Tomah, Wisconsin, to the Veterans Hospital at Fort Custer, Michigan. This was granted in the Fall of 1950. His ministry was highly spoken of by the Director, Chaplaincy Service, Veterans Administration, Chaplain Edward McDonough, in Washington and is much appreciated by the hundreds of disabled veterans entrusted to his spiritual care. Chaplain Oostenink is with our fighting men in Korea, ministering in the name of Christ, the Saviour and the coming Judge, to the wounded and the dying. His life, his work and his family in Hawaii should have a place in the church's intercessions. As more and more of our young men, sons and brothers, lovers and even husbands, are again answering the call to arms and to battle, our younger ministers are searching their hearts to know the Lord's will as those other young men far from home and loved ones are in need of shepherds to watch over their souls.

THE GENERAL COMMISSION ON CHAPLAINS.

The General Commission continues to function as a clearing house for the procurement and promotion of the Protestant Chaplaincy. It serves as a liason agency between the denominations and the Chief of Chaplains, and also with the government. It conducts spiritual

Conferences and Retreats for the Chaplains in the homeland and abroad. It publishes "*The Link*" for the servicemen, particularly as the official paper of "The Christian Servicemen's League", and "The Chaplain", a monthly devoted to the interests of the Chaplains and the chaplaincy. The Chiefs of Chaplains of each of the three branches of the Department of the National Defense, and the Director of the Chaplaincy Service of the Veterans Administration are Advisory Members of the General Commission. The total budget for the year 1951, as recommended by the Executive Committee and adopted by the General Commission, is \$60,550.00. Of this amount our proportionate denominational share is \$127.87.

ENLARGEMENT OF THE CHAPLAIN COMMITTEE.

The Synod of 1948 authorized your Committee to again issue an appeal to provide additional chaplains in case the need for enlarging the personnel and service of the chaplaincy should arise before the next meeting of Synod. This was to be done "in consultation with a Committee of our Chaplains' Association."

Facing the present emergency, we have acted in accordance with this authorization as stated above in our report. We have consulted with the Rev. M. Goote and Rev. Henry Van Til as Committee of the Chaplains' Association in re-activating our denominational chaplain procurement program.

During the war two more members were added to the Chaplain Committee. We respectfully recommend to Synod that in view of the new threat of another world war, your Chaplain Committee be again enlarged, preferably by the two of our former chaplains, mentioned above, who served in World War II, and were appointed to serve our Committee as advisors. For the same reason we would ask Synod to re-activate our Chaplain Fund and to recommend it to our churches for an offering or a contribution.

Brethren, in closing this report we keenly sense with you the reluctance of the churches once again, after only half a decade of unsettled peace amid international wranglings, to be pressed back into special services connected with the preparation for, and the actual waging of, WAR. But the necessity is upon us. We cannot as loyal subjects of the Kingdom of God and faithful members of the Church of Jesus Christ, neglect this spiritual call to service while our lay members, largely still in their teens or early twenties, are answering their country's call to arms. Where Satan through his agents desires to reap an abundant harvest in training camps and on the fields of battle, Christ through His representatives would gather precious souls

into His fold. The Chaplains, and the Service Pastors as well, are such representatives of the Saviour of the world.

Respectfully submitted,
THE CHAPLAIN COMMITTEE
HAROLD DEKKER, *President*
JOHN M. VAN DE KIEFT, *Secretary*
EDWARD BOEVE, *Treasurer*.

February 12, 1951

DEAR BROTHER IN CHRIST:

War is again rudely shattering the unsettled peace of our modern world. The nation is facing a new threat of world dominion by an aggressor power. We tremble, for our God is angry and visiting the nations because of their sins. We know that from Him our help and salvation must come in the way of repentance and conversion.

While the nation is rapidly mobilizing its armed forces and reorganizing its civilian defense, the Church, too, is called to redeem the time. It cannot in conscience before God, the nation, and its own members, allow the souls of those in training and in combat to go untended and uncared for.

Physicians and Nurses are again entering the Service to care for the sick, the wounded, the battle-fatigued and the dying. The Great Physician and Good Shepherd, who once served on earth, is now from heaven sending forth His under-shepherds and physicians to tend His sheep, to seek the lost and to care for the dying.

Our Church, and our ministers, must respond to HIS call as the Army, Navy, Marines and Air Force are asking the churches to provide them with Chaplains. Our ministers responded to the challenge of the war emergency during the previous war. Now the necessity is upon us to answer the call again. We dare not fail, lest the Lord charge us with neglect of precious souls, and our church, so faithful and active in many things, be recorded as among the "slackers" in this time of need.

Each of the three Branches of our National Defense is conducting a procurement drive for Chaplains. This is coordinated with its recruitment drive. As old units are re-activated and new units are formed, the need of personnel for the *Special Services* becomes acute. Would we not rate the *Chaplaincy* among the very highest and neediest of these Special Services? As the forces expand, reserves are called, both on voluntary and involuntary basis. But reserves alone are inadequate. Especially more of the younger ministers fit for duty with combat units are requested.

The ARMY now has three classifications from which an applicant can choose:

- (a) Those who will accept a commission in the Organized Reserve to be assigned within their respective Military Districts. This requires active participation as a member of a Reserve unit, i.e. attend authorized unit drills and summer training camps with the unit, also extended active duty with unit if and when called to active Federal Service.
 - (b) Those who desire to serve on active duty immediately.
 - (c) Those who desire to serve only in a case of total mobilization.
- Applicants must not have passed their 33rd birthday.

In the case of the Navy and Air Force the applicants must not have passed their 34th birthday.

This letter is intended to alert and to challenge you. Which classification applies to YOU? May you be constrained to apply! We shall be glad to send further information to anyone who is interested or to arrange a personal interview. May the Lord help us to fill our quota and to do our part in these crucial times of national emergency and world war.

Yours in His love and obedience,

J. M. VAN DE KIEFT, *Secretary*.

February 24, 1951

The Synod of the Christian Reformed Church.

GENTLEMEN:

In accordance with the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have examined the records thereof for the period May 10, 1950 to February 24, 1951, and submit herewith a statement of receipts and disbursements during that period. The cash records were verified with the bank statements and paid checks representing the disbursements were examined and found in order.

Investments represented by Washington, D. C. Christian Reformed Church Bonds — \$4,000 par value and U. S. Government Series F Bonds having a maturity value of \$4,250 were verified by inspection. The investments are kept in the Citizens First National Bank and Trust Company, Ridgewood, N. J.

Respectfully submitted,

U. GRANT TAYLOR, C.P.A.

CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH

STATEMENT OF RECEIPTS AND DISBURSEMENTS

May 10, 1950, to February 24, 1951

Balance, May 10, 1950	\$	781.39
Receipts — Interest on bonds		120.00
	\$	901.39

Disbursements:

Traveling expenses	\$	163.20
Rev. Boeve, Honorarium		50.00
Rev. Ghysels, miscellaneous		10.00
Gifts to Chaplains		20.00
Banner subscriptions		6.00
Refund of interest to Washington, D. C. Church		120.00
Safe deposit box rent		6.00
		375.20

Balance, February 24, 1951	\$	526.19
----------------------------------	----	--------

SUPPLEMENT NO. 30

(Art. 91)

ECUMENICITY AND INTERCHURCH
CORRESPONDENCE

*Synod of the Christian Reformed Church,
to convene June 13, 1951,
Grand Rapids, Michigan.*

ESTEEMED FATHERS AND BRETHREN:

THE Synod of 1950 adopted our proposal to study the question of the inclusion of the name of our Lord Jesus Christ in our Constitution. This request to do so came to us from one of our corresponding churches, The Reformed Presbyterian Church. Our committee is not ready to report at this time. If at all possible it will endeavor to include our recommendations in a supplementary report to Synod. A study of this nature requires painstaking investigation, and cannot be undertaken in haste (Acts, 1950, p. 135).

REFORMED CHURCH IN JAPAN

The Synod of 1950 received a cordial request of "The Reformed Church in Japan" to send a delegate to its Annual Assembly. In spite of the desire to make stronger contacts Synod decided it was not feasible to do so at that time. Since last year our denomination has sent two missionaries to Japan. Your committee therefore comes with this recommendation: Synod appoint one of its missionaries in Japan to represent Synod at the Annual Assembly of the Reformed Church in Japan (Acts, 1950, p. 138).

ECUMENICAL SYNOD

Our Committee informed the Synod of 1950 that the Ecumenical Synod is required to convene in Edinburgh, Scotland, 1953. We advised Synod to appoint its delegates not later than in 1952. In this connection your committee takes the liberty to suggest to Synod that thought must be given to the question of qualifications of delegates to an ecumenical synod. In this new venture we must have the most competent men for that type of work. A delegate should be conversant with modern trends especially as they challenge current Reformed thinking. He should possess a "delegate" personality which includes an appreciation for ecumenical opportunities. (Cf. Acts, 1950, 2a) Attention should be given to the consideration in what way a delegate will benefit the entire denomination for having been at an ecumenical synod? Can he convey an inspiration to future leaders of our denomination? The point that we are making is simply this —

irrespective whether Synod appoints delegates this year or the following year Synod keep in mind that ecumenical synods have their own peculiar requirements.

Your committee notes with regret that the English edition of the *Acts of the Ecumenical Synod of 1949* has not yet arrived. This delay is most regrettable and beyond our control.

These Acts contain recommendations that require the attention of Synod and should be discussed in time to report to the Ecumenical Synod of 1953. Our committee has instructed our member and Stated Clerk to wire to the Netherlands for these "Acts". We only hope they will arrive and will be distributed before the delegates come to Synod.

CHURCH CORRESPONDENCE

Die Nederduitse Gereformeerde Kerk van Natal — Your committee has received an acceptance of our invitation to be a corresponding church from "Die Nederduitse Gereformeerde Kerk in Natal".

Herewith I wish to inform you that "Die Nederduitse Gereformeerde Kerk van Natal" has decided to engage in correspondence with your Church. Under separate cover I'm forwarding you a copy of the Acts of Synod of 1948. We again meet in session in April, 1951.

I regret to inform you that our Church does not have the financial means to send a representative to your Synod.

(Signed) DS. H. O. VIVIERS
Dannhauser, Natal

Recommendation: Your committee recommends Synod to receive this reply as information, and cordially to include said Church in our circle of corresponding churches.

Christelijke Gereformeerde Kerk of the Netherlands — A communication has been received from the Christian Reformed Church of the Netherlands. The latest Synod of said Church having reflected upon our proposals notes (1) our differences, and (2) counter-proposals.

A difference which does not have a vital bearing upon our relationship is memberships in two, we may say, competitive organizations. The Christian Reformed Church of the Netherlands belongs to the International Council of Christian Churches (ICCC) and we belong to the N.A.E. which is promoting the International Association of Evangelicals (IAE). This Church prefers the ICCC because in its estimation this organization has taken a more positive stand "against modernism, apostasy, and unbelief". This does not, however, in any way jeopardize our relation.

Of more serious consequence is our adoption of the "Conclusions of Utrecht" in 1908. Said Church does not adhere to these "Conclusions" because of doctrinal objections strong enough to warrant

in its conviction a separate denominational existence. Especially because of this we cannot consider each other sister churches.

The Synod of the Christian Reformed Church of the Netherlands proposes two things specifically: (1) Not to send *regular* delegates to each other's synods. This proposal is not made to curtail expenses. In its estimation the exchange of delegates properly belongs to sister churches. In passing it is noted with approval the visit of the Rev. I. Van Dellen in 1934 who happened to be in the Netherlands at that time. *Visiting* delegates will always find a welcome.

(2) Said Synod prefers the term "mutual contact" to the generally accepted term "correspondence". As in the case of *regular* delegation the term "correspondence" belongs properly to sister churches.

This Church is eagerly awaiting our reply.

Recommendations: Your committee recommends Synod to inform the Synod of the Christian Reformed Church of the Netherlands that according to good and common usage the term "correspondence" and the *regular* exchange of delegates do not imply that the churches are sister churches.

If said Church deems it better not to have regular exchange of delegates we shall leave that matter to its discretion.

If said church prefers to use the term "mutual contact" to describe its relationship to us we have no objections since the use of term is practically our understanding of the term "correspondence", and provided that we be free to use the accepted term since common usage guards against any ambiguity.

Synod also informs the Christian Reformed Church of the Netherlands that any delegate visiting the United States will be most cordially received at our synodical assemblies.

PRESBYTERIAN ALLIANCE

Your committee has received a request of the Western Section of the "Alliance of the Reformed Churches throughout the world holding the Presbyterian System" to send an observer to its meeting held in Buck Hill Falls, Pa., during February. An observer attends upon invitation for the sake of becoming better acquainted. His appointment does not involve Synod to any commitments. His one job is to seek information.

Your committee decided to send one of its members there who was to be in the East at that time. He had consented to include this assignment while there. Unfortunately the date was not known when assigned and so he could not attend.

This Alliance which did play an active role in the past seems to be enjoying a period of rejuvenation. It is seeking to enlist all who hold

to the Presbyterian system to join it for effective work in our day. Your committee faces such questions as wherever there is a legitimate striking power for the Reformed faith shall we recommend it to our churches, and do such organizations comply with our accepted standards of ecumenicity, or are they of a different character? Consequently we come with the following recommendation:

Your committee proposes to Synod to send an observer to the next meeting of the Alliance to become better acquainted with its basis, purpose, objectives, and mode of operation.

Commending Synod to the Spirit who guides the Church in all truth in love,

COMMITTEE ON ECUMENICITY AND
INTERCHURCH CORRESPONDENCE,

DR. C. BOUMA, *President*

DR. JACOB T. HOOGSTRA, *Secretary*

DR. R. DANHOF

DR. WM. RUTGERS

Personal Note of Secretary: The Synod of 1950 has decided to limit the tenure of office of all synodical boards and standing committees to six years (p. 97). It has been the privilege of the secretary to be a member of this committee eight years, and to be its secretary for about seven years. According to this decision Synod will have to appoint another member in his stead. He thanks Synod for the great confidence given to him.

JACOB T. HOOGSTRA.

SUPPLEMENT NO. 30a

(Art. 91)

ECUMENICITY AND INTERCHURCH
CORRESPONDENCE

ESTEEMED BRETHREN:

WITH deep concern and sorrow we inform Synod that this Supplementary Report lacks the signature of Dr. C. Bouma. The Committee is deeply sensitive to his afflictions and hopes that soon our brother may be restored to health.

On page 236 of the *Agenda* for 1951 we informed Synod that our Committee was not ready to report on the question whether or no the name of Jesus Christ should be inserted in the Constitution of the United States of America (cf. also *Acts*, 1950, pp. 95-132). We promised to give this report in this Supplementary Report to Synod.

This question has many ratifications. One of course is the attitude of our Church regarding the related questions of Article 36 of the *Belgic Confession of Faith*. There is a genuine doubt in the mind of the Church whether Article 36 expresses the exact conviction of the Church today. One thing strikes us as obvious. We cannot investigate our particular mandate and not become involved in the study of Article 36. Since the Ecumenical Synod has a special committee to study Article 36, and since our own denomination has a committee with a similar mandate, it would be premature and ill-advised for our committee to take a position at this time. Consequently, your committee informs Synod that it is its opinion that it is the part of wisdom to refrain from formulating any advice at this time until the Church has spoken on Article 36.

We were also instructed to effect a meeting with the members of the Committee on Fraternal Relations of the Reformed Church of America since this Church has its doubts as to the meaning and implication of points 3, 4, 5 of our terms of church correspondence. This meeting has not taken place. Just recently we were able to correspond with said Committee. Since this is still in the correspondence stage your committee advises that Synod take no action at this time. The implication of this advice is that we hold in obedience church correspondence for the time being.

Our Committee was instructed by the Synod of 1950 to reply to a communication of the Free Presbyterian Church of Australia containing two elements: (1) the propriety of a Reformed denomination to have ecumenical fellowship with non-Reformed orthodox groups

without compromising our position, and (2) our appraisal of the N.A.E. and the I. (A) C.C.C., and why we joined the N.A.E.

There was good reason, we think, that we should not be responsible for a letter of this kind. We knew of a progressive hesitation on the part of the Church to give the N.A.E. our unstinted support. Besides there is a real danger that such a letter would commit our Church to a position that has not been decided by a Synod. We also realize that ecumenical history has been made and written since 1943. Since 1943 both the N.A.E. and the A.C.C.C. have reached out to global membership. The A.C.C.C. has invited us to observe, but our Church has never been confronted by the problem whether we should go along with the N.A.E. in the formation of the I.A.E. (International Association of Evangelicals). Finally we could not anticipate what the Synod of 1951 will decide regarding the N.A.E. For the convenience of Synod we have drafted a letter which gives expression to our attitude. Should Synod desire this letter it can be had of the Stated Clerk. This Synod will have to discuss whether this letter is the mind of Synod, and should be kept in mind when the N.A.E. matter is on the floor.

Your committee feels that it is an empty term of fellowship merely to receive each other's *Acts* of synods or assemblies. Besides we are instructed to keep informed concerning matters of mutual interests.

We come to Synod with the following recommendation:

Synod instruct its Stated Clerk to report to the Committee on Ecumenicity and Interchurch Correspondence any data found in the *Acts* of corresponding churches of importance and demanding the attention of our denomination. The Committee shall then include this in its report to Synod.

If Dr. C. Bouma had been well he no doubt would have called your attention in a personal report to matters our denomination must take cognizance of found in the *Acts* of the Ecumenical Synod of Amsterdam. Although late, we are happy that the *Acts* have been distributed to each consistory and pastor. These *Acts* contain valuable reports on Education, Evolution, Interchurch relationships, and Church and State. We should find a way to make the findings of this Ecumenical Synod common knowledge to our constituency, particularly to those occupying leadership in our Church and schools. We take the liberty to call Synod's attention to these *Acts*.

For your information we refer you to Art. 25, p. 16, *ad b*, *ad d*, and *ad g*; Art. 51, p. 21, on Principles of Education; Arts. 39, 52, report on Church as Institute and its Doctrine, p. 26f.; Art. 84, 1, 2., pertaining to the World Council, N.A.E. and I.C.C.C. (pp. 34, 36); Art. 66, dealing with Art. 36 Belgic Confession (pp. 29-31); Evolution and

Creation, Art. 89, 3. Archives and Ecumenical Expansion, Art. 93:1-5; pp. 39f, especially 5.

We also note that Dr. C. Bouma has been placed on several committees (Arts. 98, 99-III), and no doubt will not be able to serve for the time being.

We advise Synod that if any matter found in the *Acts* should require Synodical action, and that if our present Synod should not be in a position to decide now, committees be appointed to report to the Synod of 1952, in time for inclusion in the *Agenda* for the Ecumenical Synod of 1953.

We also beg leave to insert in our Supplementary Report a "Declaration" (Verklaring) of the Committee of Deputies for Correspondence of our South African Reformed Church, dated April 6, 1951. We pass on this Declaration to Synod as intended by these deputies *as information for our churches*.

This Declaration is about the unannounced arrival in South Africa of the Rev. F. A. denBoeft of the Reformed Churches of the Netherlands maintaining Art. 31. Upon arrival he introduced himself by correspondence as the chairman of the "College of Deputies for Correspondence with Foreign Churches," and sought an audience with the committee of South African Reformed Church to discuss the unsolved problems of the correspondence.

This letter elicited an invitation to attend a meeting of the committee of the South African Church. The results of this meeting are:

1. The Rev. Mr. denBoeft considers his Church (Art. 31) as the true continuation of the Reformed Churches in the Netherlands with which the South African Church is in correspondence.

2. He objects that the Rev. Prof. G. Ch. Berkouwer attended their Synod, and that he received an invitation to their pulpits. The pulpit was closed to him.

3. Upon inquiry why he concluded that the pulpits were closed to him, he rejoined that as conditions are, he would not accept an invitation at this juncture since Church Correspondence must first be regulated.

4. And if he cannot be invited to the pulpit, it follows that members of his Church cannot adopt the South African Church as their own.

5. When asked whether he would organize a new church in South Africa he replied that members of Art. 31 could not dispense with divine worship and sacraments until the South African Synod of 1952 disposes this matter. He will organize a denomination there and will review the entire situation after 1952.

The deputies of the South African Churches decide:

1. They will report this meeting to their Synod.

2. They can decide none other than what the Synod of 1949 had decided. At that time there was an invitation of Art. 31 Synod to send a delegate. The South African Synod judged that they were in correspondence with the Reformed Churches in the Netherlands, and since the situation then was still uncertain it would keep a watchful waiting attitude.

This threefold resolution was communicated to the Rev. Mr. den Boeft. Nothing more was known or seen of the Reverend gentleman. From the Dutch religious press was gleaned that a congregation has been organized.

The deputees take pains to inform us that the entire discussion took place in the most pleasant brotherly atmosphere.

This document was signed by the chairman, S. du Toit, and the secretary, I. J. Lessir.

COMMITTEE ON ECUMENICITY AND INTER-
CHURCH CORRESPONDENCE

JACOB T. HOOGSTRA, *Secretary*.

SUPPLEMENT NO. 31

(Art. 63)

PUBLICATION OF SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

YOUR committee was given the mandate to make additional sermons available for reading services in vacant churches. Further instruction stated that more sermons were to be published than had been done in previous years. We can report that we have been engaged in carrying out our mandate, but have not yet finished our work. We hope by the time that Synod convenes to have one volume containing some twenty sermons to present for use in the churches. A second volume of similar size is in the process of being assembled and will be available later this year. The part of the mandate dealing with the publication of sermons on selected Lord's Days of the Heidelberg Catechism has not yet been taken care of. That assignment presents its own problem. First of all, which Lord's Days are to be selected and which are to be omitted? Furthermore, insofar as your committee has considered this part of the charge, the opinion has prevailed that it would be desirable that one man write such sermons in order to give them unified style and method of treatment. But what minister would be available to undertake such an assignment as a labor of love for the welfare of the churches, unless he were given a few months leave of absence from his regular work in order to address himself to the accomplishment of this task? We regret that we are not yet able to report definite progress in carrying out this part of our assignment.

In regard to the matter of distribution of mimeographed sermons when these become available, your committee recommends that these be placed on consignment in various sections of the denomination, to be sold through an agent, rather than keeping them all at the Christian Reformed Publishing House or some other center in Grand Rapids, from which they are to be ordered. We believe that if they are placed in the hands of different agents, more volumes will be sold. And if they are given on consignment, it will be easier to obtain agents to handle the sales. Then they can be sent especially to those sections where reading services are still quite common.

Respectfully submitted,

REV. JOHN F. SCHUURMAN, *Pres.*

REV. PAUL DE KOEKKOEK

REV. JOHN C. VERBRUGGE, *Sec.*

SUPPLEMENT NO. 32
(Art. 154)

MAJORITY REPORT

REPORT OF THE COMMITTEE MANDATED BY THE SYNOD OF 1948 TO STUDY THE PROTEST OF MR. PETER L. VAN DYKEN AGAINST THE DECISIONS OF THE SYNOD OF 1947 CONCERNING THE MEMBERSHIP OF DIVORCED AND REMARRIED PERSONS.

I. MANDATE

WE WERE appointed by the Synod of 1948 to study the Van Dyken protest and to furnish Synod with an answer to this protest (Cf. Acts of Synod 1948, Art. 125, page 83).

II. THE DECISIONS OF THE SYNOD OF 1947 AGAINST WHICH VAN DYKEN PROTESTS

We reproduce in full only the two points of the position of the Synod of 1947 against which Mr. Van Dyken directs his protest. These are points 2 and 3:

2. With respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery, and who, being guilty of either sin, subsequently remarried, Synod declares that unless it can be proved to the satisfaction of the consistory that such a person committed these sins while living in complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage, he cannot during the life-time of his former wife (or she cannot during the life-time of her former husband) be a member of the church, unless, in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general but also and specifically by his return to the former marriage partner, if this be possible, or, if it be impossible, by means of ceasing to live (in the ordinary marriage-relationship) with his present spouse.

Grounds:

A. With respect to those who have sinned against better knowledge Scripture declares in Rom. 7:1-3: "The woman that hath a husband is bound by law to the husband while he liveth; but if the husband die she is discharged from the law of her husband. So then, if, while the husband liveth, she be joined to another man, she shall be called an adulteress . . ."

From this passage it is clear that if, at any time while her husband is still alive, this woman be living with another man, she is living in

adultery even though she has become legally married to this second husband. Only the *death* of her (first) husband makes her free to marry another. Surely, if she commit adultery by *entering* a new marriage-relationship, she also commits adultery by *remaining* in that relationship.

b. In I Cor. 7:39 we read: "A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only, in the Lord." While it is sometimes erroneously argued that Rom. 7:1-3 has no value as proof inasmuch as the apostle uses it as an illustration, the present passage, I Cor. 7:39, is not an illustration but pure, didactic revelation with respect to marriage. The passage re-emphasizes the truth expressed in Rom. 7.

c. Prov. 28:13 does not leave open to doubt the fact that those who have wilfully transgressed should not only confess but also *forsake* their sin. The passage reads as follows: "He that covereth his transgressions shall not prosper; but whoso confesseth and *forsaketh* them shall obtain mercy."

d. This position is in accordance with the official pronouncement of every orthodox denomination in our country which has drawn up resolutions anent this question. Unless, by solid arguments, those who disagree with it can prove that it is incorrect, the church should cling to it both in theory and in practice.

Adopted. For additional grounds see pt. 3f.

3. The abrogation of the marriage-bond or cessation of marital relations shall not be demanded of those who committed the aforesaid sins while living in the state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage.
Grounds:

a. It would be contrary to the express teaching of Scripture to accord the same treatment to those who have sinned without the law as to those who have sinned under the law; to those who have transgressed knowingly as to those who have transgressed unknowingly: see Lk. 12:47, 48; 23:34; Acts 3:17; Rom. 2:12; I Tim. 1:13; cf. Acts 26:9.

b. While Scripture clearly instructs us that the continuation of polygamy cannot be tolerated in a heathen who comes to conversion, Tit. 1:6, it nowhere teaches that such a convert must reject his present wife in case there has been a previous marriage, or that he must cease to live with her in the ordinary relationship of marriage. On the contrary, the apostle states: "Ye were once darkness, but are now light in the Lord: walk as children of light," Eph. 5:7; also, "Be not deceived, neither fornicators . . . nor adulterers . . . nor abusers of themselves with men . . . shall inherit the kingdom of God. *And such*

were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God," I Cor. 6:9-11. In this connection it must be borne in mind that the church at Corinth consisted primarily of recent converts from the Gentiles; see I Cor. 12:1: "Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led."

c. This principle is also in harmony with the Mission Policy of our denomination: when a heathen couple is brought from darkness to light, a Christian confirmation of the marriage takes place. Former marriages are ignored. Before the church has a right to abandon this policy opponents should prove that it is contrary to Scripture.

Adopted.

III. THE VAN DYKEN PROTEST AGAINST 2 AND 3 ABOVE OF THE SYNOD OF 1947

ESTEEMED BRETHREN:

The Synod of 1947 has made some important decisions in regard to the question whether and how persons unbiblically divorced and subsequently married to another party can be admitted or re-admitted to church membership.

The *traditional* position which had been maintained in general, and which was embodied in a statement made by the 1908 Synod, which prohibited admittance or re-admittance of persons as above-mentioned, has been declared untenable. In its stead the Synod of 1947 has decided that such party or parties can be admitted or re-admitted *upon certain conditions*.

These conditions are described in: "The Report of the Advisory Committee concerning the Re-admission of divorced and remarried Persons", which "Report" was adopted in full by the 1947 Synod.

The principle adopted and the position taken are embodied in Art. 2 of said "Report." (Art. 3 being the elaboration of an exceptive clause, contained in Art. 2.)

Concerning this 'position' Synod declares that "the Church should cling to it, both in theory and in practice, unless by solid arguments those who disagree with it can prove that it is incorrect." For which reason any member of the Christian Reformed Church has the right to protest the position taken by the Church, if he is in disagreement with said position, provided that such disagreement must be of a major and intensive nature and provided that "solid arguments" (both scriptural and otherwise) must be put forth to support such disagreement.

Whereas I have repeatedly by overture and protest (1936, 1945, 1946, and 1947) advocated a position which differs radically from the position taken by the Church in Synod 1947, and

Whereas I am still of the same opinion in this important matter, I consider it my privilege and my duty to protest to the Synod of 1948 against the "position" of the Church taken in 1947, on the ground that it is both wrong in principle and impossible of execution, which protest I shall endeavor to substantiate by the following:

Objections to Art. 2 of the Advisory Report, adopted by Synod (without exceptive clause which will be taken up under: Objections to Art. 3.)

I. The synodical decision is *contrary* to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the Civil Government or the State. It (the decision) altogether ignores, disregards and by-passes said authority.

This complete disregard of the Church for the authority of the State in its own proper territory is one of the main issues of this controversy and should therefore be properly exposed.

a. Marriage or the married state was ordained by God at the time of creation. It was instituted when man was still in the state of innocence for the natural life of man on earth and for the propagation of the human race. Though after the fall grievously marred by sin, it has not changed in essence. It is still a divine institution and is in its various relations to the common life of man governed by the representative of God's justice in the realm of the natural and civil life, our Civil Government.

Marriage is a *sacred* institution, because it is *divinely ordained* and for *no other reason*. The demand to keep its relations sacred is to all races and classes alike. Being one of the greatest gifts of God to man, it is for that same reason more marred by sin than any other human relation. Yet the integrity of marriage has been preserved to this extent, that nowhere in the world (neither in civilized nor in uncivilized countries) mere co-habitation is considered a marriage. Though customs and rules greatly vary, always a certain *definite legal sanction* is necessary to establish a marriage.

This is also clearly shown by the Old Testament custom of kings and rulers to have besides their legal wives, also concubines with whom they had intercourse and by whom they had children, but which did not have the status of the wife, neither were their children considered heirs of the father.

b. To advocate that we should ignore and disregard the action of the State in this matter of marriage and divorce and re-marriage is to

promote and create *chaos*. To ignore the authority of the State means that you have no authority left. And this is exactly what the Christian Reformed Church of today demands of persons who have committed the sins of divorce and re-marriage but who have come to repentance and have acknowledged their sins before God and would acknowledge them before the Church.

The Church *requires specifically* that the order of God, enacted by the State as his minister be altogether ignored or disregarded. The Church demands to add more and similar sins to the ones committed before, in order to prove the sincerity of repentance.

c. The contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery* has not been and cannot be proven from the Word of God, nor from actual life.

Rom. 7 says that "a woman that *hath an husband* is bound by the law to her husband as long as he liveth." But a woman who is divorced from her husband *hath no husband*. For which reason she is no more bound to him. Yet, because of the sin of the divorce, neither the man, nor the woman has the moral right to marry a third party, though legally they have. And if this second marriage (by legal authorization and legal action) has become an established fact, its integrity cannot be questioned. Since that action was taken by the proper authority, by the State which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God's minister in this respect is to disregard God.

Does the State err in the actions which it has taken in regard to divorce and re-marriage, it is responsible to God for them and to us as constituency. Would we prohibit the State from issuing divorces on grounds which are contrary to the Scriptures it becomes our duty as Christian citizens in a Christian nation to protest through the proper channels and to endeavor to have the laws concerning divorce changed. We cannot tell what a united Christian group can do. Certain it is that the State does *not promote* the divorce of families. Much rather it would promote the sanctity of marriage. If the State allows too many grounds for divorce it is because of the "hardness of our hearts" as in the days of Moses.

d. There is no direct command in Scripture that the civil government *must unite in marriage*; or, if necessary, dissolve them. It must be inferred from the institution itself at the time of creation, and from various places where mention of marriage is made. God speaks in Gen. 2:24: "Therefore shall a man leave his father and mother and cleave unto his wife." This indicates man to be the aggressive party who *seeks* the wife.

The bride was *given* in marriage by her father who evidently received a dowry of the bridegroom which two actions consummated the

ceremony and made the marriage an established fact. Examples of these are quite numerous in the O. T. Scriptures. The laws regulating marriage and divorce were contained in the *civil* laws of the children of Israel. And the various difficulties were to be governed by the elders of the people. (Deut. 22 and 24)

It is necessary to get a Scriptural background in order to firmly establish the fact that marriage is a civil institution and not an ecclesiastical one. No mention is ever made of it being a priestly office to perform the marriage rite.

No change has been made about this matter in the N. T. dispensation. The presence of Jesus and his disciples at the wedding in Cana proves the divine sanctioning of the married state and of the ceremonies connected with the establishing of it.

Jesus furthermore confirms the rule established at the creation period, saying that any deviation therefrom was done because of the hardness of the heart. I do not know of any other mention of the marriage rite.

It is possibly due to the gradual usurpation or attempted usurpation of all earthly (civil) power by the Roman Catholic Church that the marriage solemnization was transferred from the civil magistrate to the ecclesiastical powers. And Rome persevered in that direction until it had made marriage a sacrament.

e. Have the Protestants been altogether cleansed from that Roman leaven? In *name* we have. We no longer *call* marriage a sacrament. But to concede that there is *nothing ecclesiastical* in a marriage a great many are not ready to do.

In England the Established Church had most to say about marriage and divorce laws until recent times. In the Netherlands the marriage is properly performed by the civil authorities. Yet it is hardly considered binding or complete, except the church confirm said action, which in itself was *perfectly legal and complete*. This confirmation is entirely superfluous, adds nothing to the sanctity of the marriage, and is clearly an after effect of Roman Churchology.

In the United States marriage laws are very inadequately defined. Very properly the State issues a marriage license to parties seeking to be united in said relationship. But tying the knot is equally binding, if performed by a civil judge or by a minister of an established church. And this rests more on a consensus of opinion and a traditional custom than on a clearly defined law. It is greatly to be desired that we have a well-defined federal law in regard to this important institution.

All States have some laws prohibiting the marriage of parties too closely related. Also, in all the States, bigamy and polygamy are forbidden. No one can enter upon a second marriage except the first mate be dead or a divorce be granted to sever the first marriage relations.

f. Which brings us to the important problem of the *divorce*, the rate of which at the present day is alarming. Jesus says that a marriage "should not be put asunder", except in the case of fornication. Every other separation, therefore, is sin and to marry a divorcee is also sin except in the one case as mentioned.

But the Civil Government does not concern itself with the relation between God and man as embodied in the first table of the Law, except in the manner in which it would effect the other members of Society. But the civil law concerns itself with the regulation of human relations, as expressed in the second table of the Law, on which, in most civilized nations, it is generally and basically founded. In this category belong also the relations of marriage and divorce.

And looked at from this angle we need not wonder that the State has recognized too many grounds for undoing a union which was claimed to be unendurable. It is "for the hardness of our hearts." Nevertheless, whatever marriage tie the State does dissolve, it is "put asunder" before God and man and must be recognized as such.

On the same grounds the State has the right to marry previously divorced parties to a third party, establishing a second marriage. For the same reason this second marriage must be considered a bona-fide marriage, which as such, must be respected by every citizen of the United States.

Ours, as citizens, the duty to try and prevent these social evils; also ours, as citizens and members of the Church, the duty to abide by and recognize as valid that which has been done.

g. Must we as a Church condone these evils in parties who would become members of the Church, who without repentance of those deeds try to *justify* the evils which they have committed on the ground that they were *legally performed*? Not at all.

No sinner trying to *justify* whatever sin on whatsoever ground, can become a member of the Church, but is excluded from the kingdom of heaven.

But if by the grace of God, in the heart the sin of divorce and re-marriage is admitted, if sincere sorrow for them is publicly expressed, then by this, God's Name and Law is honored and sanctified, "Then will I teach transgressors thy ways and sinners shall be converted unto thee" (David in Ps. 51). David says moreover: "Thou desirest not sacrifice; else would I give it. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

But the Christian Reformed Church *demand*s a sacrifice, and such as is impossible to bring. The parties in second marriage are bound by vows before God and man, which cannot be broken without adding sin to sin. The *irony* of the synodical decision is that a sincere repentance from sins must be shown by a repetition of those same sins.

II. Art. 2 of the synodical decision is as much against the revealed will of God in Scripture as it is against the civil law. For a woman to leave a second husband and to return to a first mate is "abomination in the sight of God" (Deut. 24) which "would greatly pollute the land" (Jer. 3). Yet this is what the Church demands. It may not be wrong for a man, *after death of a second wife*, to re-marry the first wife, provided she had remained unmarried.

A separation of bed and board is equally unjust and would be liable to civil prosecution by the party which was left. Neither is there one instance found in all Scripture where such a procedure is commanded or indicated. The passage from Prov. 28:13 is not at all to the point. The penitent parties would openly confess their sins (and not cover them). But the Church demands the *penance* of an unlawful *sacrifice*. Art. 2 of the Report breathes the nature of acceptance in the Church *on payment of debt*. The blood of Christ has cleansed from the sins committed, and the normal marriage relationship is not a sin. Therefore, to live holily in the present marriage *proves* the sincerity of repentance. III. It is regrettable that the *wording* of an important decision as contained in Art. 2 is so extremely vague and inadequate. Only one sentence for such an important decision. What is the meaning of the clause: "if this be possible" (to return to former marriage partner)? There can so many possibilities or impossibilities be read *into* this clause that in nearly every conceivable case it can be used either *for* or *against*.

OBJECTIONS TO ART. 3 OF THE ADVISORY REPORT.

I. Art. 3, which is an elaboration of the exceptive clause, contained in Art. 2, completely nullifies the reasoning and assumed grounds of the main thrust of Art. 2.

Art. 2 would exclude from the church, and consequently from heaven, those who, having sinned against better knowledge, and now being penitent, refuse to sever present marital relations. But if some one has committed those same sins and is, above all this, guilty of a *willful ignorance* of the fundamental laws of God, he can be exempted from severing relationship. For him the doors of the Church and of Heaven will be open. Which causes *ignorance* to be counted an *excuse* for sin. In the one case, sin must be *punished* (though repented of); in the other, sin is *excused* because of a guilty ignorance.

II. Besides, who are there in these United States that are so ignorant of the fundamental law of God concerning marriage that they do not *know* that it is a sin to break a marriage? Was not the vow for life, "till death them do part"? That the sacredness of marriage has become a by-word, is not because of ignorance, but because of selfishness or sinful desires, or for whatever other reasons there may be. It is an *ignoring* of God's laws, but not ignorance in regard to them.

III. Art. 3 forms a convenient *loophole* to dodge the severe demands of Art. 2. This is proven by the action of the synod of 1945, which permitted the family in the 1st Cicero church to become members, not alone on the ground of penitence, but on the ground that said family was, to a large extent, *ignorant* of the importance of their sins. This in spite of the fact that said family had confessed to be fully aware of the greatness of their sins at the time they were committed. Thus Synod would cut the heart out of a sincere confession and *substitute tolerance*.

IV. The grounds mentioned for the position taken in Art. 3 under "A" contrasts those who sinned *without the law* to those who have *sinned under the law*.

This is a reversing of scriptural evidence. If it could be said of those living in a heathen nation at the time of that writing that they *sinned without the law*, certainly it cannot be said of people living in a Christian nation nineteen hundred years after those words were written. No ignorance of the sacredness of marriage is excusable now.

* * * * *

In the hope that the above named objections against the decisions of 1947 will be duly considered and that the validity of said objections be recognized,

I would now submit to the Synod of 1948 to repeal the decisions of 1947, as embodied in Arts. 2 and 3 of the above named report and in its stead adopt the following:

In regard to persons, divorced from former marriage partner and subsequently married to a second party, who acknowledge the greatness of their sins, who would confess their sins before God and the Church, who would promise and endeavor to live holily in the present married state,

Synod 1948 expresses as its opinion, that above named party or parties can be admitted or re-admitted to full church membership, if the sincerity of their repentance has been proven by a godly life and conduct especially in their present marital relation.

By opening the doors of the Church to penitent sinners as above described, God's much more abounding grace has gained the victory over abounding sin. As there is joy in heaven over one sinner that repents, so there is joy in the Church when a sheep that had gone astray is again added to the fold.

Respectfully submitted,

PETER L. VAN DYKEN.

Ripon, California
December, 1947.

IV. CASE ANALYSIS OF OUR CURRENT POSITION AS ADOPTED BY THE SYNOD OF 1947.

In order that the delegates to Synod may have a clear picture of the actual decisions of 1947 against which Mr. Van Dyken protests, we are restating the decisions of 1947 in terms of concrete cases.

Case No. 1

A. CIRCUMSTANCE.

Mr. B. is not in complete ignorance of the sinfulness of unbiblical divorce and remarriage.

B. SIN.

Mr. B. obtains an unbiblical divorce from Mrs. B. and married C.

C. ADMITTANCE.

Mr. B. can be a member of the Church provided:

1. He confess his sins of unbiblical divorce and remarriage, and
2. if Mrs. B. is living, he abrogate the marriage bond with C. and return to Mrs. B., or, if this be impossible, he cease to live in the ordinary marriage relationship with C.

Case No. 2

A. CIRCUMSTANCE.

Mr. D. is not in complete ignorance of the sinfulness of adultery.

B. SIN.

Mr. D. commits adultery and is divorced by Mrs. D. and subsequently marries E.

C. ADMITTANCE.

Mr. D. can be a member of the Church provided:

1. He confess his sins of adultery and remarriage, and
2. if Mrs. D. is living, he abrogate the marriage bond with E. and return to Mrs. D., or, if this is impossible, he cease to live in the ordinary marriage relationship with E.

Case No. 3

A. CIRCUMSTANCE.

Mr. F. is in complete ignorance of the sinfulness of unbiblical divorce and subsequent remarriage.

B. SIN.

Mr. F. obtains an unbiblical divorce from Mrs. F. and marries G.

C. ADMITTANCE.

Mr. F. can be a member of the Church provided he confess his sins of unbiblical divorce and remarriage, but he need not abrogate the marriage bond with G.

Case No. 4

A. CIRCUMSTANCE.

Mr. H. is in complete ignorance of the sinfulness of adultery.

B. SIN.

Mr. H. commits adultery and is divorced by Mrs. H. and marries I.

C. ADMITTANCE.

Mr. H. can be a member of the Church provided he confess his sins of adultery and remarriage, but he need not abrogate the marriage bond with I.

V. CASE ANALYSIS OF THE POSITION OF MR. VAN DYKEN AS SET FORTH IN HIS PROTEST.

As to Case No. 1 Van Dyken accepts A, B, C, and 1 but he rejects 2.

As to Case No. 2 Van Dyken accepts A, B, C, and 1 but he rejects 2.

As to Case No. 3 Van Dyken accepts B and C but he rejects A.

As to Case No. 4 Van Dyken accepts B and C but he rejects A.

In consideration of the Van Dyken protest we can ignore the large areas of agreement but we must focus our attention on the areas of disagreement. From the above analysis it appears that brother Van Dyken protests against the following propositions of the Synod of 1947.

FIRST PROPOSITION OF '47: That a person who obtains an unbiblical divorce and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

SECOND PROPOSITION OF '47: That a person who was divorced on account of his adultery and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

THIRD PROPOSITION OF '47: That anyone interested in maintaining or seeking membership in the Church was at the time of his sin in complete ignorance of the sins of unbiblical divorce and remarriage or of the sins of adultery and remarriage; and that this previous but no longer existent ignorance exempts him from the requirements specified in the first and second propositions stated above.

VI. CONSIDERATION OF THE FIRST PROPOSITION, NAMELY:

That a person who obtains an unbiblical divorce and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

A. Ground a of Synod 1947.

1. Romans 7:1-3 is quoted:

The woman that hath a husband is bound by law to the husband

while he liveth; but if the husband die she is discharged from the law of her husband. So then, if, while the husband liveth, she is joined to another man, she shall be called an adulteress.

On the basis of this passage, 1947 teaches:

a. That if at any time while her husband is still alive, this woman be living with another man, she is living in adultery even though she has become legally married to this second husband.

b. That only the death of her first husband makes her free to marry another.

c. That she not only commits adultery by entering a new marriage relationship, but that she also continues to commit adultery by remaining in that relationship.

2. Van Dyken contends in opposition to 47:

a. That a woman who is divorced from her husband hath no husband and is therefore no longer bound to him by law.

b. That the second marriage was an act performed by the proper authority, the State, which is a minister of God, and that God thereby causes that marriage to stand and that to disregard God's minister, the State, in this respect is to disregard God.

c. That the contention that a second marriage after unbiblical divorce is a continuous living in adultery has not and cannot be proved from the Word of God.

d. That to require of this woman that she abrogate the second marriage is demanding an impossible sacrifice, makes her guilty of repeating the same sin, is contrary to the Word of God which designates the leaving of the second husband and the return to the first an "abomination in the sight of the Lord (Deut. 24)" and a sin which "would greatly pollute the land (Jer. 3)."

e. That to require of this woman in case she cannot return to her former spouse to cease to live in the ordinary marriage relation with her present spouse is unjust, liable to civil prosecution, and not proved by any instance in all Scripture.

3. Our evaluation:

The question is: Does Ground *a*, does Romans 7:1-3, sustain the first proposition? We observe the following:

a. Romans 7:1-3 cannot be utilized to sustain the first proposition of '47 because:

(1) The first proposition deals with an abnormal situation and an exception, while Romans 7 deals with normal situations in which death only terminates the marriage and does not at all reckon with the possibility of exceptions. The reason that Paul is only interested in the normal situation and cannot allow exceptions to enter in at this

point is the simple fact that he is using the reference to marriage as an instance of a general law and for the specific purpose of illustrating the believer's relation to the law. If at this point Paul should introduce exceptions or abnormal situations, the whole issue he sought to clarify would be hopelessly obscured and confused. The context clearly shows the irrelevancy of Romans 7:1-3 to the question at hand. The irrelevancy also appears from the significant fact that the sixty-five page report of the Netherlands committee (Utrecht, 1923) which was drawn up by J. H. Landwehr, A. Anema, H. Bavinck, H. Bouwman, F. W. Grosheide, J. Ridderbos, B. Van Schelven, and H. H. Kuiper does not contain a single reference to Romans 7:1-3!

(2) The 1947 position is not based on Romans 7, but is based on a series of inferences ostensibly drawn from Romans 7 but which in fact have no exegetical warrant. Where in Romans 7 is there any proof for the abrogation of marriage which the first proposition demands? Where in Romans 7 is there any proof for the requirement to return to the former marriage partner? Where in Romans 7 is there the demand to cease to live in the ordinary marriage relation with the present spouse? To ask these questions is to answer them with the statement that Romans 7 does not sustain the first proposition of '47.

b. Not only is there no proof in Romans 7 for the first proposition of '47, but there is contrary proof in other passages of Scripture which are directly relevant to the question at hand. Deut. 24:1-4 deals specifically with the very person contemplated in the first proposition, namely, one who obtained an unbiblical divorce and remarried. In the Old Testament a woman who was guilty of adultery would be put to death,—cf. Deut. 22:22, and therefore it is certain that the case envisaged in Deut. 24:1-4 deals with a woman who was unbiblically divorced and remarried. Now the first proposition of '47 demands that such a woman should abrogate the second marriage and return to her former marriage partner, or, if this be impossible, cease to live with her second husband. But Deut. 24:4 specifically prohibits what the Synod of '47 demands! With respect to the return to the former marriage partner we read:

Her former husband who sent her away may not take her again to be his wife, after that she is defiled; for that is an abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance (Deut. 24:4).

c. Proceeding from the law to the prophets, we read in Jer. 3:1:

They say, If a man put away his wife, and she go from him and become another man's; will he return unto her again? Will not that land be greatly polluted?

d. Moreover, the terms of the first proposition of '47 ignore the *de facto* character of the divorce granted by the State, the minister of God,

in matters of marriage and divorce. This does not mean that the Church is to accept unreservedly and uncritically any and every divorce granted by the State or allow the State to determine its policy and ethics. By no means! But it does mean that we shall have to reckon with the facts in the light of the Word of God as did the committee of the Gereformeerde Kerken in Nederland in their decision at Utrecht in 1923 in which they maintained the following:

(1) That the Church has the right to pass judgment as to what are to be considered legitimate grounds for divorce and remarriage and that the Church must bring to the attention both of its membership and the State the high demand of the Word of God.

(2) That the Church must in general recognize the right of the State to grant a divorce and to remarry, but that situations may arise in which the Church cannot recognize certain divorces and remarriages consummated by the State.

(3) That when the State grants an unbiblical divorce or sanctions a prohibited marriage, the Church must stamp such actions of the State as sinful deeds.

(4) But, that the demand that those thus joined in marriage are to cease from living maritally with each other finds no sufficient warrant in the Scriptures, would impose a too heavy burden upon the conscience, and would open the door for other and worse evils.

Conclusion: Our consideration of Ground *a* is that Romans 7 does not sustain the 1947 position and that the first proposition of the Synod of 1947 is contrary to the Word of God as set forth in Deut. 24 and Jer. 3 and in conflict with the divinely revealed obligation of the State as the minister of God (Rom. 13).

B. As to Ground b:

1. The Synod of 1947 quotes I Cor. 7:39:

A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only, in the Lord.

It is contended that this is not as the case of Romans 7 a mere illustration but pure didactic revelation with respect to marriage and that it re-emphasizes the truth expressed in Romans 7.

2. Van Dyken does not comment on this since he apparently felt that what was said about Romans 7 applies with equal force to this passage.

3. Our evaluation of this ground can be briefly stated. In this ground the irrelevancy of Romans 7 is in a measure acknowledged. In any event, 1947 felt that Romans 7 could not stand alone but needed bolstering. Certain it is that I Cor. 7:39 adds nothing pertinent to

the sustaining of the first proposition of '47. It is even less effective than the alleged appeal to Romans 7 because in the very same chapter (I Cor. 7) Paul specifically cites exceptions to this rule, notably in I Cor. 7:11 in which Paul, led by the Holy Spirit, allows the wife who departed from her husband to remain unmarried whereas the first proposition of '47 demands a return to the former partner if possible. Paul presents the alternatives of either remaining unmarried or of being reconciled. Another exception cited by Paul is listed in I Cor. 7:15 in which the believing partner need not return to the unbelieving deserted while 1947 demands such a return if possible. But most of all, there is nothing in I Cor. 7:39 which offers specific proof for the demands of 1947 that:

a. An unbiblically divorced and remarried person must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner.

b. That such a person must cease to live in the ordinary marriage relation with his present spouse.

Those were the points to be proved and they have not been proved. In v. 11 Paul allows a divorced person to remain unmarried and in v. 15 Paul not only allows the believer the right to accept the divorce of the unbeliever but by implication allows such a believer who was divorced to remarry.

Conclusion: I Cor. 7:39 does not sustain the '47 position and is contrary to '47 by virtue of the teaching of vv. 11 and 15.

C. As to Ground c:

1. 1947 quotes Proverbs 28:13:

He that covereth his transgressions shall not prosper; but whoso confesseth and *forsaketh* them shall obtain mercy.

2. Van Dyken holds this to be not to the point since the penitent parties do not cover their transgressions while 1947 demands the penance of an unlawful sacrifice.

3. Our evaluation.

The alleged proof for the position of '47 is supposed to be found in the word *forsaketh* and the implication is that as long as this person is living maritally with his second mate he is not *forsaking* his sin of adultery.

We observe the following:

a. Marriage *per se*, unlike stealing and murder, is not sinful. Heb. 13:4 teaches that marriage is honorable among all. Hence, while one guilty of theft or robbery must forsake the sin of theft or robbery, it does not therefore follow that a person unbiblically divorced and remarried must forsake his second mate. Other grounds and better ones will have to be adduced to cover the case at issue.

b. The Word of God prohibits the marriage of a believer with an unbeliever in II Cor. 6:14 (Be not unequally yoked with unbelievers). Thus the entrance upon such a marriage must be adjudged sin in the light of the Scriptures. But does a marriage begun in sin mean that the continuance of that marriage is a living in continuous sin? Not at all; for in I Cor. 7:12-14 Paul teaches that a believer may not seek to dissolve even such a marriage. To say that this holds only in cases of pre-Christian marriages is impertinent because marriage is a creational ordinance and is just as indissoluble for unbelievers as it is for believers.

c. That a person who obtains an unbiblical divorce and remarries may not abrogate that second marriage and seek to return to his former spouse or cease to live maritally with his present mate as '47 demands is abundantly evident from the following:

(1) The fact that the unbiblical divorce though unbiblical is nonetheless an actual divorce, granted and decreed by the State, the minister of God.

(2) The fact that the Lord in Mt. 19:6b (What therefore God hath joined together, let not man put asunder) though condemning the unbiblical divorce, nonetheless recognizes the fact and reality of the divorce as did Moses in Deuteronomy 24.

(3) The fact that the unbiblically divorced person married another which made him guilty of adultery and which adultery on the authority of the Lord wholly warrants and effects dissolution of the first marriage to such an extent that the innocent party is in no sense anymore the husband of his former wife.

(4) The fact that by his second marriage the guilty person has become one flesh (cf. Mt. 19:6a) with his second mate establishes the second marriage, the abrogation of which would be additional sin.

(5) The fact that the guilty person is therefore not at all the husband of his first mate and is indeed before God the husband of his second mate, proves that he would be greatly aggravating his guilt were he to abrogate the second marriage; that he would add grievous insult to injury were he to presume to impose himself upon his first mate who is no longer in any sense his wife; and that he would be guilty of delinquency were he to refuse to live maritally with his present second mate who is in reality his wife.

d. In addition, we call attention to the fact that there is no warrant in Prov. 28:13 and certainly not in the word *forsaketh* for extracting from it any one of the demands of 1947. Where in this passage is there any proof that the person described must abrogate his second marriage? Where is the proof that he must seek to impose himself upon his first wife when as a matter of fact not a single consistory,

Classis, or Synod would have the right even to persuade this first wife to receive him anew? And where in Prov. 28:13 is there any proof for the demand that he cease to live maritally with his present wife who is his real wife both by law and before God?

Conclusion: We conclude that it would be grievous sin if this person would abrogate the second marriage; grievous sin if he should presume to impose himself upon his first mate; and grievous sin if he were to refuse to live maritally with his second mate. The only way in which he could obey the injunction of Proverbs 28:13 is by not doing any of the things demanded of him by '47, — except of course, confession his sins.

D. As to Ground *d*.

This is not a ground but an unsupported assertion.

VII. CONSIDERATION OF THE SECOND PROPOSITION OF 1947:

That a person who was divorced on account of his adultery and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

We are tempted at this point to make no comment but to ask the Synodical delegates to read carefully the above proposition and to reflect for a few moments! Such reflection will lead to the startling question: Did the Synod of 1947 actually adopt such an amazing position? How is it possible?

Here we have the unproved and unprovable hypothesis of continuous adultery reduced to utter absurdity. Consider the following:

A. If a husband is divorced on account of his adultery without remarriage on his part, the original marriage is by the authority of the Word of God wholly severed to such an extent that the innocent party has the right to remarry. This is the accepted position which no one among us calls into question. (Mt. 19.)

B. If, however, in addition to this divorce on account of adultery the guilty party remarries, then, to be sure, the original marriage is to say the least doubly severed!

C. Under such conditions to demand return of the biblically divorced and remarried husband to his first wife, — who is no longer his wife in any sense, — is utterly incomprehensible! The first wife might conceivably after his sin of adultery in case he had not remarried receive him back but let it be remembered that no consistory, Classis, or Synod could ever demand of her that she take him back! But what shall we then say of the 1947 decision that asks for such a return

and reacceptance? Brother Van Dyken is absolutely correct in charging the 1947 Synod with a position that involves the committing of additional sins. The man sinned first in his adultery; then he got married to another. Then Synod tells him to abrogate this second marriage bond,—another sin; and then asks him literally to impose himself upon his former wife who is no longer his wife at all and to seek remarriage with her! And in the event he does not succeed in doing that which not a single consistory, Classis, Synod, or church could demand that the former wife submit to,—namely, to re-establish the first marriage after adultery, divorce, and remarriage, then he is bidden to cease to live maritally with his present wife who is before the law and God his real wife!

Synod should forthwith rescind this decision of 1947 because it is in open conflict with the Word of God (Mt. 19:9) (Jer. 3:1) and because it substitutes for the Word of God the commandment of men.

VIII. CONSIDERATION OF THE THIRD PROPOSITION OF 1947:

That anyone interested in maintaining or seeking membership in the church was at the time of his sin in complete ignorance of the sin of unbiblical divorce and remarriage or of the sin of adultery and remarriage and that this previous but no longer existing ignorance exempts him from the requirements specified in the first and second propositions.

A. The grounds adduced by 1947 in support of the above proposition.

1. (a of 47 under 3) Passages from Scripture are mentioned to show that the Lord does not accord the same treatment to those who sinned without the law or who transgressed unknowingly as he does to those who sinned under the law or who transgressed knowingly.

2. (b of 47 under 3) This ground exempts those who have sinned in complete ignorance from the requirements imposed upon those who sinned knowingly and adduces Bible proof to validate the position that those who sinned in complete ignorance need not abrogate the marriage bond or cease to live in the ordinary marital relations with the present spouse.

3. (c under 3 of 49) This ground appeals to the existing Mission Policy in our denomination which in the case of heathen couples ignores former marriages and provides for a Christian confirmation of the existing marriage irrespective of previous marriages.

B. The Van Dyken position respecting these grounds:

1. Van Dyken holds that this proposition of 47 (which he designates Art. 3 of the 47 decisions) completely nullifies the reasoning of the grounds adduced for Art. 2 of 1947.

2. He holds that 1947 places a premium upon ignorance and even worse that Synod 1947 excuses willful ignorance.

3. He holds that no one is really ignorant of the fundamental laws of God respecting marriage nineteen hundred years after their promulgation.

4. He maintains that this position provides a convenient loophole to dodge the severe demands of Art. 2 of 47.

C. Our evaluation:

1. For the convenience of the delegates we first present all the Scripture passages adduced:

Luke 12:47, 48: And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him they will ask the more.

Luke 23:34: And Jesus said, Father, forgive them; for they know not what they do.

Acts 3:17: And now, brethren, I know that in ignorance ye did it, as did also your rulers.

Romans 2:12: For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law.

I Tim. 1:13: Though I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy because I did it ignorantly in unbelief.

Acts 26:9: I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Titus 1:6: If any man is blameless, the husband of one wife . . .

Eph. 5:7: Be not ye therefore partaker with them; 8 — for ye were once darkness, but are now light in the Lord; walk as children of light.

I Cor. 6:9-11: Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

I Cor. 12:2: Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. us calls into question. (Mt. 19):

2. Absolutely essential to the establishment of the third proposition of 1947 is the proof that anyone interested in maintaining or seeking

membership in the Church was at the time of his sin of unbiblical divorce and remarriage or of adultery in COMPLETE IGNORANCE of the sinfulness of these sins. Van Dyken correctly holds that no one is really ignorant of the fundamental laws of God respecting marriage nineteen hundred years after their promulgation. But when it is remembered that the indissolubility and sanctity of marriage is a creational ordinance and that as Paul teaches

For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith and their thoughts one with another accusing or else excusing them (Romans 2:14, 15)

the conclusion is inescapable that we cannot hold to the thesis of COMPLETE IGNORANCE even at the time of the sinning of the persons envisaged in the report of 1947.

Now look again at the texts quoted. Does any one of them or do all of them together establish the thesis of COMPLETE IGNORANCE? The passages quoted do indeed reckon with the fact of previous ignorance but in not one case is this previous ignorance utilized to furnish any warrant for continuing in the sins scored. The 1947 report which insists upon the unproved and unprovable assumption of 'continuous adultery' in Art. 2 actually legitimatizes 'continuous adultery' on the ground not of present but of past ignorance in Art. 3.

Luke 12 reveals the leniency of God but does not in any way give countenance to continuing disobedience; Luke 23 does not furnish warrant for continued opposition to the Christ; Acts 3 does not defend the previous conduct of the hearers Romans 2 tells us that they who sinned without the law will *perish* without the law! I Tim. certainly cannot mean that Paul would be justified in continuing to blaspheme! Acts 2 does not mean that Paul could continue to do things contrary to the name of Jesus of Nazareth. Titus 1 opposes polygamy. Eph. 5 exhorts the believers to walk as children of light.

I Cor. 6 contrasts the state and condition of the believers with their previous wicked life as does also I Cor. 12. Not one nor all of these passages prove the point they were to prove, namely, *Complete Ignorance!* Much less do they prove that one can continue in previous sins! The 1947 report involved itself in an irreconcilable contradiction when it included both Articles 2 and 3 and by that token sought to impose a double standard of morality.

The above discussion does not mean that we subscribe to Art. 2 of the 47 report which we do not. But it does mean that Art. 2 cannot live with Art. 3. The two articles are in irreconcilable conflict with each other. Although we heartily endorse that part of Art. 3 which

holds that "The abrogation of the marriage-bond or cessation of marital relations shall not be demanded . . .", we reject the ground of *complete ignorance* upon which it was reared.

Conclusion:

Art. 3 of 47 (and therefore proposition three) contradicts Art. 2 of 47 and is not substantiated by its alleged ground of complete ignorance.

3. As to ground *c* under 3 of 1947, we do not deem it necessary to discuss this 'ground' because it is an unsupported assertion, has but relative value from the point of view of proof, and is wholly dependent for its real force upon the previous considerations which have been duly considered.

IX. CONCLUSIONS AND RECOMMENDATIONS.

A. CONCLUSIONS.

1. We are convinced that the protest of brother Van Dyken should in the main be sustained.

2. We are not prepared nor do we think that Synod is prepared at this time to take over the overture at the close of brother Van Dyken's protest because its wording ought to be revised.

B. RECOMMENDATIONS.

1. We recommend that Synod rescind Article 2 of the 1947 report because it has not been sustained and is contrary to the Word of God.

2. We recommend that Synod rescind Article 3 of the 1947 report because it is not sustained, is contradictory, based on the erroneous conception of complete ignorance, and introduces a double standard of morality.

3. We recommend that Synod request the editors of The Banner and De Wachter and writers in other periodicals current among us to take up the discussion of this report and the subject of marriage and divorce in general so that we may by this means arrive at a communis opinio on this important matter.

4. We recommend that Synod appoint a committee to report in 1953 to prepare a series of resolutions embodying the Scriptural and Reformed position which should govern our churches in the matter of readmitting divorced and remarried persons.

5. We recommend that Mr. Peter L. Van Dyken be given a copy of the decisions of Synod 1951 relative to this report.

Respectfully submitted,

J. DAANE

G. HOEKSEMA

P. HOLWERDA

J. WEIDENAAR

SUPPLEMENT NO. 32a

COMMITTEE ON VAN DYKEN PROTEST

Minority Report

Synod of 1951.

ESTEEMED BRETHREN:

THE mandate of your committee is found in the *Acts of Synod*, 1948, p. 83: "that Synod appoint a committee to study this protest with the instruction to furnish the 1949 Synod with an answer to this protest." The duty of your committee, therefore, is to study the protest of Mr. Peter L. Van Dyken — a document contesting article 2 and 3 of the 1947 Synodical decisions on Divorce and Remarriage — and to furnish Synod with an answer to this protest. The committee has not been charged to study the 1947 decision with a view of revising it nor to present its critique of the 1947 decision; but rather the committee has been charged to study the objections of Mr. Van Dyken to determine whether or not they are valid and then to furnish Synod with positive advice on the basis of the study which has been made. Since we find ourselves unable to agree with the majority of the committee we humbly ask for synodical consideration of this minority report.

THE DECISION OF 1947

In order to have the matter clearly before us we must review the synodical decision of 1947. We here quote articles 2 and 3 of this decision since these only are involved in the protest. (See Majority Report where articles 2 and 3 are printed in full.)

THE VAN DYKEN PROTEST

Over against the above position of 1947 we must place the Van Dyken protest. (See Majority Report.)

ANALYSIS AND STUDY OF PROTEST OF MR. VAN DYKEN

The entire committee agrees that the protest of Mr. Van Dyken may be broken down into three major propositions and their supporting argumentation. In the following study we shall examine these propositions.

I. The first contention of Mr. Van Dyken is that the second article of the 1947 Synodical decision on Divorce and Remarriage "is contrary to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the civil government or the state." It is stated that the synodical decision "altogether ignores, disregards, and bypasses said authority."

In supporting his argument Mr. Van Dyken contends that "marriage is a divine institution governed by the representative of God's justice in the realm of the natural and civil life, our civil government." While the protest admits that "the State has recognized too many grounds for undoing a union which was claimed to be unendurable," it insists that "whatever marriage tie the State does dissolve, it is 'put asunder' before God and man and must be recognized as such." Likewise, it is argued, "the State has the right to marry previously divorced parties to a third party, establishing a second marriage. . . . This second marriage must be considered a bona-fide marriage, which, as such, must be respected by every citizen. . . . It is the duty of the Church to abide by and recognize as valid that which has been done."

The majority of the committee has stated its agreement with the position of Mr. Van Dyken by deciding "that the state has God-given authority to license marriage, and also to sever the tie of marriage in case of adultery, and even when the state divorces parties on grounds not approved by God's Word, nevertheless the tie is actually severed before God and man." With this position of the committee the undersigned is not able to agree.

It is our purpose at this point, therefore, to set forth our appraisal of the first proposition of the Van Dyken protest. First of all, we may limit the differences by stating the areas of agreement. We are, of course, in agreement with Mr. Van Dyken that the state is a minister of God as the Scripture clearly teaches. We furthermore agree that it is a legitimate and proper exercise of the civil government to regulate the institution of marriage and divorce. We also agree that Article 2 of the 1947 Synodical decision on divorce demands of some persons — those who have been divorced on grounds less than adultery and who have remarried — a course of action which may bring them into legal involvements, and may demand a course of action contrary to the demands of the state. We further agree that when the state grants a divorce there is a certain part of the marriage tie — the right of marital cohabitation — which is actually severed before God and man. Having stated these areas of agreement, the question arises as to the extent and nature of the authority of the state, and how it relates to the matter of divorce and remarriage.

We believe that the position of Mr. Van Dyken and the majority of the committee with respect to the authority of the State is altogether too broad. The position fails to delimit properly the extent and nature of the authority of the state. We wish to make the following comments on the position of Mr. Van Dyken and of the majority report.

1. The sweeping position taken by brother Van Dyken and the majority of the committee makes the state the final authority in matters of morality as well as of legality. The right of the Church to warn

those who are living immorally within the framework of the laws of the state is called an infringement upon the authority of the state. However, the moral judgments of the Church must be based upon the precepts of Scripture, and judgments so reached must be adhered to regardless of the enactments of the state. The Word of God, not the state, must be our final authority on moral relationships.

2. The protest fails to observe that there is a great deal of difference between the righteous and unrighteous acts of the state. The contention is made that even in the case of the latter, what the state has done must be recognized as morally valid both before God and man. However, the contention that the state is the minister of God assumes that the state obeys the will of God. This is integral to the argument of Romans 13, the key passage of the Scripture on this subject. We read, "For rulers are not a terror to the good work, but to the evil." When the state condones or demands sin, we may say that in that particular act the State has ceased to function as a minister of God.

The question now arises: must the church and the Christian citizen continue to obey and esteem the state as God's minister in matters in which the state condones or demands that which is sinful? In Calvin's *Commentary on Romans*, (p 478), the editor, the Rev. J. Owen, notes re Romans 13:1 — "Grotius qualifies this obedience by saying, that it should not extend to what is contrary to the will of God." Calvin himself states on the passage (p. 479) that "tyrannies and unjust exercise of power . . . are not an ordained government." Dr. Charles Hodge relates the question of the state's authority to the matter of divorce when he writes, "The legitimate power of the state in all these matters is limited by the revealed will of God. It can make nothing an impediment to marriage which the Scriptures do not declare to be a bar to that union. It can make nothing a ground of dissolving the marriage contract which the Bible does not make a valid ground of divorce. . . . It is a violation of the principles of civil and religious liberty for the state to make its will paramount to the will of God" (*Systematic Theology*, Vol. III, p. 378).

2. Let us note that the Synodical decision of 1947, insofar as it deals with unbiblical divorce and subsequent remarriage, deals with instances in which our church contends that the state has violated its authority by actions which are contrary to God's revealed will. The Van Dyken document erroneously assumes that the Church must under such circumstances respect the enactments of the state as having divine sanction. Mr. Van Dyken writes: "Since that action was taken by the proper authority, by the state which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God's minister in this respect is to disregard God."

3. The protest fails to recognize the fact that the Church and its members sometimes have not only the right but the duty of disobeying the state. The Scripture is replete with cases in which the saints have disobeyed the state when the rulers commanded what was contrary to the moral law of God. Think, for instance, of Daniel and his three friends. Or think of Peter and the apostles who said in faith, "We must obey God rather than men" (Acts 5:29).

4. The position of Mr. Van Dyken and of the majority report is in direct conflict with the teaching of Scripture. The contention is made that whenever the state grants a divorce—even on grounds not recognized in the Bible—"the tie is actually severed before God and man." If this be true, then Christ must have been in error when He said, "Whosoever shall put away his wife, except for fornication; and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matthew 19:9). In other words, we would call attention to the fact that if in every case of divorce the tie of marriage is completely severed before God and man, then a second marriage cannot be said in any case or in any sense to be an adulterous act. Thus there is an evident clash between the position of Mr. Van Dyken and the majority report on the one hand, and the teaching of Christ on the other. It can be said that this objection applies equally to other passages of Scripture. Consider, for example, Deut. 24:1-4. If divorce on grounds less than adultery completely severs the marriage tie, how can it be said that a subsequent second marriage is a defilement? And if a divorce after the second marriage completely severs the second marriage tie, how can it be an abomination to remarry the first husband?

While we believe that the position of Mr. Van Dyken is altogether too sweeping, we are not ready to discount his position altogether. The Van Dyken protest calls to our attention a fact which has been neglected in our previous decisions on divorce and remarriage. Mr. Van Dyken shows that persons who are remarried after divorce have involved themselves in ethical obligations to the state. While we cannot agree with the extreme position that this obligation to the law of the state nullifies the relationship in which one stands to the law of God, neither may we ignore the complexity of the ethical situation in which remarried divorcees find themselves. Insofar as the decision of 1947 has taken no account of the fact that the persons involved have an ethical obligation toward the state, the Van Dyken protest is correct in saying that this decision "ignores said authority."

The decision of Synod of 1947 views the position of persons who are unbiblically divorced and remarried as though they found themselves in a simple ethical situation: they are living in an adulterous union and must therefore separate. However, when the Consistories of

our denomination must face the problem, it is not so simple. Granting the correctness of 1947 that such a marriage is a continuous living in adultery and, therefore, separation is demanded, may such persons not have other ethical obligations which demand that they continue in the marital union? For example, such persons have an obligation to the law of the state not only, but also to their second partner and the children which the Lord may have given in the second union. In other words, the question whether such persons should separate or remain together often depends upon weighing one set of moral obligations over against another. Such a weighing of values may indicate the need of a course of action which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Jesus illustrates this possibility in Matt. 12:3-5: "Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?"

Again, no command of God could be more clear than the injunction, "Thou shalt not kill." Yet, many of our young men in the armed forces must take the lives of the enemy. The reason is clear. God has instituted governments for the preservation of justice. In view of the Christian citizen's duty to support the government he must follow a course of action, which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Because the decision of 1947 is an oversimplification of the ethical problem, the Church has found and will find it very difficult to apply. As the decision now stands it may compel a person who has been unbiblically divorced and remarried to take a course of action without concern for his obligation to the state, his second marriage partner, and his own children.

We conclude from the study of Mr. Van Dyken's protest that while his position as a whole cannot be maintained, it does raise a problem which must be positively and courageously faced. The problem is this: Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue to live in this second union?

II. The second contention of Mr. Van Dyken is that Article 2 of the Synodical decision of 1947 is "against the revealed will of God in Scripture," since the Scripture states that "for a woman to leave

a second husband and to return to a first mate is 'abomination in the sight of God' (Deut. 24) which 'would greatly pollute the land' (Jer. 3)."

In studying Mr. Van Dyken's argument, we make the following literal translation of the Deuteronomy passage: "1. If a man has taken a wife and hath married her, and it shall be that she hath not found favor in his eyes, if he hath found in her a charge of sexual defilement, and he hath written her a certificate of divorce, and hath given it in her hand, and hath sent her from his house, 2. and she hath left his house, and hath gone, and hath become another man's, 3. and the latter man hath hated her, and hath written her a certificate of divorce, and hath given it in her hand, and hath sent her out of his house, or if the latter man who took her to be his wife hath died, 4. *her former husband* who sent her away, *shall not take her again to be his wife*, after that she hath been defiled; *for that is abomination before Jehovah*" (Deut. 24:1-4).

The Jeremiah passage is shorter and reads as follows: "They say, if a man put away his wife, and she go from him and become another man's will he return unto her again? Will not that land be greatly polluted?"

The above mentioned passages clearly teach that if a woman has been divorced and remarried, her first husband ought not to take her back because she is defiled. It is evident that the decision of 1947 is in conflict with this teaching of Scripture. The decision not only permits but positively demands that such a woman "return to the former marriage partner, if this be possible."

Before our denomination demands that which is explicitly forbidden in the above mentioned Scripture passages, clear proof must be presented that the passages have been abrogated by New Testament teachings and that the very opposite is taught in the New Testament. No such proof is given in the Synodical decision. Furthermore, the entire committee is of the opinion that there is no Scripture proof which abrogates the position of Deuteronomy 24 in favor of the opposite position of the Synod of 1947. The New Testament is in fact stricter than the Old Testament. If it was a sin to return to one's first mate after an adulterous remarriage in Old Testament days, it ought to be more so in the light of New Testament marriage ethics.

We conclude therefore, that on this score the appeal of Mr. Van Dyken must be sustained.

III. The third argument of Mr. Van Dyken is that Article 3 "completely nullifies the reasoning and assumed grounds of the main thrust of Article 2 . . . Article 3 forms a convenient loophole to dodge the severe demands of Article 2."

One thing is very apparent at the outset: Article 3 is indeed a nullification of the demands of Article 2 for a certain class of people — namely, those who were divorced and remarried “while living in a state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage.” The protest of Mr. Van Dyken demands that we ascertain whether such a nullification is valid.

In examining the proof texts for Article 3 adduced by the Synod of 1947, your entire committee is convinced that the texts quoted are irrelevant and unconvincing as support for the main thesis. Let us look at these texts:

Luke 12:47, 48 — “And that servant, who knew the Lord’s will, and made not ready, nor did according to his will, shall be beaten with many stripes, but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him they will ask the more.”

Luke 23:34 — “And Jesus said, Father, forgive them; for they know not what they do.”

Acts 3:17 — “And now, brethren, I know that in ignorance ye did it, as did also your rulers.”

Romans 2:12 — “For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law.”

I Timothy 1:13 — “Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief.”

Acts 26:9 — “I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.”

The most that these texts prove is that God does not punish those who sinned in ignorance as severely as He punishes those who sinned knowingly. However, not one of these texts indicates that God overlooks, condones, or tolerates continuance in sin after one has come to a knowledge of the truth. In all cases sin must be forsaken. I.e. — Acts 3:17 and I Timothy 1:13 do not prove that either the Jews or Paul were not guilty of persecuting Christ nor that they could go on in their course. Certainly these texts do not warrant the establishment of a dual standard of morality on the part of the Church — one standard for those who sinned in ignorance and another standard for those who sinned according to a better knowledge. Even though God in His judgment may punish some more severely and others less severely, sin remains sin and is accounted as guilt. “If any one sin, and do any of the things which Jehovah hath commanded not to be

done; though he knew it not, yet is he guilty, and shall bear his iniquity" (Leviticus 5:17).

We feel that the reason why the Church should not demand separation of those who sinned while in a state of ignorance does not lie in the ignorance. The persons involved in such cases must do that of which we wrote before — they must weigh one set of moral obligations over against another, and must then as a Christian duty follow such a course of action as their particular situation may demand (this even though some aspect of their action if viewed in itself would be sinful).

IV. In addition to the major thrusts of the Van Dyken appeal there are several attacks of a minor nature. We would make a few observations with respect to these.

1. Mr. Van Dyken attacks the use of Romans 7:1-3 as a proof text for Article 2 of the synodical decision. He claims that this text does not prove "the contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery*." However, Mr. Van Dyken's use of Romans 7 is predicated upon his position that the action of the state is valid and recognized by God under all circumstances. We have already indicated that this view of the authority of the state is untenable and with it must fall the interpretation which brother Van Dyken makes of Romans 7.

2. We would also observe that Mr. Van Dyken maintains that "the contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery* has not been and cannot be proven from the Word of God, nor from actual life."

Looking at Article 2 of the decision of 1947 we deplore the fact that stronger exegetical proof for the thesis of "continuous adultery" was not given. Without entering into the question of whether "continuous adultery" can or cannot be proven from the Scripture, it seems strikingly strange that our Synod adopted such a brief unargued statement of Scripture proofs. That Romans 7:1 is not properly and fully considered is evident from the fact that, as it is quoted and used, Synod even failed to take into account the exception of Biblical divorce (the implications of Christ's exceptive clause) and to show its relationship to the text. The Van Dyken appeal calls attention to the fact that more adequate proof for Article 2 is sorely needed. Surely, the Church has no right to demand that persons leave their marriage partners without clear, complete, and convincing Biblical proof that this is what God demands. This comment on Article 2 does not in any sense reflect our agreement with Mr. Van Dyken that proof for Article 2 cannot be found in the Scripture. We call attention to the fact that Mr. Van Dyken has not proven from the Word of God,

nor from actual life that a second marriage (after unbiblical divorce) is NOT a continuous living in adultery.

It ought to be clear that we are not in agreement with the majority committee on this matter. They *assume* with brother Van Dyken that a second marriage after unbiblical divorce cannot be proven to be a continuous living in adultery. We say that this is an assumption because the committee has not entered into a thorough exegetical study on this particular point. To say that the thesis of continuous adultery cannot be proven from the Scripture demands a study not only of the texts adduced by Synod of 1947 but of all of the relevant Scriptural material on divorce and remarriage.

RECOMMENDATIONS

I. That Synod delete from Article 2 of the 1947 Synodical decision on divorce, the words "by his return to a former marriage partner if this be possible, or if it be impossible."

II. That Synod rescind Article 3 of the 1947 Synodical decision on divorce, and the words of Article 2 which refer to it, namely — "unless it can be proved to the satisfaction of the Consistory that such a person committed these sins while living in a complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage."

III. That Synod appoint a study committee whose mandate it shall be:

1. To examine the exegetical foundation for the thesis that a second marriage after unbiblical divorce is a continuous living in adultery.

2. If the committee's findings conclusively substantiate the position that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall study this further question — Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue in the second marriage? If so, the committee shall draft a revision of Article 2 which recognizes such involvements and gives guidance to our Consistories that they may deal wisely with specific cases.

3. If the committee is unable on the basis of Scripture to substantiate the contention that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall draft an appropriate resolution to replace Article 2.

IV. That the decisions adopted by Synod shall be forwarded as an answer to Mr. P. L. Van Dyken.

Respectfully submitted,

WILLIAM P. BRINK.

SUPPLEMENT NO. 33

(Arts. 125, 156)

SOUTH AMERICA AND CEYLON*Synod of 1951.*

ESTEEMED BRETHREN:

YOUR Committee is exceedingly grateful for the splendid services of your worthy representatives, in Argentina, Brazil and Ceylon.

The Rev. Jerry Pott is now serving at the capital of the Argentine Republic, in the city of Buenos Aires. His present congregation has grown considerably in recent years, and now numbers 65 families, 159 confessing members and 158 baptized members, a total of 317 souls. Of these 65 families, about 45 live in or relatively near Buenos Aires, so as to be able to attend services regularly; the other 20 families live at quite a distance, even up to several hundred miles, and some come to Buenos Aires once or twice a year, others once in two or three years, — a challenging field, at one of the strategic centers of the world.

Thus the Rev. Jerry Pott becomes the successor at Buenos Aires of the Rev. A. C. Sonneveldt, who used to serve both Buenos Aires and Chubut, in southern Argentina, but who now serves Chubut, in its church building at Comodoro Rivadavia, and at various other colonies of Reformed people of Dutch and South African Boer ancestry. The Rev. A. C. Sonneveldt is increasing in age and is now 70 and we congratulate him on his many excellent years of service. His health has generally been very good and his work is greatly appreciated throughout Argentina, in the many Reformed Dutch colonies.

And so the lines of the Rev. Jerry Pott have fallen in pleasant places and he has a goodly heritage.

From all appearances, the Rev. Sonneveldt possesses the health to serve among the scattered Reformed Dutch colonies of Argentina yet for a number of years, if the Lord graciously continues to preserve the excellent health and strength with which he has blessed the beloved brother.

The Rev. Juan Van de Velde, a native son of Tres Arroyos, Argentina, the former church of the Rev. Jerry Pott, came back from the Kampen Theological School, in the Netherlands, as a candidate for the ministry, called by the church of Tres Arroyos, with a small subsidy from your committee. He passed an examination before Classis Buenos Aires that evoked high praise, and served first as associate pastor with the Rev. Jerry Pott at Tres Arroyos, and in its many home mission stations. After the Rev. Jerry Pott left for Buenos Aires, the consistory of Tres Arroyos requested your committee to provide a

successor to the Rev. Jerry Pott at Tres Arroyos, but eventually the combined consistories of Tres Arroyos and Buenos Aires decided to entrust the full responsibility, as resident pastor of the congregation of Tres Arroyos to the Rev. Juan Van de Velde. Thus the Tres Arroyos place for which some Christian Reformed ministers had been called is now filled by the Rev. Juan Van de Velde, due to the subsequent action by the combined consistories of Tres Arroyos and Buenos Aires.

These combined consistories accordingly now interpret the request of Classis Buenos Aires for another ordained man from our denomination in Argentina, as approved by our Synod of 1944, to apply to the various Reformed Dutch mission stations associated with the church of Tres Arroyos, which are indeed greatly in need of a home missionary, or, as they prefer to say in Classis Buenos Aires, Predikant in Algemeenen Dienst.

For these home mission stations, your committee is now requested to provide an ordained man. It so happens that there is a seminary student in the middler year, at Calvin Seminary, that has done a good deal of such work, that likes it, whose wife likes it, and who would very much like to do that particular kind of work in Argentina. Both he and his wife visited your committee and expressed themselves at length. He also has corresponded considerably with the Rev. Jerry Pott and consulted with the secretary of your committee. After the combined consistories of Tres Arroyos and Buenos Aires requested a home missionary, or "Predikant in Algemeenen Dienst," this Seminary student sent your committee a letter, reaffirming his interest in Argentinian ministerial service in general, and in this new home missions opportunity in Argentina, in particular.

In view of these developments, your Committee feels justified in waiting till this student has been graduated from our Seminary, before we proceed to fulfil the request of the combined consistories of Tres Arroyos and Buenos Aires, which is substantially identical with the prior request of Classis Buenos Aires, as approved by our Synod of 1944.

Hence your Committee does not intend to continue with the calling of ministers for Argentina until this student has been graduated from Calvin Seminary. The Acts of prior Synods will show that ministers and Seminary students interested in South American service were invited in our reports to contact your committee, and this student has acted in harmony with these invitations.

BRAZIL

The work of the Rev. Wm. V. Muller has been abundantly owned and blessed of the Lord. His congregation at Carambehy, Brazil, has grown and prospered. Immigration from the Netherlands has been

encouraged by the people of Carambehy, while prospective immigrants from the Netherlands have been helped by means of a voluminous correspondence conducted by the Rev. Wm. V. Muller. The church building has been enlarged at Carambehy. Christian education continues to flourish here in Brazil as well as in the Christian School of Tres Arroyos, Argentina.

The furlough of the Rev. Wm. V. Muller is due, and he and his wife and son have recently arrived at their home in Passaic, New Jersey. We are happy that, Deo Volente, he can be present at our next Synod, when we expect to hear more from him.

CEYLON

The Rev. John Ofrein Schuring has made an excellent record in Ceylon, though amid many difficulties of climate and of the opposition of the Liberal and Barthian elements in the General Consistory of the Dutch Reformed Church in Ceylon, representing a considerable number of congregations, each also having a local consistory. He now serves, according to the collegiate system, the influential congregation of Bambalapitiya, which presents a great challenge for much labor. The enormous prestige to which the Rev. J. O. Schuring has attained is represented by the fact that he is now also Manager of Schools, Editor of the Herald, Moderator of the Presbytery, President of the Missions Committee, Convener of Ministers' Meetings, Convener of Sunday Schools, and member of many Committees within the Church and of the National Christian Council. We congratulate the brother.

He feels strongly, because of Liberal and Barthian elements in the Ceylon ministry, that, besides Rev. Foenander and Rev. Felsianes, another man should also be trained for the Ceylon ministry at Calvin Seminary; this is a certain promising and earnest young man by the name of Bryan Ernst, well recommended by Rev. Schuring. In the light of Mr. Ernst's credits and academic testimonials, and their appraisal by our own Rev. Dr. John C. De Korne, your Committee strongly recommends favorable action after the fashion in which Mr. John Samuel Boonstra, from Tres Arroyos, Argentina, is also being supported by one or more Classes, and by your Committee, for eventual ministerial service in his homeland.

In line with many strong appeals from the Rev. J. O. Schuring, both before and after the last Synod, we now include, under the committee's recommendations, the following item, with proper grounds: "Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church of Ceylon, with the same stipulations as those that apply to the Rev. J. O. Schuring, except for an unspecified contribution from

Ceylon." It will be seen that this proposal is similar to, but not identical with, a proposal made by your committee to the Synod of 1950. May the Lord bless the Synod in the consideration of this very urgent appeal, and of all the other matters in this report.

Accordingly, an appropriate item appears on this matter in your Committee's proposed budget, and our treasurer, Mr. John De Haan, has been designated to explain our proposed budget and our proposed quota before the Budget Committee of Synod.

I. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of \$1.20 per family.

II. Synod authorize its Committee for South America and Ceylon, in cooperation with a calling church, after the usual manner, to loan another Christian Reformed minister to the General Consistory of the Dutch Reformed Church in Ceylon, with the same stipulations as those that apply to the Rev. J. O. Schuring, except for an unspecified contribution from Ceylon.

Grounds:

a. Our own missionary, the Rev. J. O. Schuring, again urgently makes this request. In his opinion, as expressed in his reports after the Synod of 1950, this matter is very important and critically necessary, to retain the gains that have been made, and to continue to strengthen the more orthodox members of the Dutch Reformed Church of Ceylon.

b. The General Consistory, by a large majority, has accepted Rev. Schuring's offer to request another minister from our Christian Reformed Church.

c. This would be in harmony with the whole purpose of undertaking work in Ceylon, the accentuation of the Reformed faith and practice, and strengthening the hands of the Reformed brethren, whose position is being jeopardized by the Liberals. Rev. Schuring has had very good success in this direction. As preacher and lecturer he has received large audiences; and he has been elected editor of their church paper called *The Herald*.

d. If our Christian Reformed Church does not respond to this challenge, the Ceylon ministers, somewhat favoring the Barth-Brunner existential theology, are likely to gain control of the General Consistory of the Dutch Reformed Church of Ceylon.

III. Synod authorize its Committee for South America and Ceylon to appeal to some Classis or Classes to extend financial aid to Mr. Bryan Ernst, and if need be to supplement such aid from the Fund for South America and Ceylon.

Grounds:

a. The practice of our denomination is such that Classes support students for the ministry.

b. The young brother comes strongly recommended by the Rev. J. O. Schuring, both as a person and because of his potential future influence in promoting the Reformed faith and practice where the challenge is great.

c. The documents supporting this brother have been examined at least in part by the Rev. Dr. John C. De Korne, who is familiar with the educational standards represented by the credits and testimonials, and he recommends that the brother spend one year in Calvin College, possibly more, and three years in Calvin Seminary. The documents are available to Synod.

IV. Synod appoint a committee for South America and Ceylon with mandate as heretofore.

COMMITTEE FOR SOUTH AMERICA
AND CEYLON,

REV. THOMAS YFF, *President*

REV. PETER JONKER, *Vice-President*

MR. JOHN DE HAAN, *Treasurer*

MARTIN J. WYNGAARDEN, *Secretary*

REV. CHRISTIAN VAN DEN HEUVEL

DR. EARL STRIKWERDA

SUPPLEMENT NO. 33a
(Arts. 125, 156)

SOUTH AMERICA AND CEYLON

To the Synod of 1951.

ESTEEMED BRETHRENS

I. Your Committee wishes to report part of a letter from the Rev. John O. Schuring, dated April 27, 1951. This concerns his request for student-aid, for a young man from Ceylon, to study at Calvin College and Seminary. This request is found in our report, Agenda, 1951, page 261. It also appears among your Committee's matters for Synodical consideration, Agenda, 1951, page 263 and 264, under IV. And it appears in our proposed budget, Agenda, 1951, page 262, I, in the following words: Education, room and board, etc., Brian Ernst, \$1,400.00, as well as in the revised budget, in these words: Education and support of some other student, \$1,400.00.

To these items, we now add the following quotation, from the above-mentioned letter of Rev. J. O. Schuring, dated April 27, 1951:

STUDENT SCHOLARSHIP

"Student Brian Ernst has accepted the offer of Princeton, as I was unable to clinch the Calvin deal, until Synod meets. However, I would appreciate it if Synod could still approve the offer and hold it open for Ernst or another. Rev. Foenander claims that if Synod approves your proposal, in June, he can still persuade Ernst to switch from Princeton to Calvin. If that does not materialize, however, I am very anxious that the young Buddhist, whom I baptized a year ago, this past March, receive Reformed Training for further Kingdom service. He is very active in church work, and has even occupied our pulpits acceptably. I am happy about this, as his social acceptability will be heightened by these public appearances. He is a real child of God, and would make a first class minister of Christ. However, I feel that he should take the full seven year course,—4 at Calvin College and 3 at Calvin Seminary. If this strikes you favorably, I will then ask Presbytery to accept him as their student, upon receipt of your willingness to grant him the scholarship intended for Student Ernst.

Ananda Perera is Singhaleses, 23 years of age and a holder of scholarship credits equal to a High School graduate. At present he is working for an Insurance Company as Cashier and has received an offer to further his business ability by studying in India at Company expense. Since the Youth for Christ also wishes to train him at one of their Bible Schools in America, he is turning down the business

offer. But he really would like to be trained in a Reformed Institution rather than at a non-Reformed Institution. It is for this reason that I urge you to request Synod, this June, to grant this Scholarship either to Ernst or another."

Your Committee herewith presents this request from the Rev. J. C. Schuring for Synodical disposition. In anticipation of Synod's favorable action, your Committee's "revised budget" also has this item: Education and support of some other student, \$1,400.00, applicable to either Brian Ernst or Ananda Perera, from Ceylon.

II. We now come to a letter from the Rev. Wm. V. Muller, dated April 5, 1951, in which he informed the Committee that the Church at Carambei developed to the extent, that it is now ready to become entirely self-supporting. It is ready to call another minister, in this way releasing Rev. Muller for what might be termed home mission work, among the many scattered groups of Dutch immigrants in Brazil, as well as in a new colony, now in the process of being established.

The Committee declares its acquiescence with the decision of the Consistory of the Reformed Church, Gereformeerde Kerk, of Carambei, Brazil, to put forth efforts to call a minister from the Netherlands, as advised by Rev. Muller. Our grounds for this acquiescence are the following:

1. The need for a minister is an urgent one and should be acted on with the least possible delay.

2. The possibility of securing a minister from the Christian Reformed Church at the present time seems rather remote, for

- a. The latest issue of the Yearbook lists eighty-seven vacant churches.

- b. The work in Canada is making a heavy demand on our church for Dutch-speaking ministers, and many openings remain in this field.

- c. Several posts in other mission fields of our church must be filled and various calls to these fields have been declined.

- d. The South America Committee has in the past on various occasions been unable to have another man called to the field.

- e. The Rev. Muller has made a strong personal plea before the entire student body of Calvin Seminary, which up to the present has not evoked any response.

- f. Since the church at Carambei still belongs ecclesiastically to the "Gereformeerde Kerken," a minister of the Chr. Ref. Church might hesitate to accept a call which would sever his connection with the latter.

3. The possibility of securing a minister from the Netherlands seems more likely, since it is known that there are several who are interested in emigrating to the new world.

Our missionary, the Rev. Wm. V. Muller, would then become the home missionary, predikant in algemeenen dienst. The Committee has approved of a new field of labor for the Rev. Muller, to become what might be termed the home missionary of Brazil, with Castro as the location of his home. Since the home missionary needs a home, the Committee has decided "to solve the problem of housing for the home missionary by making available an amount for building and maintaining a suitable home, this money to be refunded according to the same schedule as the loan to Tres Arroyos, Argentina, with the proviso that the Consistory of Carambei assume responsibility to repay the loan, according to this schedule also in effect at Tres Arroyos, Argentina, and identical with the regular schedule of the Chr. Ref. Church Help Fund."

Your Committee has requested the Rev. Wm. V. Muller to be its spokesman with respect to all the above items, both on the floor of Synod and before Committees of Synod.

The Committee has decided to include five thousand dollars (\$5,000.00) in the budget for the year 1952, and five thousand dollars (\$5,000.00) in the budget for the year 1953, for raising the needed amount for building and maintaining the suitable home referred to above.

Because of additional information that has come to your Committee, since we prepared the budget found on page 262 of the Agenda, 1951, we present herewith a revised budget. Mr. John De Haan, the treasurer of the Committee, has been designated to represent the Committee concerning the budget and the proposed quota, with the Committees of Synod.

We request Synod to support the work entrusted to its Committee for South America and Ceylon with an annual offering of \$1.20 per family. The financial report of the Committee for 1950 is also presented herewith, together with grateful acknowledgement to Mr. Peter B. Vander Meer, C.P.A., who has rendered us such valuable service gratis in auditing the annual report.

COMMITTEE OF SYNOD FOR SOUTH AMERICA AND CELON

REV. THOMAS YFF, *President*

REV. PETER JONKER, *Vice-President*

MR. JOHN DE HAAN, *Treasurer*

MARTIN J. WYNGAARDEN, *Secretary*

REV. CHRISTIAN VANDEN HEUVEL

DR. EARL STRIKWERDA

The following budget was adopted at the meeting of the Committee for South America and Ceylon on May 23, 1951 excepting for one item of \$5,000.00 for a home for the missionary in South America, (Brazil). This item was added at the meeting of June 8, 1951.

Basic Salary, Rev. Muller	\$ 3,000.00	
Salary raise after 15 years	300.00	
Child's allowance	250.00	
Inflation bonus	1,800.00	
Car allowance, mileage, etc.	850.00	
Expense for travel in missionary work	2,460.00	
Payment on home for missionary, 1952	5,000.00	\$ 13,660.00
<hr/>		
Basic Salary, Rev. Pott	3,000.00	
Salary raise after 10 years	200.00	
Children's allowance	700.00	
Inflation bonus	1,500.00	
House rent in Vincente Lopas	600.00	
Car allowance, mileage, etc.	650.00	6,650.00
<hr/>		
Subsidy Rev. Sonneveld	1,000.00	
Inflation bonus	1,500.00	2,500.00
<hr/>		
Basic Salary, worker, approved Synod 1944	3,000.00	
Inflation bonus	1,500.00	4,500.00
<hr/>		
Subsidy, Tres Arroyos, Rev. J. Vander Velde	1,000.00	1,000.00
<hr/>		
Basic Salary, Rev. Schuring	3,000.00	
Children's allowance	800.00	
Inflation bonus	1,500.00	
Health allowance	500.00	
Children's educational expense in India	1,000.00	
Car allowance, mileage, etc.	1,000.00	7,800.00
<hr/>		
Administrative expense	500.00	
Education and support of J. S. Boonstra	1,400.00	
Education and support of some other student	1,400.00	
Furlough reserve, Rev. Pott, Rev. Muller	3,000.00	
Furlough reserve, Rev. Schuring	3,500.00	
Miscellaneous	200.00	10,000.00
<hr/>		
TOTAL		\$ 46,110.00
<hr/>		
Expected from Tres Arroyos for Rev. Vd Velde	\$ 240.00	
Expected from Ceylon for Rev. Schuring, 7200 Rupees of Ceylon*		
Expected from the Netherlands for Rev. Sonneveld	500.00	
Expected from S. African Churches, Support of one minister in Chubut		
Expected from LaGrave for Rev. Schuring	600.00	
Expected from Fremont I for Rev. Schuring	600.00	
Expected from Classis Zeeland for J. S. Boonstra	350.00	
Expected from other Classis or Classes for some other student	350.00	2,640.00
<hr/>		

To be raised by the churches\$ 43,470.00

* The rupees of Ceylon have not been evaluated but the amount is not large.

The budget requires an annual offering of \$1.20 per family.

To the Committee for the South American Fund of the
Christian Reformed Church.

Gentlemen:

We have examined the income and disbursements for the year, 1950,
and bank balances as of December 31, 1950 of your Fund, and find that
they are in accord with the hereby presented Statement.

Respectfully submitted,

PETER B. VANDER MEER,
Certified Public Accountant

May 23, 1951
Grand Rapids, Michigan

FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE CHRISTIAN REFORMED CHURCH

For the year, January 1 - December 31, 1950

STATEMENT OF INCOME AND DISBURSEMENTS

INCOME	
Classis	General Fund
California	\$ 817.20
Chicago — North	946.23
Chicago — South	1,238.80
Grand Rapids — East	2,137.51
Grand Rapids — South	1,490.66
Grand Rapids — West	936.23
Hackensack	512.06
Holland	1,490.92
Hudson	1,047.48
Kalamazoo	811.24
Minnesota	313.54
Muskegon	1,666.40
Orange City	895.72
Oostfriesland	527.26
Pacific	1,015.76
Pella	1,087.10
Sioux Center	752.30
Wisconsin	716.42
Zeeland	1,701.27
Total	\$20,104.10
Missionary Unions	520.00
Donors	230.03
Interest on U. S. Treasury Bond	37.38
Returned by Rev. Pott	500.00
Donors	200.00
First Christian Reformed Church, Fremont	600.00
Fuller Ave. Church for Christian Schools, Argentina	161.61
Interest on Bank Account	1.32
TOTAL INCOME FOR 1950	\$22,354.44

DISBURSEMENTS

Rev. J. Pott, Salary and other items	\$10,799.92
Rev. W. Muller, Salary and other items	6,512.50
Rev. A. C. Sonneveldt, Special Allowance	2,000.00
Rev. J. O. Schuring, Salary	4,868.81
Rev. J. Vander Velde	845.00
Car for Rev. J. Pott	1,760.58
DeWachters to South America	58.00
Stipend — Secretary and Treasurer	300.00
Committee Travel and other expense	43.57
Administrative Expense	60.83
Support for pre-seminary student from Argentina — John S. Boonstra	1,025.50
500 Baptism Booklets to Ceylon for Rev. Schuring	50.00
Fuller Ave. Church for Christian School, Argentina	161.61
Alice Elzina — Suriname*	100.78
Bethany Sunday School Muskegon to Carambei Chr. School	12.50
First Christian Reformed Church Lynden, Wash., Ceylon Treas.	145.95

TOTAL DISBURSEMENTS FOR YEAR 1950\$28,745.55

Excess of Disbursements over Income for year 1950\$ 6,391.11

DECEMBER 31, 1950

Bank Balance — Peoples National Bank.....	\$ 1,763.27
Bank Balance — Old Kent Bank.....	165.45
Bank Balance — Citizens Industrial Bank.....	3,500.00

\$ 5,428.72

* Various small contributions for Miss Alice Elzinga — amounts included in income.

Respectfully submitted,

MARTIN J. WYNGAARDEN, *Treasurer.*

SUPPLEMENT NO. 34

(Art. 92)

MISSION SUNDAY SCHOOL LESSON PLANNING
COMMITTEE*To the Synod of 1951.*

ESTEEMED BRETHREN:

IN RE the following schedule of lessons for 1952, only one explanatory comment needs to be made, namely, that the lessons for 1951, now in course, will conclude the three-year cycle that takes the student through the entire Bible, so that 1952 begins a new series. (The last lesson for the current year is the story of Creation.)

Jan. 6	The Fall and Its Results — Genesis 3
Jan. 13	Cain and Abel — Genesis 4
Jan. 20	Noah and the Flood — Genesis 6-9
Jan. 27	The Story of Babel — Genesis 11
Feb. 3	Abram and Lot — Genesis 12, 13
Feb. 10	Abraham's Heavenly Visitors — Genesis 16, 18:1-15
Feb. 17	God Destroys Sodom and Gomorrah — Genesis 18:16-19:29
Feb. 24	Isaac and Ishmael — Genesis 21:1-21
Mar. 2	Abraham's Faith Tested — Genesis 22
Mar. 9	A Wife for Isaac — Genesis 24
Mar. 16	Jacob Gets Esau's Birthright — Genesis 25:19-34
Mar. 23	Jacob Deceives His Blind Father — Genesis 27
Mar. 30	Jacob at Bethel — Genesis 27:41-28:22
Apr. 6	The Miracles of Calvary — Matt. 27:51-54; Lk. 23:44, 45
Apr. 13	(Easter) Jesus Appears to Doubting Disciples — Luke 24:13-35; I Cor. 15:17-19
Apr. 20	Jacob and Laban — Genesis 29, 31
Apr. 27	Jacob at Jabbok — Genesis 32
May 4	Joseph Sold by his Brothers — Genesis 37-39
May 11	Joseph Taken from Prison to Palace — Genesis 40, 41
May 18	Jesus Goes to Heaven — Acts 1
May 25	Joseph's Dreams Come True — Genesis 42-45
June 1	The Holy Spirit Comes from Heaven — Acts 2
June 8	The Birth of Moses — Exodus 1, 2
June 15	The Ten Plagues — Exodus 4-11
June 22	Israel Delivered from Egypt — Exodus 12-15
June 29	God Gives Food and Water — Exodus 16, 17
July 6	The Ten Commandments and the Golden Calf — Exodus 19, 20, 32
July 13	The Building of the Tabernacle — Exodus 35-40
July 20	The Ten Spies — Numbers 13, 14
July 27	Korah, Dathan, and Abiram — Numbers 16
Aug. 3	Aaron, God's Chosen High Priest — Numbers 17
Aug. 10	The Fiery Serpents — Numbers 21; John 3:14-16
Aug. 17	Moses' Sin and Punishment — Numbers 20:1-13; Deut. 34

- Aug. 24 The Story of Job — Job 1, 2, 42
Aug. 31 The Israelites Enter the Promised Land — Joshua 1-4
Sept. 7 Israel's Victory and Defeat — Joshua 6, 7
Sept. 14 Israel's Victory and Thanksgiving — Joshua 8
Sept. 21 Israel Deceived and Victorious — Joshua 9, 10
Sept. 28 Joshua's Farewell — Joshua 23, 24
Oct. 5 Deborah — Judges 4, 5
Oct. 12 Gideon — Judges 6, 7
Oct. 19 Samson — Judges 13 - 16
Oct. 26 Ruth — Ruth 1 - 4
Nov. 2 The Birth and Dedication of Samuel — I Samuel 1
Nov. 9 The Lord Calls Samuel — I Samuel 3, 4
Nov. 16 The Ark of the Lord in Philistia — I Samuel 5, 6, 7
Nov. 23 Saul Becomes King — I Samuel 9, 10
Nov. 30 Saul Disobeys God — I Samuel 13
Dec. 7 Jonathan's Victory — I Samuel 14
Dec. 14 Saul Rejected as King — I Samuel 15
Dec. 21 The Angels' Christmas Message — Luke 2:1-20
Dec. 28 The Coming of the Wise Men — Matthew 1:18-25

Respectfully submitted,

REV. HENRY VERDUIN

REV. ROLF VEENSTRA

REV. LAMBERTUS VAN LAAR

MR. ANDREW VANDER VEER

MISS KATIE GUNNINK

SUPPLEMENT NO. 35

(Art. 147)

REPORT OF DELEGATES TO 1951 N.A.E. CONVENTION*To the Synod of 1951.*

ESTEEMED BRETHREN:

OF THE five delegates appointed to the 1951 N.A.E. Convention only the three undersigned, together with the Stated Clerk who is a delegate ex-officio, were able to attend. The Revs. P. Y. De Jong and G. Gritter could not be present due to sickness in their families.

Due to the limited number in our delegation it was impossible to cover the entire convention with its growing number of commissions, but we did try to cover the convention as completely as possible by attending various commission meetings and all the general sessions.

As to the mandate of our Synod of 1950, Art. 145, I, b and c, instructing us as delegates and our representatives on the Board of Administration of the N.A.E. to bring Synod's objections to the attention of the N.A.E., your delegates were informed by our representatives on the Board that they had already taken care of this matter in the Fall of 1950 and that there is an official reply from the Board of the N.A.E. to the 1951 Synod anent this matter. Since the objections of our church to the N.A.E. center especially around its evangelistic phase, one of your delegates was present at the meeting of the Commission on Evangelism, which, however, met only one morning during the convention. At this meeting, at which there were fourteen present, ten were ministers of the Christian Reformed church. The objections of our church to mass evangelism and to actual Gospel preaching in name of the N.A.E. were frankly discussed. It became evident that there was definitely a desire on the part of some affiliated with N.A.E., including the chairman of the Commission on Evangelism, to engage in nation-wide evangelistic campaigns under the banner of the N.A.E. It was clear, too, however, that the Board of N.A.E. as a whole, was definitely minded to abide by the constitution of the N.A.E. and its repeatedly reaffirmed policy not to move in this direction. Whether eventually the Board will be able to maintain this established policy, particularly in view of the addition of men like Billy Graham to its Commission on Evangelism, the future alone can tell.

Your delegates were favorably impressed with the Commission on Evangelical Action at this Convention. Practically all of the meetings of this Commission were attended by some of your delegates. Our people frequently criticize certain evangelical groups round about us

because of their narrow, evangelistic, soul winning emphasis, and because of their lack of interest in social problems and social action. It was heartening indeed, for your delegates to note that there is a growing awareness of the challenge to the Christian to be active in the application of Christian principle to the broader social sphere. There were splendid discussions of Christian principle in their application to present day social problems. Such questions as the relationship between Capital and Labor; the Employer-employee relationship; the Temperance problem; the Politico-economic problem; and Race relations, were dealt with. Various viewpoints were ably presented by leaders in their respective fields and then discussed by members at the Commission meeting. The secretary of our Christian Labor Association, Mr. Joseph Gritter, had also been invited, and spoke briefly on the Labor question.

We were also favorably impressed by the progress which is being made by the Christian school movement under the National Association of Christian Schools, (N.A.C.S.), an affiliate of the N.A.E. This convention marked a specific achievement in the sphere of Christian Education with the publication of an important book, "Christian Education In A Democracy," edited by Frank E. Gaebelien, Litt. D., and published by the Oxford University Press. A special copy of this book was presented to the president of N.A.E. and complimentary copies were presented to the members of the special committee through whose cooperative effort this noteworthy book was produced. From the chapter headings we learn that it sets forth the need of Christian Education for our age; its Biblical and evangelical basis; essential criteria for a Christian school; a candid survey of religion and public education; the challenge of the independent school; the strategic place of the Christian college; the training of Christian Teachers; an evaluation of the Bible Institute and the Bible College; the Sunday school, the daily vacation Bible school; the educational responsibility of the home; the goal of Christian education; and the unfinished task of Christian education. For many years we and our fathers have prayed that the need of Christian education might be more widely felt and that the Christian school idea might penetrate our land. We may, indeed, be thankful for what God has wrought and is working through the N.A.E. in this respect today. There is a surprising and growing awareness of the great need of Christian education for the youth of America in many evangelical circle today.

Further, your delegates were favorably impressed by the leadership which is given by the Board of the N.A.E. and by their method of operation. As long as such men remain at the head of the N.A.E. movement we can expect sound and sane leadership.

Finally, we were also favorably impressed by the many evidences of devotion to the evangelical faith.

There are, however, also certain matters connected with the N.A.E. that impress your delegates unfavorably.

There is first of all the very looseness of the organization. Not only churches, denominations and congregations, but also various groups of Christians as well as single individuals, apparently, can be affiliated. And when any matters are presented for action the vote is taken orally at the General Assembly, at which everyone including visitors, seem to vote.

Then there is the manner in which resolutions even on important matters are presented to the General Assembly for adoption. The resolution is read by the chairman, but only he has a copy of the resolution. It is very difficult to prevent the adoption of undesirable resolutions, since it is impossible to judge the merits or demerits of any lengthy resolution on the spur of the moment and after a single hearing. The sane leadership of the Committee on Resolutions, which passes on resolutions before they are presented to the General Assembly, seems to be the only safeguard. But there is always the danger that resolutions will be proposed right from the floor of the general assembly, which might easily pass in a moment of general excitement, such as we witnessed at the last convention, when the news of the recall of General Mac Arthur broke during the time of the Convention. At such times the convention is largely at the mercy of an hysterical crowd. And it should be remembered, that, since we are members of the N.A.E. we cannot escape responsibility for resolutions adopted.

It should be noted here, that at the request of one of the Board members of N.A.E. outside of our circles, who was very much interested in retaining the wholesome influence of the Christian Reformed church as a member in the N.A.E., your delegates met with him and unofficially explained some of our grievances and pointed out what seemed to us serious weaknesses in the organization of the N.A.E.

According to Synod's own decision in 1949, Acts, art. 64, and 1950, art. 145, Synod will first of all have to express itself on the report of the Special N.A.E. Study Committee (Supplement 33 of Acts 1950), and in the light of the principles that will then be adopted, will have to reconsider the matter of our affiliation with the N.A.E. by taking up the majority and minority reports of 1949.

In view of this fact, your delegates feel it would be presumptuous on their part to recommend either withdrawal from, or continued affiliation with the N.A.E. at this time.

However, if after all these considerations, Synod should decide to continue our affiliation with the N.A.E., your delegates would make the following recommendations:

1. That a strong delegation be appointed to the 1952 convention with provision for proper alternates, lest future delegations be unavoidably crippled. It is understood that the Stated Clerk is a delegate *ex officio*.

2. That proper provision be made for the financial support of the N.A.E.

3. That Synod face the question whether our denomination should join the International Association of Evangelicals. (I.A.E.) It does not necessarily follow that because we are members of the N.A.E. we therefore automatically are also members of the I.A.E.

Humbly submitted,

JOHN GEELS

RICHARD POSTMA

NELSON VELTMAN

R. J. DANHOF (*ex officio*)

SUPPLEMENT NO. 36

(Art. 147)

REPORT OF N.A.E. BOARD OF ADMINISTRATION

*The Synod of the Christian Reformed Church
to Convene, June 13, 1951
Grand Rapids, Michigan*

ESTEEMED BRETHREN:

THE Synod of 1950 instructed the delegates of the Christian Reformed Church to the Board of Administration of the National Association of Evangelicals to bring its objections to the National Board and the Convention of the N. A. E. Synod's representations are found in Acts of Synod, 1950, article 145, part I.

At the National Board meeting, October 5-6, 1950, your delegates presented Synod's memorial.

Enclosed please find the report of special committee of the National Board which drafted the answer to Synod. Your delegates present it as the official answer to the representations of Synod and your delegates' explanation of the matter.

This resolution was adopted unanimously by the Board of Administration at its afternoon session, October 6, 1950. (Board of Administration Minutes.)

This matter was not presented to the annual convention since the delegates to the Board and the delegates to the convention understood that it would be referred to the National Board for appropriate action; that action had already been taken.

Your delegates to the National Board of Administration pray the wisdom of God upon your deliberations, particularly in re the membership of the Christian Reformed Church in the N.A.E.

Yours in the Lord's Service,

ENO. J. VAN HALSEMA
JOHN E. LUCHIES

**REPORT OF SPECIAL COMMITTEE ON
REPRESENTATIONS FROM SYNOD 1950 OF THE
CHRISTIAN REFORMED CHURCH**

October 6, 1950

With reference to objections stated by Synod and recorded in its official Acts under Article 145, Part I, and as directed to our attention

by Brethren Eno F. J. Van Halsema and John Luchies, we recommend that the following be adopted and spread on our minutes:

Resolved as follows:

A. We hereby take note that

1. The brethren are apparently not dissatisfied with the N.A.E. policy itself.

2. Their objection arises from a feeling that the policy is not being followed.

B. We hereby reiterate the statement of said policy as follows:

C. We state that

1. This policy, first declared at the annual meeting of 1945, has at every test or re-examination or question, stood the test of being the only position which an organization such as N.A.E. can consistently follow in the matter of evangelism. It has two or three times been reaffirmed and still stands *verbatim* as originally adopted. There is no intention on the part of N.A.E. to alter this policy.

2. This policy is not a paper policy but is definitely in the organizational thinking of those at the center of the administrative activity of N.A.E.

3. We call attention to the fact that this policy permits local units of the N.A.E. to sponsor and encourage united evangelistic activities by the churches, without prejudice to those of our constituents who may for any reason not be disposed to cooperate in such activities.

4. We are not cognizant of any specific breach of our stated policy in N.A.E. practice.

5. We concede the possibility that a regional or local unit of N.A.E., is sponsoring united evangelistic effort by the churches as our policy permits, might inadvertently allow it to appear that the national organization is sponsoring the effort.

D. We request that Synod assist us in locating the cases and ways in which N.A.E. policy has been breached by giving us specific information as to the cases referred to in subparagraph (1) and (2) of Article 145, Part I, above referred to.

E. We hereby direct that steps be taken to insure the keeping of our policy by local and regional units through the following measures:

1. The publication at an early date of an article in U.E.A. by someone designated by the President of N.A.E. putting forth the policy of the Association on evangelism.

2. The issuing of directives to each of the regional directors asking them to take note of our policy and to see to it that in any evangelistic meetings in which local or regional units of N.A.E. are interested, such sponsorship be always stated and specifically represented as com-

ing from the specific local unit of N.A.E. and not permitting the impression to appear as though the sponsorship were by the general organization.

3. The initiation of direct negotiations with any specific local units of N.A.E. which our brethren of Synod shall report to us as having been responsible for breach of this N.A.E. policy on evangelism.

F. Finally, we request brethren Van Halsema and Luchies of our Board of Administration to report officially to Synod this representation, assuring our brethren of Synod of our cordial sentiments of evangelical unity and Christian love.

PAUL S. REES

CHARLIE BYERS

STEPHEN W. PAINE

Committee.

SUPPLEMENT NO. 37

(Arts. 57, 167, 171)

DENOMINATIONAL BUILDING

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

ESTEEMED BRETHREN:

YOUR Committee on Denominational Building begs to present the following to your attention: 1. This committee was appointed by the Synod of 1945 "to study the feasibility of a Denominational Building to provide offices and committee rooms for the various denominational agencies." (Acts 1945, art. 115v, p. 42.)

Synod of 1946 adopted the recommendation of this committee, that Synod provide such a building, but erection was postponed. (Acts, 1946, art. 66, p. 32.)

Synod of 1947 instructed the committee to present sketches of the proposed building at Jefferson and Weston St. (Acts 1947, art. 165, p. 95.)

Synods of 1948 and 1949 continued the committee and instructed them to watch developments.

At the Synod of 1950 the committee presented two proposals. (Acts 1950, art. 68, p. 18.) Both were rejected, and the matter of location of the proposed building was referred back to the committee.

In pursuance of the instruction of Synod of 1950, your committee has investigated building sites in various parts of the city. After considering the advantages and disadvantages of each site, the committee has come to the unanimous conclusion to recommend as first choice, that the proposed Denominational Building be placed on the 7½ acre site, which was purchased, in behalf of the church, by the Board of Trustees of Calvin College and Seminary, from the Clark estate, some time ago. We feel that this location is the ideal one due to its close proximity to Calvin College and Seminary, the life blood of the Christian Reformed Denomination. One cannot mention the one without automatically thinking of the other. The fact that our Synod and other important committees meet at Calvin, brings many of our people to this part of the city. Being located on this site will enable those who come from far and near to transact business at Calvin, to be near the various denominational offices which are building will house. Our building properly placed, in consultation with the planning committee, and in relation to other buildings on the plot, would lend itself in providing the proper atmosphere, which would be impossible if placed all by itself on another site. We feel there would be many occasions when the college could use our facilities, and visa-versa.

As second choice, your committee recommends the property at the N.E. corner of Franklin Street and Fuller Avenue. At the Synod of 1950 our recommendation favoring this site was rejected, apparently because its size was considered inadequate. We feel that this point was not looked into sufficiently at that time. Size of this plot as presented in 1950 is 175 ft. x 131 ft. The building layout calls for a two story building 38½ ft. x 88 ft, with a 30 ft. setback from Franklin St. and Fuller Ave. This leaves a space in the rear of 65 ft. x 175 ft., which will provide parking for about 40 cars with a driveway between of 20 ft. with additional room to the north of the building. Besides this however we have now been assured that we can obtain an additional plot 46 ft. x 131 ft. located to the north of the property for \$2,000. This would give us 221 ft. x 131 ft. for approximately \$17,000.00.

Because of its close proximity to Calvin College we consider that many of the arguments we advanced for our number one recommendation also hold for this property.

Your Committee therefore recommends:

1. That Synod decide to place the proposed Denominational Building on a plot of the Denominational property on Franklin St., east of Giddings Avenue. *Grounds:*

- A. This would be an ideal setting with the Calvin buildings to be erected there in the future.

- B. Its close proximity to Calvin which facilitates dealing with the various boards and committees by our constituency.

2. If Synod should reject our proposal No. 1, your committee recommends; That Synod authorize the Denominational Building Committee to purchase the property at the Northeast corner of Fuller Avenue and Franklin Street, size 217 ft. x 131 ft., approximate cost \$17,000.00, as the site for the erection of the future Denominational Building.

Grounds: Except for the fact that the new building will be separated from the Calvin buildings by about a city block, nevertheless, the arguments of its close proximity to Calvin, and the advantages thereof hold for this property also.

The committee has appointed the President and the Secretary as its representatives, and requests that they be given the opportunity to present this matter before the Committee of Pre-advice and on the floor of Synod.

Respectfully submitted,

JOHN HEKMAN, *President*

PETER D. BOUMA, *Secretary*

JAS. J. RYSKAMP

GEO. F. WIELAND

HERMAN BAKER

SUPPLEMENT NO. 38

(Arts. 115, 169)

MISSION PRINCIPLES STUDY COMMITTEE

*The Synod of the Christian Reformed Church,
convening in Grand Rapids, Mich., June 13, 1951.*

ESTEEMED BRETHREN:

IN Compliance with our mandate, we herewith present our Progress Report respecting the activities engaging us in studying indigenous Mission Principles. Much of this year's work involved orientation, Scripture studies, and reading considerable pertinent material on indigenous missions.

Meeting in 14 Committee sessions, we have synthesized the individual studies of some 80 pages, so that we have the following to date:

1. An Historical Survey of 7 pages, which gives the Board's and Synod's statements and decisions on the organization of native churches.

2. An Analysis of the Mandate.

3. A fairly comprehensive statement of the Biblical Basis for Missions.

In our recent sessions, (June 6-9) we began to formulate the principles that govern missionary methods. We have come to grips with the real issues and problems, and have attained certain areas of agreement. Further periodic Committee meetings are scheduled for the final resolution of these issues.

We have two matters to bring to Synod's attention:

1. The Committee has selected its Chairman, the Rev. John Gritter, 1951 Synodical Delegate, to represent it in all matters that require elucidation and explanation.

2. In view of our Mandate (b-2) which deals with the formulation of regulations, this Committee suggests that Synod consider the wisdom of deferring action on the Board of Missions' overture to change Article 4 of the Mission Order, and to hold in abeyance the execution of its Mission Field Re-organization Plan.

Respectfully submitted,
The Committee for the Study of
Mission Principles.

J. GRITTER, *Chairman*

H. PETROELJE, *Secretary*

SUPPLEMENT NO 39

(Art. 167)

PENSION FUND FOR UNORDAINED MISSION WORKERS

*Synod of Christian Reformed Church
Grand Rapids, Michigan.*

DEAR BRETHREN:

YOUR committee has again been laboring with the matter of establishing a pension fund for Unordained Mission Workers. Some progress has been made, but there are still many difficulties and problems which have not been solved.

We have contacted the Christian Reformed Board of Missions, and discussed with their pension committee, the possibility of merging the Unordained Workers employed by various churches, groups of churches, Classes, and other Mission organizations with its Pension Fund for Unordained Workers, on the general theory that these Unordained Workers are in the same class with the Unordained Workers employed by the Mission Board. Our committee of course, is only concerned with those workers not employed by the Mission Board, but thought it advisable to ascertain as to whether one fund could function for both groups.

This idea was thoroughly discussed with the Pension Committee of the Mission Board, and the Executive Committee of the Mission Board, gave their approval provided that:

I. We shall not reduce the benefits provided by our own Pension Fund for our Unordained Workers.

II. That the proposed new plan be submitted to the Board and to all our Unordained Workers for approval before it is adopted.

The difficulties and problems to establish such a fund can be briefly outlined as follows:

I. How to create such a fund on a sound actuarial basis, as such a fund should have an adequate Past Service Fund when started.

II. The matter of contribution by both employers and employees. This would not be difficult if there were one common employer for all the Unordained Mission Workers. There are however, many employers, and to bring them into the plan, would mean that they would have to agree to contribute certain sums of money to establish a Past Service Fund, also they would all have to agree to make salary deductions for contributions to the Fund. Your committee

feels that this is going to be rather difficult and questions whether all Churches, Classes, and Mission Organizations would agree.

In the opinion of your committee there would be two solutions:

I. That Synod provide sufficient money for Past Service Fund and in addition, establish a quota for the support of such a fund on the same general plan that now is used for the Minister's Pension Fund. In addition, the Mission Workers should pay not less than 3 per cent of their wages to the fund. Either by direct contributions or through the employer. Should this plan be adopted, the Christian Reformed Board of Missions could eliminate their budget item or pension contributions for their Unordained Workers.

II. Another possible solution to the whole problem is, that the Unordained Mission Workers not employed by the Christian Reformed Board of Missions, be brought under Social Security as provided by the government. We have checked into this and find that this is possible and that some churches have already made these arrangements. If this is done, it will of course, solve the whole problem. After giving careful consideration to all the various situations and problems, your committee recommends:

A. That Synod express itself definitely as to whether it would be willing to establish a quota for maintaining an Unordained Mission Workers Pension Fund and,

B. That Synod agree to provide a sufficient sum of money as a Past Service Fund to properly establish a Pension Fund.

Grounds:

1. If a Pension Fund be established, it should be in a sound actuarial basis.

2. The Church as a whole should assume responsibility for these workers even though the work is carried on by various Congregations, Classes and other Mission organizations in our Denomination.

Committee

TONY NOORDEWIER

FRED L. WINTER

CORNELIUS VAN VALKENBURG

SUPPLEMENT NO. 40

(Arts. 12, 57)

**REPORTS OF THE SYNODICAL COMMITTEE AND
OF THE STATED CLERK**

ESTEEMED BRETHREN:

*To the Synod of 1951.***A. REPORT OF THE SYNODICAL COMMITTEE.**

1. In September of 1950, our Emeritus Seminary Professor L. Berkhof, commemorated the 50th anniversary of his ordination. Your committee conveyed to him the hearty greetings and congratulations of the Church on this happy occasion, and presented our esteemed professor and his wife with a basket of flowers as a tangible token of our esteem.

2. The Consistory of the Ireton church and the Classis of Sioux Center requested that a special Day of Prayer be set aside for all the churches in harmony with the suggestions of our Church Order touching times of calamity, etc. Your committee approved of the requests and announced October 15, 1950, in our church papers to be observed by all the churches as a special Day of Prayer and Humiliation.

3. The Committee for German and Hungarian Spiritual Relief informed us that they no longer could function because the state of emergency in Germany no longer existed and that the doors for an effective ministry of relief in Hungary were closed. The sum of \$4,000 was still on hand, and the committee requested that they be appointed to carry on effective relief work among Reformed brethren in Korea as soon as the needs and the assurance of relief properly channeled could be made effective. Your committee authorized the committee to proceed to carry out this work of mercy, and under the supervision of said committee the Holland-Zeeland Deacon's Conference was requested to initiate and administer the Korean Relief Project in behalf of the churches.

4. The Synod of 1950 mandated your committee to appoint delegates to three churches with whom we sustain Church Correspondence. cf. Acts, 1950, pp. 100-102. Rev. C. Van Ens was appointed to attend the Assembly of the Orthodox Presbyterian Church; Rev. J. M. Ghysels to attend the Synod of the Reformed Presbyterian Church, N.A.; and Rev. Hessel Bouma to attend the Synod of the Free Magyar church.

5. The calling Church of this Synod received two requests to advance the date of this Synod by one week. These requests were duly

considered by your committee. Two reasons were advanced in favor of an advanced date: 1) to shorten the loss of time for Seminary graduates, and 2) to avoid a conflict with the sessions of the summer school.

Upon inquiry we were informed that the sessions of the Board of Trustees could not be terminated in the usual time, and to provide the secretary of this Board ample time to prepare his supplementary report for Synod, the request of the calling church was not granted. We do believe, however, that Synod should consider some revision of the rule adopted by the Synod of 1924, (cf. Acts 1924, Art. 152, pp. 242, 243), and give a little flexibility in determining the time for Synod to convene.

6. Rev. W. Groen, a member of the Synodical Committee for many years, departed this life, and Rev. N. J. Monsma, the alternate member of the committee, was appointed to serve. Synod must now appoint an alternate member, to serve until the Synod of 1952.

Humbly submitted,

Y. P. DE JONG

E. F. J. VAN HALSEMA

R. J. DANHOF, *Secretary*

B. REPORT OF THE STATED CLERK.

1. I carried out the mandate of the Synod of 1950 in which I was instructed to immediately inform the Classis of California and the Consistory of Los Angeles of the decision of Synod re the re-instatement of Mr. J. P. Battema. Upon the request of the Consistory of Los Angeles I also forwarded the decisions of Synod to Mr. Battema.

2. The four decisions of the 1950 Synod relative to requests of organizations for Moral and Financial support, (page 91 of Acts of 1950) were directed to all organizations mentioned on page 476. In a few cases replies were received in which organizations expressed inability to meet the requirements of point 4, "a representative to meet with the Budget Committee, if possible, to answer questions pertaining to the organization."

3. In Art. 159 of the Acts of 1950, pages 95, 96, I was requested to give due publicity in our church papers to the decisions of Synod contained in said article. In two issues of *The Banner* the pertinent issues pertaining to the publication of the Agenda and matters receivable by later Synods, was placed some three months in advance of this Synod. The editor of *The Banner* cooperated in carrying out point 4 and point 5 and allotted space for various excerpts of study committee reports and belated overtures.

4. The study committee, "Propriety of the Sale of Annuity Bonds" kindly requests Synod for one more year to complete their report.

The remaining part of the report formulating a reply to the appeal to Mr. Van Dyken on "Divorce" will probably be placed in the hands of the delegates of this Synod with the specific request that action be deferred until the churches have had ample opportunity to study the issues involved.

5. The Wormer Reformed church of the Netherlands again comes to this Synod with a request for financial assistance to erect a much needed church edifice. The decision of the last Synod I sent to the Consistory of said church indicating the stipulations to be met before our Synod could consider their request.

6. A letter was received from the committee on "Immigration" of our sister church in the Netherlands addressed to this Synod. I could not forward the document to our standing committee, "General Committee for Home Missions," and kindly request that said letter now be read to all the delegates of Synod.

7. We expect a number of fraternal delegates from at least three of our "Correspondence Churches." I did not receive word from any of our "Sister Churches" that delegates will attend this Synod. Rev. J. Wristers has kindly requested to address this Synod in behalf of his work among seamen in New Orleans and other southern ports.

8. All standing and study committees appointed by the Synod of 1950 were duly informed of their respective appointments within 30 days after Synod adjourned.

9. The Reformed Church in Japan again sent their cordial invitation to attend their Synod convening in Tokio, October 25-27, 1950. I conveyed a letter of hearty greetings to this Church and also expressed the hope that one of our missionaries in Japan would probably be able to convey the greetings of our church in 1951.

10. Mr. H. J. Vos passed away after a lingering illness of three months. His services at previous Synods were greatly appreciated. Prof. E. Y. Monsma, who served as alternate, is carrying the work. This Synod is expected to appoint an alternate for Mr. Monsma.

Humbly submitted,

R. J. DANHOF, *Stated Clerk*

SUPPLEMENT NO. 41

(Arts. 60, 167)

REPORT OF THE SYNODICAL TREASURER

*Synod of the Christian Reformed Church,
Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

IT IS my pleasure to present to you an itemized statement of monies that have come into my hands as Synodical Treasurer and also the disbursements that have been made by me. This is presented to you for the permanent files of Synod.

So that you may have knowledge of the present status of the several funds under my control, as Treasurer, I wish to submit the following:

NATIONAL ASSOCIATION OF EVANGELICALS

June 12, 1950 — Balance of cash on hand.....\$ 850.68
Total Receipts as per Statement..... 3,809.33

\$ 4,660.01

Total paid out as per statement (this includes \$293.92 which was erroneously credited to N.A.E. instead of to the Synodical Expense Fund last year 4,143.72

June 11, 1951 — Net balance of cash on hand..... \$ 516.29

ECUMENICAL SYNOD

June 12, 1950 — Balance of cash on hand.....\$ 9,225.67
Total receipts as per statement..... 4,252.55

\$13,478.22

Total paid out as per statement..... 215.86

June 11, 1951 — Net balance of cash on hand..... \$13,262.36

SYNODICAL EXPENSE FUND

June 12, 1950 — Balance of cash on hand.....\$37,524.99
Total receipts as per statement (this includes \$293.92 which was erroneously credited to N.A.E. instead of to this Fund last year)..... 5,963.99

\$43,488.98

Total paid out as per statement..... 15,893.33

June 11, 1951 — Net balance of cash on hand..... \$27,595.65

DENOMINATIONAL BUILDING FUND

June 11, 1951 — Total amount received to date.....	\$ 5,315.79
GRAND TOTAL.....	<u>\$46,690.09</u>

It is my hope and prayer that each one of you may receive an abundant measure of the Holy Spirit in order that you may act wisely in the many difficult matters with which you will be confronted.

Yours most sincerely,

TONY NOORDEWIER, *Synodical Treasurer*

OVERTURES

1. *Publication of the Acts of Synod*

Classis Holland being dissatisfied with the late appearance of the "Acts of Synod" each year, herewith overtures Synod to take the necessary action to correct the situation.

Classis Holland,
REV. A. WALCOTT, *Stated Clerk*.

2. *Revision of Home Mission Order*

Classis Kalamazoo overtures Synod to revise Article 4, b. of the Rules of the Home Mission Order, which now reads as follows:

"There shall be an Executive Committee composed of the three members-at-large and the delegate members from six Classes to be designated by Synod."

to read

"There shall be an Executive Committee composed of the three members-at-large and the delegate members from seven Classes to be designated by Synod."

Grounds:

1. We believe that the present rule is arbitrary and discriminatory, because Classis Kalamazoo is the only Michigan Classis that has no representation on the Executive Committee.
2. We cannot see why three Grand Rapids Classes should have representation and our Classis be excluded.
3. For years the same six Classes have had a representative on the Executive Committee. When the regular chosen delegates leave for other fields of labor, their alternates replace them in the Executive Committee. And the fact remains that Synod has designated the same Classes repeatedly.

Respectfully yours,
Classis Kalamazoo,
JOHN EHLERS, *Stated Clerk*.

3. *Re-alignment of Mission and Church Extension Work*

"Classis Grand Rapids West overtures Synod to consider a plan of providing three committees for the control of our mission and church extension work. We specifically suggest the following re-alignment of committees and work:

I. The Church Extension Committee, whose task it shall be to

1. Assist in the organization of new congregations in our church centers, among the dispersed brethren of the Reformed faith, and among immigrants of the Reformed faith.
2. Administer the Church Help Fund.
3. Administer the Fund for Needy Churches, and
4. Administer need in South America and Ceylon.

- II. The Domestic Missions Committee, whose task it shall be to supervise and regulate work among the unchurched, unbelieving, and non-Reformed people of America. This would include:
 1. City and rural missions,
 2. Indian Missions,
 3. Jewish Missions,
 4. Back to God Hour,
 5. Other work of similar character to be undertaken in the future, e.g., Negro Missions, Migrants.
- III. The Foreign Missions Committee, whose task it shall be to supervise and regulate work among other nations of the world.
 1. China, 2. Nigeria, 3. Japan, 4. India, 5. Indonesia,
 6. Further work of similar character which may be undertaken in the future.

In order that this matter may receive due consideration we propose that this matter be placed in the hands of a study committee whose mandate it shall be to present to Synod such proposed revision of the rules or mission orders, as the above re-alignment may necessitate.

Grounds:

1. There is evident confusion in our circles today with respect to the distinction between mission work among the unchurched and unbelieving and church extension work among our own Christian brethren.
 - a. This confusion is evident in the preamble of our "Rules of the Home Mission Order." The delineation of the scope of home missions which is given in the rules stresses several aspects of the work among the brethren and barely mentions the primary task of missions—bringing the Gospel to the unchurched.
 - b. This same confusion is evident among the membership of our churches. In our mission programs little or no distinction seems to be sensed with respect to work among unbelievers on the one hand and brethren of the faith on the other.
 - c. The above mentioned confusion tends to weaken our program of bringing the Gospel to the unchurched and unbelieving. Without in any sense deprecating the importance of laboring for and among the brethren of the Reformed faith, we must in fairness acknowledge that in our home mission work we have emphasized the need of church extension among our brethren in the faith and neglected large scale work among the unchurched.
2. The transfer of the Indian Field to the Domestic Missions committee will contribute to consistency and efficiency.
 - a. On the field in New Mexico we are dealing with natives of our own land. The problems involved in such work are similar in character to those which we face in dealing with Jews, Negroes, or other minority groups who must fit into the pattern of American life.
 - b. Our Indian and Foreign Missions Committee is at present overburdened because of the diversity of the fields entrusted to it.
 - c. Other denominations in the United States consider Indian missions as belonging to the sphere of domestic rather than foreign missions."

Respectfully submitted,
 Classis Grand Rapids West,
 F. L. NETZ, S. C.

4. *Clarification of 1950 Decision re Tenure of Office*

Classis Grand Rapids West petitions Synod:

"To clarify its decision of Acts 1950, Art. 160, p. 97, to limit the tenure of office to six years by declaring that this pertains to all synodical offices, those nominated by Classis as well as those directly appointed by Synod, and make the term of offices for the respective offices to conform with this decision."

Respectfully submitted,
Classis Grand Rapids West,
F. L. NETZ, S. C.

5. *Synodical Procedure.*

Classis Holland overtures Synod to decide that the names of the delegates to Synod shall be sent to the Stated Clerk immediately and that the Synodical Committee shall be authorized to appoint the advisory committees at once. The delegates shall be informed on which committees they shall serve, and shall prepare especially for that committee before attending Synod, including in their preparation a knowledge of what former Synods have decided relevant to their assignments.

We wish to call Synod's attention to the value of preparation for a Synod, and the saving of much valuable time usually lost on the first day of Synod.

Respectfully submitted,
ALFRED WALCOTT, S. C.

C *Revision of the Mission Order*

Classis Chicago South overtures Synod:

I. That the clause "*and to attend the meetings of Synod and of its advisory committees for advisory services concerning mission matters*", found in Art. 5, Sec. B. of the Mission Order, be changed to read: "*and to attend the meetings of Synod and to be available to the advisory committees for a required consultation on all matters pertaining to missions*". *Grounds:*

1. The constant presence of the Secretary of Missions may result in an undesirable lobby for one man's viewpoint.
2. The Secretary of Missions has the privilege of speaking on all matters concerning missions on the floor of Synod if he should be dissatisfied with the advice of the advisory committee.
3. The committee will have the adequate advice of the Seminary faculty representative when the Secretary of Missions has been asked to leave.

II. That in event of a decided difference of opinion in the Board on important mission matters, the Board be instructed to appoint a representative of the opinion that differs from that of the Secretary, whether it be majority or minority opinion, to be available for required consultation by the advisory committee. *Grounds:*

1. Such differing opinion can be presented most correctly and emphatically by one of such convictions.
2. This will eliminate any prejudiced presentation.

By order of the Classis of Chicago South,
PAUL HOLTRUP, *Stated Clerk.*

Done in Classis January 16, 1951.

7. *New Edition of Psalter-Hymnal*

Classis Grand Rapids South overtures Synod to incorporate the Articles of our Church Order in the new Edition of the *Psalter-Hymnal*.

J. O. BOUWSMA, S. C.

8. *Revision of Psalter-Hymnal*

Classis Chicago South, in session January 16, 1951, hereby overtures Synod to appoint a committee, competent in its personnel, from various parts of our Church, whose task it shall be to set forth concretely the principles of good music for our churches, and in harmony therewith to revise and improve our *Psalter-Hymnal*, deleting such numbers as prove unusable and adding others, hymns and chorales, as shall meet the test of such principles. *Grounds:*

1. Requests for such improvements are being voiced within the realm of our Church.
2. This inferior element of both tunes and poetic content of some present numbers in our *Psalter-Hymnal* demands it.
3. The service of song is an important element in divine worship, hence we should elevate it to the highest possible degree.
4. Good guidance for our ministers, organists, and choirs would accordingly be provided.

By order of the Classis of Chicago South,
PAUL HOLTROP, *Stated Clerk*.

Done in Classis January 16, 1951.

9. *Payment of Subsidy to Canadian Churches*

Classis Minnesota overtures Synod to reconsider its decision of 1950, (Acts, p. 89; B. 1 and 2) relative to the manner of paying subsidies to needy churches in Canada. These decisions were taken in response to the action of the Executive Committee and its report to Synod relative to this action, which reads as follows: "With a premium of 10% on the United States money in Canada, and a corresponding discount of 11% to 15% on Canadian money in the United States, the manner of paying subsidies to our needy churches came up for consideration, consequent to 2 consistorial requests from subsidized churches in Canada. These consistories petitioned that their subsidies be paid in United States currency since their pastors have constant expenditures in the United States in connection with the higher education of their children. Considering that it is difficult to send money out of Canada and that moreover a loss of 11% to 15% would have to be sustained, your committee acted favorably on these requests. This involves that the subsidy so received is not paid through the mediacy of the Synodical Canadian treasurers. "Pursuant thereto we request Synod:

- a. That it approve this action of the Executive Committee for Home Missions.
- b. That Synod determine whether this manner of paying subsidies be made applicable to our other subsidized Canadian churches."

Classis feels that the grounds adduced by Synod (for not approving this action) do not warrant its decision.

1. The grounds given for not approving the action of the Executive Committee is that "this action is unfair to the other pastors of sub-

sidized churches." This would be true if this privilege were accorded only to certain pastors and denied to others. If, however, this privilege were accorded to *all* pastors serving in subsidized churches in Canada, this unfairness would not exist.

2. Though the grounds given for point 2 (q. 89) are technically correct, it nevertheless works a hardship on the ministers involved, since they in turn must meet many of their expenses in terms of U. S. currency. Classis feels that if and when possible such pastors should be accorded the privilege of receiving a part of their income in U. S. currency.

Classis therefore overtures Synod:

1. To permit the Treasurer of the Fund for Needy Churches to pay the subsidies in United States currency whenever this is desired by the pastors concerned. *Grounds:*

- a. This is in accord with a former decision of Synod (cf. Acts of Synod, 1941, pp. 61, 170);
- b. Some of the pastors involved have constant expenditures in the United States in connection with the higher education of their children. It is very difficult to send money out of Canada. This difficulty increases with the threat of war.
- c. When the ministers involved send their children to our denominational school, tuition and other expenses must be paid in U. S. funds. Whenever possible therefore the courtesy and privilege should be accorded these ministers to receive a part of their income also in U. S. currency.

Classis Minnesota,
PETER VAN TUINEN, S.C.

10. *Publication of Sermons* Classis Pacific

1. Requests Synod to continue the committee for the publication of English sermons to be read in our churches.
2. Overtures Synod to invite everyone of our ministers to submit a typewritten sermon with a view to publication.
3. Overtures Synod to take steps to have a complete set of sermons in the English language covering the whole range of our Heidelberg Catechism.

11. *Division of Classis*

Classis Pacific meeting at Lynden on March 7, 8, 1951, decided to organize a new classis consisting of the churches of Alberta, and that of Houston, B. C., and asks the approval of Synod.

Classis came to this decision,

1. After careful consideration of the geographic unity of these churches, and,
2. In the interest of ecclesiastical efficiency.

RAYMOND H. HAAN, *Stated Clerk.*

12. *Resignation of Members by Baptism*

Classis Hackensack endorses the overture submitted by the Summer St. Church of Passaic, New Jersey, that Synod express itself on the matter of discipline of a member by Baptism after such a member sends in his resignation. *Grounds:*

1. At present no Synodical rule covers the resignation of members by Baptism.
2. At present there are Consistories who accept such resignations of Baptized members, while other Consistories do not accept such resignations.

Classis Hackensack,
J. R. ROZENDAL, S.C.

13. *Life Appointments of Seminary Professors*

Classis Hackensack respectfully overtures Synod that Synod grant no life appointments to Seminary Professors unless they have given evidence of sufficient professional competency during the regular period of probation. *Grounds:*

1. The present alarming situation in our seminary demands the utmost caution in matters of appointment.
2. It is unfair to the men on the faculty, to the school and to the church as a whole to offer a life appointment, unless the appointee has the confidence of the church as a whole.
3. Since the usual recommendations for reappointment were postponed from February until the June meeting of the Board, the Classes and the church have had no opportunity to consider such recommendations.

Classis Hackensack,
J. R. ROZENDAL, S.C.

14. *Dutch Psalter Hymnal*

Classis Ontario overtures Synod that the use of the Dutch Psalter-Hymnal, such as is commonly used in the "Gereformeerde Kerken in the Netherlands", be authorized.

Classis Ontario,
C. WITT, S.C.

15. *Decision of 1950 Re Payment of Subsidy*

Classis Ontario endorses the request of the Trenton Consistory for reconsideration of the decision taken by the Synod of 1950 re the payment of subsidy from the F.N.C. to two of the Canadian subsidized churches, viz. Winnipeg and Trenton, (Cf. Acts, 1950, pp. 88, 89). These had requested that it be paid in U. S. funds and deposited in a U. S. bank since a good share of it was needed to cover expense incurred in that country. Synod was of the opinion this should not be done.

The consistory petitions Synod to permit Mr. W. Hofstra, treasurer of the Gen. Home Missions Committee, to resume making payment of the subsidy in this fashion. The Fund for Needy Churches sustains no loss by it, and our pastors, having constant expenditures in the United States, need not then incur loss due to the purchase of American money.

Classis Ontario,
C. WITT, S.C.

16. Dutch Formulary for Marriage

Classis Ontario petitions Synod to prepare a Dutch translation of our Christian Reformed Form for Marriage. *Grounds:*

1. The Chr. Ref. Church has its own form for marriage and it is but proper that this should be used.
2. Whereas the marriage ceremony quite often takes place at a regular service, our own shorter form is to be preferred above the longer Dutch form.
3. The Dutch form does not meet the needs of our Canadian churches as it is made for the confirmation of marriage and not for the actual ceremony itself. In Canada as well as in the U. S. the minister unites in marriage. Our form meets that need and can be used without any change.

Classis Ontario,
C. WITT, S.C.

17. Canadian Emergency Building Fund Drive

Classis Ontario requests Synod to take the necessary steps to provide more funds for church buildings and parsonages for the new congregations in Canada, by instituting another drive for \$150,000. *Grounds:*

At present (March 1, 1951) there is a balance in the Canadian Emergency Building Fund of \$74,000. There are at present 28 churches in Classis Ontario. Of these 12 have churches and parsonages or have completed the financing of the same. If we limit ourselves to the organized churches, there are still 19 churches and 9 parsonages to be built. This does not consider the needs of the West. It is plain from the above figures that the Fund will soon be depleted.

Classis Ontario,
C. WITT, S.C.

18. National Day of Prayer

Classis Pella overtures Synod to appeal to the President of the United States to proclaim a day of national penitence and prayer. *Grounds:*

1. The present times of national and international crisis fully warrant such a proclamation.
2. It is in harmony with Reformed precedent and polity that our major assemblies make such appeal to the government. Cf. Schaver, *The Polity of the Churches*, p. 125.
3. Although we cannot expect the world truly to humble itself before God, there is great value in such a call to national penitence and prayer. Witness the experience of Nineveh of old.

Classis Pella,
M. OUWINGA, S.C.

19. Confirmation of Marriage

Classis Hackensack respectfully Overtures the Synod of 1951 that Synod change or amend Article 68 of the General Rules of 1881, which, in part, is indicated by Schaver (Vol. II; page 166) as follows:

"In order to receive ecclesiastical confirmation of Marriage at least one of the parties must be a baptized or a communicant member."

Grounds:

1. In the present situation the phrasing of this article is ambiguous and open to misinterpretation. For example, does this rule apply at all to present day weddings in homes or in Churches that are of a private character and yet are performed by Christian Reformed ministers? Is not any wedding performed by our ministers ecclesiastically solemnized even if not "confirmed" in the historical sense?"
2. This Article as it stands could lead to unscriptural practices on the part of our people and pastors. If one of the parties to a proposed marriage is either a confessing or a baptized member this party can have ecclesiastical confirmation of marriage, even if the other party is an indifferent unbeliever or blasphemer. This rule as it stands leaves the way open for such practice.
3. The rule as it stands permits, even if it does not condone, that which our pastors and consistories are commanded to oppose. "All ministers and consistories, in teaching and in preaching and in private admonition, must counteract the increasing evil of mixed marriages in our church." See Acts 1944, Article 122, page 82. That which is to be opposed in preaching and admonition can technically be confirmed, according to Article 68 of the General Rules of 1881.

Classis Hackensack,
JOHN R. ROZENDAL, S.C.

20. *Calvin College and Movies*

Classis Sioux Center overtures Synod to declare its disapproval of the practice, carried on for some time, of showing "Hollywood" movies at Calvin College. *Ground:*

This practice is in conflict with the stand of our Christian Reformed Church on worldly amusements.

Classis Sioux Center,
S. POPMA, S.C.

21. *Calvin Church and Campus Site*

Classis Sioux Center overtures Synod that it refuse to provide the Calvin Christian Reformed Church of Grand Rapids with a building site on the campus of Calvin College and Seminary. *Grounds:*

1. Such a decision will be in perfect harmony with the decision of the Synod of 1950, touching this matter.
2. Providing the Calvin Church with a building site on Calvin College grounds would be unfair to the other Christian Reformed churches in Grand Rapids.

Classis Sioux Center,
S. POPMA, S.C.

22. *Proposed Property Exchange*

Classis G. R. East decides to express to Synod its disapproval of the Board of Trustees' recommendation to Synod of an exchange of property with the Calvin Church. *Grounds:*

1. In our estimation this is contrary to the decision of the Synod of 1950.
2. The basic question to which the Board ought to give primary consideration is the spiritual care of the out-of-town students.

23. *Mission and Church Extension*

The Church Council of the Christian Reformed Church at Saginaw, Michigan, endorses the overture of Classis Grand Rapids West (Overture 3, p. 265, 1951 *Agenda*) and hereby urges Synod to adopt the overture. Reasons:

1. The distinction between missions and extension has long been overdue within the Christian Reformed Church.
2. Church extension matters will become more coördinated. Sometimes, it would seem, there is a lack of coördination between such functions as Church Help and the Fund for Needy Churches, simply because two different committees deal with such problems.
3. It will cause the long spoken-about mission program in the United States to come into its own. We believe our witness to our fellow-Americans is rather weak. Furthermore, due to the emphasis which is placed on seeking the scattered Reformed sheep (extension work), there is a seeming lack of leadership for organized churches which seek to carry forth the evangelization mandate of our Lord and integrate the fruits of such evangelization into said churches. Such leadership ought to come from the leaders of our domestic missions program. We believe that we are correct in observing that today the number of ordained men in extension work *greatly outnumbers* those engaged in missions or evangelization. We believe this will continue until the day we distinguish in principle and in practice between missions and extension.
4. The American Indian is an American pagan and ought to be cared for through that agency of our church which deals with American unbelief. This, we believe, is the jurisdiction of domestic missions.
5. This realignment would nullify the need for a second secretary of missions, which we definitely oppose at this time.

Respectfully yours,

HOWARD B. SPAAN, *President*
THOMAS HOUTMAN, *Secretary*

Community Christian Reformed Church,
Saginaw, Michigan.

ADDENDA: Article 28 of the Minutes of Classis Grand Rapids East, May 16, 1951, reads: "Saginaw urges Classis to support Overture 3 of the 1951 Agenda of Synod. Due to its insufficient knowledge of the subject of that overture, Classis asks Saginaw to send its request directly to Synod."

24. *Proposed Property Exchange*

The Consistory of the Worthington Christian Reformed Church overtures Synod not to accede to the request of the Board of Trustees to exchange an acre of the Calvin College property for an acre of land owned by the Calvin Christian Reformed Church. Grounds:

1. No grounds for making this exchange are given.
2. That the presence of a congregation on or bordering the College Campus would be for the welfare of the student body, the congregation involved, and the denomination as a whole has never been proved. Until this is done, Synod should not even consider the request of the Board of Trustees.

Done in Consistory, May 14, 1951.

HERMAN MINNEMA, *President*
HENRY KANIS, *Clerk*

25. *Amend Article 68 of General Rules of 1881.*

Classis Hudson overtures Synod to amend Article 68 of the General Rules of 1881 which states that one of the parties to a proposed marriage must be a baptized or communicant member in order to receive ecclesiastical confirmation of marriage. Grounds:

1. The article in its present form is ambiguous, since it even permits the unscriptural solemnization of the marriage of a baptized or a communicant member with an unbeliever.
2. The article in its present form makes it possible for our ministers to solemnize such marriages which our ministers and consistories are solemnly charged to oppose: "(Synod) Exhort(s) all ministers and consistories, in teaching and preaching and in private admonition, to counteract the increasing evil of mixed marriages in our church." (Acts, 1944, Art. 122, c, 3.)

Respectfully submitted,

CARL KROMMINGA, S. C.

26. *Televising Back to God Program*

Classis Hudson overtures Synod to investigate the possibility of televising our Back to God Gospel messages, and if feasible to televise them over a New York and Chicago station. Grounds:

1. It seems that television in our larger population centers has greatly replaced radio, and it is reported that other religious programs, when they have changed from radio to television have doubled their mail response.
2. This would cost about \$100,000.00 per year or \$3.00 per family per year, or six cents per week per family. In these days of flush prosperity it should be simple to raise that much.

Respectfully submitted,

CARL KROMMINGA, S. C.

27. *Organizational and Administrative Systems at Calvin College.*

Classis Grand Rapids West wishes to inform your honorable body that in its regular session on May 15, 1951, it passed the following resolution *Re* Organizational and Administrative Systems at Calvin College:

"Classis Grand Rapids West overtures Synod to appoint a committee of seven, qualified to deal with college organization and administration, to study, organizational and administrative systems at Calvin College, and make recommendations to Synod regarding future administrative and organizational policy. The personnel of this committee to consist of men who are not at present serving on any Calvin College or Seminary committee. Grounds:

1. Proper organization and administration are vital to the success of every institution.
2. The increased enrollment during the past few years (500 to 1400 increase in enrollment) and the subsequent enlarged faculty, plus the development of Calvin's physical properties, would indicate that a reviewing of the present organizational and administrative systems is imperative."

Respectfully submitted,

Classis Grand Rapids West,

FREDERICK L. NETZ, S. C.

28. *Bethany Christian Home, Inc.*

Classis Grand Rapids West wishes to inform your honorable body that at its regular session on May 15, 1951, it passed the following resolution *Re* the Bethany Christian Home, Inc.:

"At the request of the consistory of the Coldbrook Christian Reformed Church, Classis Grand Rapids West overtures Synod to sustain the request of the Bethany Christian Home, Inc., to be placed upon the list of accredited causes that are recommended to our churches for moral and financial support. Grounds:

1. The need for the work of the Bethany Christian Home, Inc., has been abundantly proven by the history both of the Home and of the Placement (Adoption) Agency;
2. The Bethany Christian Home, Inc., merits the support of the Christian Reformed Church since the membership of the church is served by the placing of its homeless children in its childless homes. The Home also cares for neglected and dependent children, teaching them and nourishing them in the fear and admonition of the Lord in accordance with our Reformed principles;
3. By placing the Bethany Christian Home, Inc., on the list of accredited causes our people will be encouraged and given the opportunity to support this noble work of the Kingdom of God."

Classis Grand Rapids West would also ask Synod to permit representatives of Bethany Christian Home, Inc., to present their cause to the Synodical Committee.

Respectfully submitted,

Classis Grand Rapids West,

FREDERICK L. NETZ, S. C.

29. *Synodically Approved Hymn Book*

Classis Kalamazoo overtures Synod to appoint a committee of ministers, poets, and musicians to compose a song-book in which only the best, doctrinally sound, gospel and standard hymns, a number of selections from the Psalter part of our Psalter Hymnal, and possibly some additional compositions by our own Reformed people are offered for use in our religious meetings outside of public worship. Reasons:

1. Our homes and religious meetings are presently increasingly being flooded by unsound, unsatisfactory hymns that imperil the doctrinal soundness of our churches.

2. It is the duty of Synod as well as of our local churches to prevent error from creeping into our churches by way of unsound hymns.
3. It is within the domain of Synod to provide such a song-book even as Synod provides sound, thoroughly evangelical and Reformed literature for our Sunday Schools and Missions.
4. The combined effort of our churches by way of Synod will make possible the carrying of the financial burden involved.

JOHN EHLERS, S. C.

30. *Revision of Minimum Salary Schedule*

The letter of the Consistory of Aylmer Chr. Ref. Church, Aylmer, Ontario, was submitted to the Classical Home Missions Committee of Classis Ontario for endorsement. Our Committee wholeheartedly endorses this letter. Classis Ontario at present numbers 29 congregations and 7 mission stations, a total of 36 preaching centers. They are served by 11 home missionaries and three local pastors. We are sorely in need of more ministers. At present there are nine calling churches in Classis Ontario, viz., Aylmer, Hamilton, Holland Marsh, Jarvis, Picton, Owen Sound, St. Catharines, Winona, and Woodstock.

Our Committee (Classical Home Missions Committee of Classis Ontario), suggests the following solution to the problem submitted by the Consistory of the Aylmer Chr. Ref. Church:

We advise that our calling churches, even though they belong to the category of needy churches, be permitted to raise the salary of the prospective minister above the minimum set by Synod to the level of the salary of a Canadian Home Missionary, by paying the difference themselves; putting it in figures:

Minimum salary: \$2,800.00, plus children's allowance, plus mileage above the first 5,000 miles on the field, at 6¢ per mile;

Basic salary of a Canadian Home Missionary: \$3,000.00 plus children's allowance, plus mileage on the field at 6¢ per mile.

Congregation concerned pays the difference of \$200, and also the mileage on the first 5,000 miles on the field at 6¢ per mile, or \$300.00.

If an additional cost of living bonus is granted, this is to be paid by the Congregation concerned.

In view of the subsidy granted, and considering the fact that there are several vacant congregations in Classis Ontario, let it be stated in the call letter, that if the call is accepted, the minister is also expected to serve as counselor of a neighboring vacant congregation, designated by the Classis, his duties as counselor to include:

1. Attending the consistory meetings;
2. Calling on the immigrants in that area who have just arrived;
3. Calling on the sick;
4. Also such other labors as he may be able and willing to perform.

(An afterthought of the secretary of the Committee: Our Committee didn't consider the matter of compensation for the services as counselor. The congregation receiving the services of a counselor, as described above, could be asked to pay in part or entirely the \$200.00 added to the salary,

and the \$300.00 mileage, and the additional cost of living bonus, thus sharing the burden with the congregation whose pastor serves them as counselor.)

We pray for Divine guidance for our Synod in all its deliberations.

Respectfully submitted,

Home Missions Committee, Classis Ontario,

G. SPOELHOF, S. C.

*To the Synod of 1951 on session in
Grand Rapids, Michigan, June, 1951.*

ESTEEMED BRETHREN:

The consistory of the Christian Reformed Church at Aylmer, Ontario, requests your kind attention for an urgent problem with which it is confronted, hoping that you may be able to provide a solution.

In the fall of 1950 we had grown sufficiently, by the blessing of God, to become a calling church. Consequently the necessary steps were taken and we began to call. Since then a number of attempts to secure a pastor of our own have been made without the desired result. For this there are a number of causes. We have repeatedly been told that one of them is the low salary offered. Being a church consisting of recent immigrants, we are unable to pay the salary and must therefore depend to a large extent on subsidy. According to the decision of the Synod of 1950 the minimum salary for subsidized churches is \$2,800 per annum. To this is added a free home, children's allowance, and mileage beyond the first 5,000 miles on the field, and a few minor items. We have felt right along that this is insufficient according to the present cost of living. When we inquired about the possibility of raising it the Home Missions Committee replied that it does not feel free to raise it beyond the figure set by Synod. When we inquired whether we could not add to the minimum salary, the Committee expressed as its opinion that in that case we would be expected to contribute much more on a per family basis to the minimum salary. This at our present stage of development we deem not feasible. Thus we feel that while we very urgently need a pastor of our own, the minimum salary as fixed by the Synod of 1950 stands in our way.

We earnestly request that Synod consider the possibility of raising the minimum salary without throwing the weight of this increase upon our congregation. We do not suggest how this may be done. But we do earnestly hope that a solution to this problem may be found.

Wishing you the guidance of God in all the difficult matters presented to your honorable body,

The Consistory of the Christian Reformed
Church of Aylmer, Ontario, Canada,

JOHN GRITTER, *President*
N. BUIS, *Clerk*.

< Blank Page >

Table of Contents

(Figures indicate pages)

A

Accredited Kingdom Causes, Moral and Financial Support of, 22, 23, 69, 87, 88, 91, 95; For One or More Offerings, 23; Diaconates Support of, 23; Quotas for, 91 (See Inside Back Cover Page for Itemized List).

Acts of Synod, Publication of, 46, 254, 449.

Additional Secretary of Missions, Appointment of, 73, 75.

Addresses:

- 1) Rev. H. Baker, 5, 102, 103.
- 2) Missionaries, 46.
- 3) Rev. M. Monsma, 3, 103, 104.
- 4) Dr. Wm. Spoelhof, 48, 72.
- 5) Dr. N. B. Stonehouse, 10.
- 6) Dr. C. Van Til, 48.
- 7) Rev. Bruce Wilson, 34.
- 8) Rev. J. Wristers, 10.

Advisors, Faculty, 6-8; Special Assisting Budget, 94, 100.

Advisory Committees, 6-8; Report of Assisting Budget, 94; Secretary of Missions and, 29.

Advisory and Special Assisting Budget Committee, Appreciation of, 94; Reappointment of, 100.

African Missions (See Indian and Foreign Missions).

Alaska, Investigation of, 33, 196.

Alliance, Lord's Day, Report of, 23, 279ff.; Support of, 23; Representative, 100.

Alliance of Reformed Churches, Request of, 42, 382.

Allowances, Children, 35; To Needy Churches, 35; Mrs. D. Kromminga, 93; Emeritus Professors, 93.

Alymer, Overture of Consistory of, 35, 460-461.

American Bible Society, Report of, 18, 23, 112ff.; Representative, 99; Support of, 23.

American Federation of Reformed Young Women's Societies, Moral Support of, 23.

American Home Bible League, Report of, 22, 348; Support of, 22; Representative, 101.

Amusements, Reports on Worldly, 62, 63, 65, 66, 126ff.

Andriese, Mr. A. H., Reappointment of, 99; Remuneration of, 93.

Annuity Bonds, Sales of, Committee, 101, 445.

Appeals and Protests, Advisory Committee on, 8; Report on, 81-86, 88-90, 115-125.

1. Mr. and Mrs. H. Nyenbrink, 81-83.
2. D. Strooboscher, 83.
3. P. L. Van Dyken, 83.
4. J. Kadyke, 83, 84.
5. D. Dykstra, 84.

6. K. W. Fortuin, 84, 85.
7. Mr and Mrs. B. H. Bos, 85, 86.
8. Junior Colleges, 88-90, 115-125.

Appointments, Committee on, 9; Reports of Committee on, 96; Calvin College and Seminary, 34, 36, 37, 38, 48, 50; Unordained Mission Workers, 30; Tenure of Synodical, 75, 76; Life Appointments, 86, 87, 454.

Archives of Christian Reformed Church, 26.

Archivist, Appointment of, 26.

Army and Navy Chaplains, Report on, 373-379; Committee, 99.

Arrangements for 1952 Synod, Committee, 99.

Articles of Church Order, Art. 70, Committee on, 101; Revision Committee, 14-16.

Article 36 of Confession, 44, 45.

Assisting and Advisory Budget Committee, Report on, 94; Appointment of, 100.

Association of National Evangelicals, 77ff.; Report on Convention of, 432ff.; Report of Board of Administration, 436.

B

Baarman, Mr. C., 10.

Back to God Radio Hour, Report on, 39, 240ff.; Expansion of, 39; Family Altar, 40; Radio Evangelism, 38, 39; Television, 40; Committee, 100.

Baissa, Nurses for, 73.

Baker, Rev. H., Elected President of Synod, 5; Addresses, 5, 102, 103; Delegate to Synod of Reformed Church, Netherlands, 96.

Balk, S., Appointment of, 36.

Banner, The, Communications of Editor of, 37, 48, 87.

Baptized Members, Form for Erasure of, Committee, 100.

Bellary Mission Field, 73, 74, 303ff.

Bengelink, H., Appointment of, 36.

Berghuis, M., Appointment of, 36.

Berkhof, Prof. L., Testimonial Dinner for, 25, 26, 46; Anniversary, 221, 444.

Bethany Christian Home, Support of, 23, 459.

Bethesda Sanatorium, Support of, 23.

Bible Tract League (See Faith, Prayer and Tract League).

Board of Missions (See Indian and Foreign Missions).

Board of Trustees (See Educational Matters).

Boards, Tenure of Membership on Synodical appointed, 75, 76.

Bolt, Rev. R., Obituary, 70, 189.

Bonds of Denominational Treasurers, 94.

Bos, Mr. and Mrs. B. H., Appeal of, 85, 86.

Bouma, Dr. C., 8, 102, 228, 229.

Boys Clubs and Boy Scouts, 20; Report on, 265ff.

Brink, Rev. A., Appointment of, 37, 88; Request of, 52, 86.

Brink, Rev. Wm. P., Appointment of, 99.

British and Foreign Bible Society, Support of, 23, Representative, 99.

Budget Matters: 22, 23, 69, 87, 88, 91-95.

1. Advisory Committee, 8.
2. Christian Labor Association, 22.
3. American Home Bible League, 22.
4. Goffle Hill Sanatorium, 23.
5. Bethesda Sanatorium, 23.
6. Pine Rest and Christian Psychopathic Hospitals, 23.
7. Reformed Bible Institute, 23.
8. British and Foreign Bible Society, 23.
9. American Bible Society, 23.
10. Faith, Prayer and Tract League, 23.
11. National Christian Association, 23.
12. Gideons, 23.
13. Lord's Day Alliance, 23.
14. Elim Christian Training School (Chicago), 23.
15. Bethany Christian Home, 23.
16. Westminster Seminary, 23.
17. Young Calvinist Federation, 23, 94, 95.
18. American Federation Reformed Young Women Societies, 23.
19. National Union of Christian Schools, 23.
20. Korean Reformed Spiritual Relief, 23.
21. Synodical Tract Committee, 23.
22. Christian Seamen's Home, 23.
23. Canadian Relief Fund, 23.
24. Calvinist Resettlement Service, 23.
25. Christian Reformed Board of Missions, 69.
26. Canadian Emergency Fund, 88.
27. Ministers' Pension and Relief Fund, 88.
28. South America and Ceylon, 88.
29. Quotas, 91.
30. Wormer Church, Netherlands, 91.
31. Supplementary Fund for Home Evangelization, 91.
32. Denominational Building, 92.
33. Subsidy to Canadian Churches, 92.
34. Chaplain Fund, 92.
35. Remunerations, 93.
36. Report of Synodical Treasurer, 93.
37. Special Advisory Budget Committee, 94.
38. Pension Fund for Unordained Workers, 95.

Building Projects, Commons, 50; Denominational, 21, 22; Mission, 59-61.

Business Manager of Calvin College, Reappointment of, 36.

Buter, Mr. G., Reappointment of, 36.

C

Calling Church for 1952 Synod, Broadway, G. R., 100.

Calling Ministers from other Denominations, 68.

Calvin Church, G. R., Property Exchange Proposal of, 90; Overtures in re, 90.

Calvin College Library Director, 48; Protests in re, 48.

Calvin College and Seminary (See Educational Matters).

Calvin College President, Appointment of, 38, 48.

Calvinist Federation, Young, Endorsement of, 23, 94, 95.

- Calvinist Resettlement Service, Report on, 21, 369ff.; Support of, 21, 23; Committee, 21, 100.
- Canadian Emergency Fund, Report on, 67, 88, 190ff.; Quota for, 88.
- Canadian Emergency Building Fund, Overture Requesting, 67; Special Drive for, 67.
- Canadian Immigration, Report on, 13, 198ff.; Additional Fieldmen for, 13, 14; Calling of Minister for, 33; Support of, 14; Committee for, 100.
- Canadian Ministers, Calling of more, 33; Minimum Salary of, 35; Mileage Allowance for, 35; Shortage of, 68.
- Canadian Relief Fund, Support of, 23.
- Canadian Treasurer, Reappointment of, 99.
- Candidates, Examination of, 9-11, 96; Sermons of, 10; Credentials of, 11; Eligibility for Call, 12.
- Catechetical Training, Report on, 56ff., 353ff.
- Catechism, Sermons on Heidelberg, 28.
- Causes Recommended for Financial Support, (See Inside Back Cover for List. of).
- Censure of Members Resigning Membership, Report on, 16ff., 274ff.; Overture of Kellogsville, 16ff.
- Ceylon, Report on, 63ff., 419ff.; Second Minister for, 64; Support of Student from, 64, 65; Quota for, 88.
- Chair of Practical Theology, 49, 50.
- Chaplain Committee, Report of, 14, 373-379; Enlarged Committee, 14, 99; Support of, 14, 92.
- Chicago Jewish Missions, Report on, 13, 349ff.; Treasurer's Report, 170ff.
- Children Allowances, 35.
- China, Mission Field in, 299, 300.
- Christian Labor Association, Support of, 22; Chicago Local Request, 79.
- Christian Psychopathic Hospitals, Support of, 23.
- Christian Reformed Board of Missions (See Indian and Foreign Missions).
- Christian Reformed Church of the Netherlands, Communication of, 41, 446.
- Christian Reformed Publishing House, Report on, 26, 27, 253ff.
- Christian Seamen's Home, Support of, 13, 23, 261ff.
- Church Correspondence and Ecumenicity, Report on, 40-42, 380ff.
- Church and Doctrine, Ecumenical Synod on, 43, 44, 380ff.
- Church and State, Ecumenical Synod on, 44, 45, 380ff.
- Church Extension, Report on, 24, 25, 71, 72, 327ff.
- Church Help Fund, Report on, 66ff., 173ff.; Committee, 99.
- Church Members, Resignation of, 16ff., 56; Committee, 56, 100.
- Church Order, Art. 70-70, 101; Revision of, 14-16; Report on Revision of, 14-16, 182ff.; in Psalter Hymnal, 46; Committee for Revision of, 101.
- Church Order Matters, 7, 14-17; 24, 25; 40-45; 53-56; 62, 65, 66, 71, 72, 75-80; 81.
1. Advisory Committees, 7.
 2. Revision of Church Order, 14-16.
 3. Censure of Resigned Members, 16-17.
 4. The Scope of Church Extension, 24, 25, 71.

5. Confirmation of Marriage, 25.
 6. Ecumenicity and Interchurch Correspondence, 40-45.
 7. Reports of Synodical Examiners, 53, 54.
 8. Overture on Synodical Procedure, 54, 55.
 9. Decision of Classis Pacific, 55, 56.
 10. Decision of Members by Baptism, 56.
 11. Worldly Amusements, 62, 65, 66.
 12. Realignment of Mission and Church Extension, 71, 72.
 13. Tenure of Office — Overture No. 4, 75, 76.
 14. Request of Mr. P. G. Schrotenboer, 76, 77.
 15. Appeal of Mr. A. De Jager, 79, 80.
 16. Communications, 80, 81.
- Classes, Reports on Quota Payments, 92, 93.
- Classis, Organization of Canadian new, 55, 56; Appeal of Nobleford in re, 55, 56.
- Classical Examinations, Reports on, 53, 54.
- Clerks of Synod, Election of, 5; Remunerations of, 93.
- Colleges, Report on Junior, 88ff.; Committee on, 101.
- Committee on Education, 58, Report of, 56ff., 353ff.
- Commons Building, Construction of, 50; Labor Policy for, 50.
- Communication, Immigration Committee of Netherland Churches, 6, 68, 446.
- Confirmation of Marriage, Overture on, 25; Committee, 25, 101.
- Contact Committee, Members of, 100.
- Contribution to Pastors Salaries in Subsidized Churches, 35.
- Correspondence with Other Churches, 40-45, 380ff.
- Creation and Evolution, Ecumenical Synod on, 45; Committee on, 45, 101.
- Cutlerville and Pine Rest Hospitals, 23.

D

- Day of Prayer, National, 20, 444.
- De Beer, J. L., Appointment of, 36.
- Declaration of Agreement, Delegates, 5.
- De Jager, A., Appeal of, 79, 80.
- De Jong, Rev. J., Resolution of Synod to, 58.
- De Korne, Dr. J. C., 12, 28, 29, 62; Communication of, 80, 81.
- De Koster, L. Appointment of, 36, 48, 49; As Archivist, 26.
- Delegates for Examinations, Report of, 53, 54.
- Delegates to Synod, 3, 4; Changes of during Sessions, 12, 18, 29, 34, 46, 58, 72 78.
- Delegates to Ecumenical Synod, 96.
- Delegate to Reformed Church of the Netherlands, 96.
- Denkema, H., Death of, 253.
- Denominational Building, Report on, 21, 22, 439, 440; Erection of, 21, 22; Financing of, 22, 92; Committee, 92, 100.
- Denominational Quotas, 91. (See Inside Back Cover Page.)
- Denominational Treasurers, Bonds of, 94.
- De Ridder, Rev. R., Appointment of, 75.

Diaconates, Causes Recommended to Support by, 23.
 Die Nederduitse Gereformeerde Kerk van Natal, Communication of, 41, 381.
 Director of Calvin College Library, Appointment of, 26, 48, 49.
 Displaced Persons, Report on Settlement of, 21, 369-372; Support of, 21, 23.
 Divorce, Appeal in re, 83, 84; Report of Study Committee re, 83, 84, 389ff.
 Dutch Formulary for Marriage, 50, 455.
 Dutch Merchant Marine, 10.
 Dutch Psalter Hymnal, Use of, 50, 454.
 Dykstra, D., Appeal of, 84.
 Dykstra, J. S., Petition of, 94, 95.

E

Ecumenical Synod, Report on, 40ff.; Delegates to, 41, 96; Decisions of, 43ff.; Funds of, 93.
 Ecumenicity and Interchurch Correspondence, Report on, 40-45, 380ff.; Committee, 99.
 Educational Committee, Members of, 100; Report of, 56ff., 353ff.
 Educational Matters, 6, 25, 26, 34, 36, 37, 38, 48-50, 58, 87, 88, 90, 97, 101, 220ff.
 1. Advisory Committee, 6.
 2. Testimonial Dinner, 25, 26.
 3. Appointment of Prof. H. Schultze, 34, 50, 88.
 4. Appointments and Reappointments Calvin College and Seminary, 36, 225.
 5. Reappointment of Prof. W. Hendriksen, 34.
 6. Reappointment of Business Manager, 36.
 7. Reappointment of Educational Secretary, 37, 86, 88.
 8. Appointment of Field Secretary, 37.
 9. Appointment of Dr. C. Van Til, 37, 38, 48, 63.
 10. Appointment of College President, 38, 48, 72.
 11. Calvin College Library Director, 48, 49.
 12. Chair of Practical Theology, 49, 50.
 13. Commons Building, 50.
 14. Overture No. 20 — 58.
 15. Overture No. 13 — 87.
 16. Educational Secretary, 86.
 17. Method of Choosing Personnel, 86, 87.
 18. Overture No. 27 — 87.
 19. Calvin Church Property Proposal, 90.
 20. Overtures No. 21, 22, 24 — 90.
 21. Allowances to Mrs. D. H. Kromminga and Emeritus Professors, 93.
 22. Payment of Quotas for Calvin College and Seminary, 92, 93.
 23. Board of Trustees Personnel, 97.
 24. Special Investigation Committee, 101.
 Educational Secretary of Calvin College, Reappointment of, 37; Communication of, 52, 86.
 Elim Christian Training School, Support of, 23.
 Emergency Canadian Building Fund, 67, 455.
 Emeritation of, Rev. H. Wierenga, 18; Rev. A. J. Rus, 18; Rev. J. M. Ghysels, 18.

Emeritus Professors, Allowances to, 93.
 Erasure of Baptized Members, Committee, 100.
 Evangelicals, National Association of, 77ff., 432ff., 436ff.
 Examination of Candidates, 9-12.
 Examiners, Reports of Synodical, 53, 54.
 Executive Committee for Home Missions, Membership in, 39, 449.
 Extension, Report on Church, 24, 327ff.

F

Faculty Advisors, 6-8.
 Faith, Prayer and Tract League, 23; Proposed Merger of, 52; Support of, 23.
 Family Altar Publication, 40.
 Field Men for Canadian Immigration, 13, 14, 198ff.
 Field Secretary for Calvin College, Appointment of, 37.
 Financial Support of Outside Organizations, (See Inside Back Cover Page).
 First Christian Reformed Church, Calling Church of 1951 Synod, 2.
 Foreign Missions (See Indian and Foreign Missions).
 Form for Erasure of Baptized Members, Committee, 100.
 Fortuin, K. W., Appeal of, 84, 85.
 Free Magyar Reformed Church, Communication of, 33, 81; Delegate to, 101.
 Free Prebyterian Church of Australia, Correspondence with, 42, 380ff.
 Free Will Offerings (See Inside Back Cover Page).
 Fund for Home Evangelization, Discontinuation of, 91.
 Fund for Needy Churches, Report on, 35, 201ff.; Minimum Salaries of Ministers, 35; Children Allowances, 35; Family Contribution to, 35; Quota, 91.

G

Gallup Residence, 59.
 Geels, Rev. J., Appeal of, 48.
 General Fund for Jewish Missions, Report of Treasurer, 170ff.; Paterson, 13, 105ff.; Chicago, 13, 349ff.; Quotas, 91.
 General Home Missions Committee (See Home Missions).
 German and Hungarian Spiritual Relief, Report on, 19, 20, 258ff.; Committee, 100; Request of, 444.
 Ghysels, Rev. J. M., Emeritation of, 18; Report of, 80.
 Gideons, Support of the, 23.
 Gifts to Calvin College and Seminary, 254, 255.
 Goffe Hill Sanatorium, Support of 23.
 Gritter, Rev. J., Elected Second Clerk, 5; Remuneration of, 93.
 Groen, Rev. W., Obituary, 70, 445.

H

Haverkamp, Rev. W., Elected First Clerk, 5; Remuneration of, 93.
 Hebrew Missions (See Chicago and Paterson Jewish Missions).
 Heidelberg Catechism, Sermons on, 28, 453.

- Hendriksen, Prof. W., Reappointment of, 34.
 Historical Committee, Report of, 26, 212, 213; Committee, 99.
 Hoboken Seamen's Home, Support of, 23; Report on, 261ff.
 Hoeksema, T., Appointment of, 68.
 Holtrop, Rev. E. J., 14, 46.
 Holland-Zeeland Deacons Conference, Assignment to, 100.
 Holwerda, R., Appointment of, 37.
 Home Bible League, American, Support of, 22; Report on, 348.
 Home Evangelization Fund, Discontinuation of, 33, 91.
 Home Mission Order, Revision of, 39.
 Home Missions, 7, 13, 14, 32, 35, 38-40, 63-68, 190ff.
 1. Advisory Committee, 7.
 2. Paterson Hebrew Mission, 13.
 3. Chicago Jewish Mission, 13.
 4. Canadian Immigration, 13.
 5. Chaplain Committee, 14.
 6. General Committee for Home Missions, 32, 33.
 7. Fund for Needy Churches, 35.
 8. Overture No. 30 — 35.
 9. Radio Evangelism, 38.
 10. Negro Evangelism, 38, 39.
 11. Revision of Mission Order, 39.
 12. Back to God Hour, 39, 40.
 13. South America and Ceylon, 63-65.
 14. Church Help Fund, 66, 67.
 15. Request of Reformed Church in Netherlands, 68.
 Hospital Chaplain at Rochester, 195.
 Huguenot Relief, Committee for, 100.
 Huizenga, T., Address of, 46.
 Hungarian Reformed Church, Report on request of, 33.
 Hungarian Relief, Report on, 19, 258ff.
 Hungarian and German Spiritual Relief, Report on, 19, 20, 258ff.; Committee, 100.
 Hymn Book, Synodically Approved, 51; Committee, 101.

I

- Immigration, Canadian, Report on, 13, 14, 33, 214ff.; Committee, 100.
 India, Reports on Fields in, 73, 74, 303ff., 324, 325.
 Indian and Foreign Matters, 7, 28-32, 59-62, 69, 72-74, 75, 281ff.
 1. Advisory Committee, 7.
 2. Representation at Synod, 28.
 3. Pakistan Mission, 28.
 4. Secretary of Missions at Advisory Committee Meetings, 29.
 5. Minority Representation at Synod, 30.
 6. Other Missionary Organizations, 30.
 7. Promotion of Missionary Interest, 30.
 8. Appointment of Unordained Workers, 30, 31.
 9. Salary Schedule, 31.
 10. Medical Examinations, 31, 32.
 11. Prayer for Workers, 32.

12. Residence at Gallup, 59, 60.
 13. Rehoboth Hospital, 60, 61.
 14. Reorganization of Field Agencies, 61.
 15. Request of Mission Principles Study Committee, 61, 62.
 16. Unordained Employees Pension Plan, 69.
 17. Additional Secretary of Missions, 72, 73.
 18. Nurses for Baissa, 73.
 19. Sudan United Mission Constitution, 73.
 20. India, 73, 74.
 21. Indonesia, 75.
 22. Japan, 75.
 23. Report of Board, 281ff.
- Indigenous Mission Policy, 61, 62, 95, 441.
- Indonesia, Report on, 75, 324.
- Interchurch Correspondence and Ecumenicity, Report on, 40-45, 380ff.
- International Reformed Missionary Council, Report on, 80, 81; Delegate to, 100.
- Ipema, Rev. P., 13.

J

- Japan, 75; Delegate to Synod in, 101.
- Japanese Students, Training of, 75.
- Jewish Missions, Paterson 13, 105ff.; Chicago, 13, 349ff.; Report of Treasurer, 170-172.
- Junior Colleges, Reports on, 88ff., 115ff.; Committee, 101.

K

- Kadyke, J., Appeal of, 83, 84.
- Keizer, Rev. J., Obituary, 70.
- Kelloggsville, Overture of, 16ff.; Report of Study Committee, 16ff., 274ff.
- Kingma, J., Appointment of, 36.
- Koning, Rev. A., Hospital Chaplain, 195.
- Korea, Relief to, 19.
- Korean Reformed Spiritual Relief, Committee, 19, 20, 100; Support of, 23.
- Kromminga, Mrs. D. H., Allowance to, 93.
- Kuiper, Rev. H. J., Communications of, 37, 48, 87.

L

- Labor Policy, Commons Building and, 50.
- Labor Union, Request of Chicago C.L.A. Local, 79.
- Lesson Planning for Mission Sunday Schools, 45, 46; Committee, 99.
- Liason Representative American Home Bible League, Report of, 348; Delegate to, 101.
- Library Director, 26, 48.
- List of Quotas, Offerings, Accredited Causes, (See Inside Back Cover Page).
- Lord's Day Alliance, 23, 279ff.; Support of, 23; Representative, 100.
- Luchies, Dr. J., Appeal of, 48.
- Lyzenga, Rev. G., Obituary, 70.

M

- Magyar Reformed Church, Free, Communication of, 81; Delegate to, 101.
 Marriage and Art. 70 of Church Order, Committee on, 101.
 Marriage Form, Translation of, Committee, 101.
 Marsden, Rev. R. S., Request of, 23.
 Medical Examination of Missionaries, 31, 32.
 Members Under Censure Resigning, Report on, 16ff., 274ff.
 Members of Board of Missions, 97, 98.
 Military Service, Youth in, Support of Fund for, 33, 200, 201.
 Mimeographing Reports for Synod, Committee for, 99.
 Minimum Salaries, Subsidized Pastors, 35; Canadian Pastors, 35.
 Ministers' Leave of Absence, 35.
 Ministers' Pension and Relief Administration, Report on, 18, 88, 185ff.; Committee, 99.
 Ministers Serving Subsidized Churches, Salary of, 35; Contribution per Family to, 35.
 Minority Representation at Synod, Overture on, 30, 451.
 Mission Policies, Request of Study Committee on, 61, 62; Report on, 95, 441; Committee, 101.
 Mission Sunday School Lesson Planning, Report on, 45, 46, 430-431; Committee, 99.
 Missionary Council, Reformed International, 80, 81; Delegate to, 100.
 Missionaries, Addresses, 46; Salary Schedule of Ordained, 31; Prayer for More, 32.
 Monsma, Dr. E. Y., Appointment of, 100, 446; Remuneration of, 93.
 Monsma, Rev. M., Addresses of, 3, 103, 104; Sermon of, 2; Elected Vice-President, 5; Delegate to Ecumenical Synod, 96.
 Moral Support of Accredited Causes, 23.
 Movies and Calvin College, 58, 456.
 Mulder, C. R., Reappointment of, 66.
 Muller, Rev. W., 13, 46.
 Mysore Mission Field, 73, 74, 303ff.

N

- Nagy, Rev. J. P., Investigation Requested by, 33.
 National Association of Evangelicals, Request of Australia on, 42; Severance of relations with, 77ff.; Report of Delegates, 432ff.; Report of Board of Administration, 436ff.
 National Christian Association, 23; Representative, 100.
 National Day of Prayer, Overture on, 20, 455.
 National Union of Christian Schools, Support of, 23.
 Negro Evangelism, 38, 39.
 Needy Churches Fund for, 35, 201ff.
 Nigeria, Report on Mission Field of, 73, 300ff.
 Nobleford, Appeal of Consistory of, 55, 56.
 Non-Confessing Members, Form for Erasure of, Committee, 100.

Noordewier, T., Report of, 93, 94, 447, 448; Remuneration of, 93.
 Nyenbrink, Mr. and Mrs. H., Appeal of, 81-83; Committee, 101.

O

- Obituary Committee, Members of, 9; Report of, 70.
 Offerings, Free-Will Recommended, (See Inside Back Cover Page).
 Officers of Synod, 5.
 Ontario Classis, Request in re Emergency, 67, 455, 460, 461.
 Oostendorp, Rev. L., 28.
 Organizational and Administrative Systems at Calvin College, 87, 458.
 Orthodox Presbyterian Church, Request of, 51, 52; Delegate of, 10; Delegate to Assembly of, 100.
 Overtures: (All Overtures submitted to Synod are listed on pages 449-461). (Decisions of Synod on Overtures listed below).
 No. 1—Publication of the Acts of Synod (Classis Holland), 46.
 No. 2—Revision of Home Mission Order (Classis Kalamazoo), 39.
 No. 3—Re-alignment of Mission and Church Extension Work (Classis G. R. West), 71.
 No. 4—Clarification of 1950 Decision Re Tenure of Office (Classis G. R. West), 75, 76.
 No. 5—Synodical Procedure (Classis Holland), 54.
 No. 6—Revision of Mission Order (Classis Chicago South), 29, 30.
 No. 7—New Edition of Psalter-Hymnal (Classis G. R. South), 46.
 No. 8—Revision of Psalter-Hymnal (Classis Chicago South), 47.
 No. 9—Payment of Subsidy to Canadian Churches (Classis Minnesota), 92.
 No. 10—Publication of Sermons (Classis Pacific), 27.
 No. 11—Division of Classis Pacific (Classis Pacific), 55.
 No. 12—Resignation of Members by Baptism (Classis Hackensack), 56.
 No. 13—Life Appointment of Seminary Professors (Classis Hackensack), 86, 87.
 No. 14—Dutch Psalter Hymnal (Classis Ontario), 50.
 No. 15—Decision of 1950 re Payment of Subsidy (Classis Ontario), 92.
 No. 16—Dutch Formulary for Marriage (Classis Ontario), 50.
 No. 17—Canadian Emergency Building Fund Drive (Classis Ontario), 67.
 No. 18—National Day of Prayer (Classis Pella), 20.
 No. 19—Confirmation of Marriage (Classis Hackensack), 25.
 No. 20—Calvin College and Movies (Classis Sioux Center), 58.
 No. 21—Calvin Church and Campus Site (Classis Sioux Center), 90.
 No. 22—Proposed Property Exchange (Classis G. R. East), 90.
 No. 23—Mission and Church Extension (Saginaw Church), 71.
 No. 24—Proposed Property Exchange (Worthington Church), 90.
 No. 25—Art. 68 of General Rules of 1881 (Classis Hudson), 25.
 No. 26—Televising Back to God Program (Classis Hudson), 40.
 No. 27—Org. and Adm. Systems at Calvin College (G. R. West), 87.
 No. 28—Bethany Christian Home (G. R. West), 23.

No. 29—Synodically Approved Hymn Book (Classis Kalamazoo), 51.

No. 30—Revision of Minimum Salary Schedule (Alymer Church), 35.

P

Pakistan, Report on, 28, 257; Committee, 28, 101.

Particular Synods, Committee, 101.

Pastors' Salary, Minimum, 35.

Paterson Hebrew Mission, Report of, 13, 105ff.

Payment of Subsidy to Canadian Churches, 92.

Pension Allowances, Mrs. D. H. Kromminga, 93; Emeritus Professors, 93.

Pension Board of Calvin College, 100.

Pension Fund for Unordained Mission Workers, Report on, 95, 442-443.

Pension and Relief Administration, Ministers', Report of, 18, 88, 185ff., 100.

Poel, Rev. A., 13, 28, 46.

Practical Theology, Chair of, 49, 50.

Prayer Service for Synod, 2.

President of Calvin College, Appointment of, 48; Acceptance, 72.

Principles of Education, Ecumenical Synod on, 44, 45; Committee, 45, 101.

Procedure for Synod, Committee on, 101.

Program Committee, Members of, 6; Report of, 6-8.

Promotion of Missionary Interest, Report on, 30.

Protests and Appeals (See Appeals and Protests).

Psalter-Hymnal, Revision of, 47; Committee, 47, 101; Overtures, 452.

Publication Committee, Report of, 26, 27, 253-256; Members of, 99.

Publication Matters, 7, 26-28, 45-47, 50-52, 253-256.

1. Advisory Committee, 7.

2. Historical Committee, 26.

3. Synodical Tracts, 27.

4. Publication Committee, 26, 27, 253-256.

5. Sermons for Reading Services, 27, 28.

6. Mission Sunday School Lesson Planning, 45, 56.

7. Publication of Acts of Synod, 46, 254.

8. New Edition of Psalter Hymnal, 46.

9. Revision of Psalter Hymnal, 47.

10. Dutch Psalter Hymnal, 50.

11. Synodically Approved Hymn Book, 51.

12. Request of O. P. Church, 51, 52.

13. Merger of Tract Committee and Bible Tract League, 52.

Publication of Acts of Synod, 46, 254.

Publication of Sermons for Reading Services, 27, 28, 388.

Q

Quota Reports of Classes, 92, 93.

Quotas for Denominational Causes, 91.

R

Radio, Back to God Hour, Report on, 39, 240ff.; Expansion of, 39; Family Altar, 40; Radio Evangelism, 38, 39, 209-211; 242, 243; Television, 40; Committee, 100.

- Ramiah, Mr., Communications in re India, 73, 74, 324, 325.
 Reading Services, Sermons for, 27, 28, 388; Committee, 27, 28, 101.
 Re-alignment of Mission and Church Extension Work, 71, 72; Committee, 101; Overtures on, 449, 457.
 Reception Committee, 9, 10, 34.
 Recommended Causes for Financial Support (See Inside Back Cover Page).
 Reformed Bible Institute, Support of, 23.
 Reformed Church in America, Fraternal Relations with, 42, 380ff.
 Reformed Church in Japan, Delegate to Synod of, 40, 101, 380ff.
 Reformed Church in South Africa, 15; 16.
 Reformed Churches in the Netherlands, Request of, 14-16, 68, 446; Delegate to, 96.
 Reformed Ecumenical Synod (See Ecumenical Synod).
 Reformed Missionary Council, International, Delegate to, 100.
 Reformed Presbyterian Church in N. A.; Delegate of, 13; Delegate to, 100.
 Reformed Tracts, Committee on Publication of, 100; Report on, 343ff.
 Rehoboth Hospital, Addition to, 60, 61, 326.
 Reinsma, Rev. W., Appointment of, 26, 253.
 Reorganization of Field Agencies, 61.
 Relief Fund of Ministers' Pension, Report on, 18.
 Relief Fund for Canadian Churches, Support of, 23.
 Remarriage and Divorce, Report on, 83, 84, 389ff.
 Resettlement Service for Displaced Persons, Report on, 21, 369ff.; Support of, 23; Committee, 21, 100.
 Resignation of Members by Baptism, 56; Committee, 56, 100.
 Revision of Church Order, 14-16; Committee, 101; Report on, 182-184.
 Revision of Revised Compendium, 57.
 Revising Rules for Synodical Procedure, 101.
 Runner, Dr. E., Appointment of, 36.
 Rus, Rev. A. J., Emeritation of, 18, 189.

S

- Saginaw, Request of Church of, 67, 175ff.
 Salaries, Ministers of Subsidized Churches, 35; Ordained Missionaries, 31; Canadian Ministers, 35.
 Schaal, Rev. J. H., Reappointment of, 26, 27.
 Schrotenboer, P. G., Request for Licensure by, 76, 77.
 Schultze, Prof. H., Retirement as President, 25, 26, 46; Appointment, 34, 50, 88; Testimonial Dinner for, 25, 26, 46.
 Schuring, Rev. J., Request of, 64, 421ff.
 Scope of Church Extension, Report on, 24, 25, 71, 72, 327ff.
 Scout Movement, Boy, Report on, 20, 265ff.
 Seamen's Home, 13, 261ff.; Support of, 23.
 Secretary of Missions, Advisory Committee and, 29, 451; Additional, 73, 75; Missionary Organizations, 30.
 Seminary, Special Committee of Investigation of, 34, 101.

Sermons, Candidates, 10; Reading Services, 27, 388; Heidelberg Catechism, 28.

Service of Prayer for Synod, 2.

Sessions of Synod, 5, 6, 29.

Slingerland, G., Appointment of, 36.

Soldiers' Fund, Offerings for, 33.

South America and Ceylon, Reports on, 63ff., 419ff.; Quota, 88; Committee, 99.

Spiritual Relief Work in Germany and Hungary, Report on, 19, 20, 258-260.

Spoelhof, Dr. W., Appointment of, 48; Addresses of, 48, 72.

Stated Clerk, Report of, 6, 444ff.; Remuneration of, 93.

Stob, Dr. H., Delegate to Ecumenical Synod, 96.

Stonehouse, Dr. N., Address of, 10.

Strooboscher, D., Appeal of, 83.

Student Pastors, 209.

Subsidy Payments to Canadian Churches, 92.

Subsidized Churches, Salaries of Ministers in, 35.

Sudan United Mission Constitution, 73.

Sunday Schools, Missions, 99; Lesson Planning, 48, 99; Request of Orthodox Presbyterian Church in re, 51, 52; Committee, 99.

Supplementary Fund for Home Evangelization, 33, 91, 200.

Supplements:

1. The Paterson Hebrew Mission, 105-111.
2. The American Bible Society, 112-114.
3. Junior Colleges, 115-125.
4. Worldly Amusements, 126-156 (Majority Opinion); (Minority Opinion) 157-169.
5. Report of Treasurer — Jewish Missions, 170-172.
6. United Youth Committee, 173-174.
7. The Church Help Fund, Inc., 175-181.
8. Revision of the Church Order, 182-184.
9. Ministers' Pension and Relief Administration, 185-188.
- 9-A. Ministers' Pension and Relief Administration, 189.
10. General Committee for Home Missions, 190-207.
- 10-A. General Committee for Home Missions, 208-211.
11. Historical Committee, 212-213.
12. The Canadian Immigration Committee, 214-219.
13. The Board of Trustees of Calvin College and Seminary, 220-228.
- 13-A. The Board of Trustees of Calvin College and Seminary, 229-239.
14. The Back to God Hour, 240-248.
- 14-A. The Back to God Hour, 249-252.
15. Publication Committee, 253-256.
16. Pakistan Mission Project, 257.
17. German and Hungarian Spiritual Relief, 258-260.
18. The Christian Seamen's Home, 261-264.
19. Boys' Clubs and Boy Scout Movements, 265-273.
20. Censure of Resigned Members, 274-278.
21. The Lord's Day Alliance, 279-280.
22. Christian Reformed Board of Missions, 281-306.
- 22-A. Christian Reformed Board of Missions, 307-326.

23. The Scope of Church Extension, 327-342.
 24. Synodical Tract Committee, 343-345.
 - 24-A. Synodical Tract Committee, 346-347.
 25. American Home Bible League, 348.
 26. Chicago Jewish Missions, 349-352.
 27. Catechetical Training, 353-368.
 28. Calvinist Resettlement Service, 369-372.
 29. The Chaplain Committee, 373-379.
 30. Ecumenicity and Interchurch Correspondence, 380-383.
 - 30-A. Ecumenicity and Interchurch Correspondence, 384-387.
 31. Publication of Sermons for Reading Services, 388.
 32. Van Dyken Protest (Divorce and Remarriage), 389-409.
 - 32-A. Van Dyken Protest (Divorce and Remarriage), 410-418.
 33. South America and Ceylon, 419-423.
 - 33-A. South America and Ceylon, 424-429.
 34. Mission Sunday School Lesson Planning, 430-431.
 35. Report of 1951 N.A.E. Convention, 432-435.
 36. Report of N.A.E. Board of Administration, 436-438.
 37. Denominational Building, 439-440.
 38. Mission Principles Study Committee, 441.
 39. Pension Fund for Unordained Workers, 442-443.
 40. Synodical Committee and Stated Clerk Reports, 444-446.
 41. Synodical Treasurer's Report, 447-448.
- Synod, Officers, 5; Sessions of, 5, 6; Prayer Service for, 3.
- Synodical Committee, Report of, 6, 444ff.; Members of, 99.
- Synodical Delegates, 4, 5.
- Synodical Examiners, Reports of, 53, 54; Members, 98, 99.
- Synodical Expenses, Quota for, (See Inside Back Cover Page).
- Synodical Prayer Service, 2.
- Synodical Procedure, Overture on, 54, 55; Study Committee Members, 101.
- Synodical Standing Committees and Boards, Tenure of Appointments of, 75, 76.
- Synodical Tracts, Report on, 27, 343ff.; Support of, 23; Report on Proposed Merger, 52; Committee, 100.
- Synodical Treasurer, Report of, 23, 93, 94, 447-448.
- Synodical Youth Committee, Report of, 18, 173, 174; Members of, 100.
- T**
- Teachers' Relief Fund, Support of, 23.
- Television, 40, 246.
- Tenure of Board Appointments, 75, 76.
- Testimonial Dinner, 25, 26.
- Text Book Foundation, Support of, 23.
- Tracts, Synodical Committee, 23, 27, 52, 100, 343ff.; Bible Tract League, 23, 52, 100.
- Transportation Secretary, 93, 99.
- Treasurer of Canadian Churches, Reappointment of, 99.
- Treasurers' Bonds, 94.

U

- Union of Christian Schools, Support of, 23.
 United States Treasurer for Canadian Churches, Reappointment of, 99;
 Remuneration of, 93.
 United Youth Committee, Report of, 18, 173, 174; Members of, 100.
 Unordained Employees Benefit Plan and Relief Fund, 69, 308ff.
 Unordained Missions Workers Pension Fund, 30, 31, 95, 100, 442-443.

V

- Vanden Berg, J., Appointment of, 36.
 Vanden Bout, A., Appointment of, 26, 253.
 Vander Weele, S., Reappointment of, 36.
 Van Bruggen, Dr. J., Appeal of, 48.
 Van Dyken, P. L., Reply to Protest of, 83, 389ff.
 Van Laar, H., Appointment of, 36.
 Van Opynen, C., Reappointment of, 36.
 Van Til, Dr. C., Appointment of, 37, 38, 63; Addresses of, 48.
 Varia Matters, 8, 18-22, 56-58, 77-79.
 1. Advisory Committee, 8.
 2. American Bible Society, 18.
 3. Ministers' Pension and Relief Fund, 18.
 4. United Youth Committee, 18.
 5. German and Hungarian Relief, 19, 20.
 6. Boys Clubs and Boy Scouts, 20.
 7. National Day of Prayer, 20.
 8. Calvinist Resettlement Service, 21.
 9. Denominational Building, 21, 22.
 10. Catechetical Training, 56-58.
 11. National Association of Evangelicals, 77, 78.
 12. Christian Labor Association, 79.

- Vincze, Dr. C., Communication of, 81.
 Volbeda, Dr. S., Request of Synod to, 49, 50; Communication of, 63; Dele-
 gate to Ecumenical Synod, 96.
 Voss, H. J., Death of, 228, 233, 446.

W

- Welcome of, Delegates, Professors, Editors, Stated Clerk, Secretaries of
 Missions, etc., 5.
 Weidenaar, Rev. J., Re-appointment of, 36.
 Westminster Seminary, Support of, 23.
 Wieland, G. T., Re-appointment of, 99; Remuneration of, 93.
 Wierenga, Rev. H., Emeritation of, 18.
 Wilson, Rev. B., 13; Address of, 34.
 Wisconsin, Reply of Classis to 1951 Decision re K. W. Fortuin, 84, 85.
 Worldly Amusements, Reports on, 62, 63, 126-169; Resolutions on, 65, 66.
 Wormer, Request of Church, 91, 446.
 Worthington, Overture of Consistory of, 90, 457, 458.
 Wristers, Rev. J., Address of, 10; Work of, 208ff.; Funds for, 208.
 Wyngaarden, Dr. M. J., Appeal of, 48.

Y

- Young Calvinist Federation, Support of, 23; Petition in re, 94, 95.
 Youth Committee, United, Report of, 18, 173, 174; Mandate to, 20; Com-
 mittee, 100.
 Youth in Military Service, Fund for, 33, 200, 201.