

AGENDA

Synod Christian Reformed Church

To convene June 9, 1948
at Grand Rapids, Mich.

REPORTS AND OVERTURES

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

P R E F A C E

The Agenda for the Synod of 1948 contains reports of standing and study committees, overtures of Classes, and notifications of appeals.

On Tuesday evening, June 8, 1948, at 7:30 o'clock D.V., Prayer Service for Synod will be held in the Coldbrook Christian Reformed Church of Grand Rapids, Michigan, led by Rev. E. F. J. Van Halsema of Passaic, New Jersey, president of the Synod of 1947.

Wednesday, June 9, 1948, at 9:30 a.m., in the Calvin College Library Building the president of the previous Synod formally opens the synodical meeting with an appropriate address, prayer, and roll call of the delegates.

On the preceding Sunday, June 6, according to established custom, our congregations are urgently requested to remember the forthcoming sessions of Synod in their petitions to the Throne of Grace.

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

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

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Reports

REPORT NO. 1

AMERICAN BIBLE SOCIETY

To the Synod of 1948.

ESTEEMED BRETHREN:

THE two day session of the annual meeting of the American Bible Society devoted most of its time to the emergency needs. During the war the emergency fund supplied the means to send Scriptures to our soldiers and to prisoners of war. Since this work has practically come to a close, the gifts for this fund have greatly decreased while the needs are increased. The major effort is now to meet the needs of new fields and of liberated areas.

There are special conditions which cause these increased demands. Literacy is growing; in some countries rapidly. Where the number of people able to read increases, there is a larger demand for Scriptures. You find these conditions especially in Asia and Africa. If the churches do not supply the need, Communism is ready to plant the evil seed.

Besides, the other Bible Societies are still handicapped in their work. They can not take care of the fields they formerly provided with Scriptures. Dr. Rutgers of the Netherlands Bible Society wrote, that if we would supply the paper they would try to print the Bibles for Indonesia. The British Bible Society is still limited to 35 per cent of its quota of paper and has no hope of any increase in the near future. It is also handicapped by lack of shipping facilities. All the other European societies are dependent upon our assistance.

I will try to tell briefly of the requests that come to us from a Bible-hungry world.

There is Russia. A few months ago we found out what had become of the 5,000 New Testaments and 100,000 gospels sent last year to that country. The Metropolitan (chief bishop) Gregory of Leningrad came to New York and reported that the New Testaments had been given to bishops and priests who had none, and the gospels were distributed among the monasteries to give them to pilgrims. Since 1923 no Russian Bible has been printed in that country. Our Bible Society gave the chief bishop 10,000 Bibles, 5,000 New Testaments and 100,000 gospels, for which a shipping permit was received from the Soviet government, after their office of investigation was satisfied that this was not a gift for political propaganda. Besides these, there are now in preparation and shipment 200,000 Bibles, 500,000 New

Testaments and one million gospels. The Bible is penetrating the iron curtain. How could we refuse such a request? It is wonderful. Praise the Lord. But the expense is \$580,000. Can we as churches say, we can not afford to send Scriptures to you?

There is Japan. The old religion has lost its grip. General McArthur has greatly encouraged all religious work. The call for Scriptures was answered by our Bible Society. One million Bibles and New Testaments have been sent; one and a half million more are in preparation or in shipment. McArthur gave the Bible Society a printing press from the Japanese Navy. So our office asked him if the Japanese could print their own Scriptures if we provided them with all the materials and supervision. In answer to this the commander-in-chief sent the following cablegram dated Nov. 27. "Contribution of A.B.S. of inestimable value to spiritual rehabilitation of Japan and is appreciated deeply. Demand for Scriptures is insatiable. Proffered shipment of material and paper will do something to alleviate situation. Great demand by millions of Japanese . . . Urge that A. B. Society enlarge its plans for 1948 greatly. Believe strongly that discontinuance or even decrease of production will be tragic to Christian effort in Japan . . ." Can we refuse such requests? The answer is up to the Christian churches of our country.

Korea Bible House complains. Cablegram: Am deeply distressed that the second edition of the N. T. (50,000) is delayed. Great demand for Christmas and winter classes. Shelves are empty. Asks for 300,000 Bibles, one million New Testaments.

China complains that Japan, an enemy country, gets more Bibles than China, which fought on our side. Send us paper and we will try to print our own Bibles.

The Philippine Islands asked for 5,000 Bibles. Were gone in less than six months.

Greece asked for 200,000 New Testaments. Cost \$100,000.

England asked us to print and send 50,000 Zulu Bibles to Africa. She could not do it. We did.

We are supplying paper and binding material to Germany, who is able to supply her own Bible needs.

The regular work of the society is also expanding. God opens doors and hearts and purses; so the work can be carried on. The Field is the World, is the slogan of A. B. S.; and we are glad to report that our churches, by contributing to this cause of Kingdom work, show their interest and devotion to this world-wide cause of missions.

We would kindly ask Synod to recommend both, the regular and emergency work for prayer and financial support.

Respectfully submitted,

HESSEL BOUMA

REPORT NO. 2

CHICAGO JEWISH MISSION

*To the Synod of the Christian Reformed Church,
Convening at Grand Rapids, Michigan, June, 1948.*

ESTEEMED BRETHREN:

THE Board of the Nathanael Institute as appointed by Classis Chicago North has tried to do its work for Synod faithfully and conscientiously.

Board meetings were held the second Tuesday morning of every month. These meetings are held at the Institute, and usually last from nine-thirty until noon. This involves a considerable sacrifice of time for all concerned, and not least on the part of our lay members. The attendance, however, is very good.

Dr. William Masselink, having served on the Board for a number of years, and the last three of these as president, asked to be relieved because of the press of other duties. The present Board consists of the brethren J. Betten, E. Kooistra, E. Masselink, G. Ottenhoff, T. J. Stob, and M. J. Vanderwerp.

Articles in *The Banner* have kept the church informed as to other changes and developments in connection with the work. Miss Wilhelmina Tuit left us to take up the work at the Paterson Hebrew Mission. Mr. Huisjen, at the request of the Board and with the approval of Classis Chicago North, has launched upon a new project of Church Community Evangelism, and the Reverend Zandstra has been appointed superintendent of the Institute. Dr. W. Yonker remains in charge of the medical work.

We present below the reports of Field Missionary, Superintendent, and Treasurer. Included in the report of our treasurer is the proposed budget for the year 1949 which has been approved by Classis Chicago North. In view of the rising costs of operation, Classis requests Synod for an appropriation of 75 cents per family for the Nathanael Institute for the year 1949.

Respectfully submitted,
BOARD OF THE NATHANAEL INSTITUTE
MARVIN J. VANDERWERP, *Secretary*

Classis Chicago North at its meeting of Jan. 21, 1948, approved the report of the Jewish Mission Board and ordered that it be sent on to Synod, including the reports of Rev. J. Zandstra and Mr. A. Huisjen, and the budget. Classis approves the recommendation of the Board that the budget be set at a quota of \$.75 for the year 1949.

Fraternally yours,

WM. P. BRINK

Report of Field Missionary

It gives us pleasure to supplement our regular report with a report on Church Community Evangelism. This is a new department in our Jewish mission program. From time to time your missionaries had advocated that we should seek to evangelize the Jews which live within the bounds of our local churches as well as those living in predominantly Jewish communities. During the early summer our Board took this matter under advisement and after some deliberation instructed us to prepare a detailed plan for carrying on this type of work among the Jews in Chicagoland. This plan was submitted to the Board at their September meeting and was approved and adopted, and the undersigned was appointed to engage in and direct this work as Field Missionary.

Briefly stated this plan consists in: (a) Contacting the Jews which live in our church communities by calling on them at their homes; (b) Introducing ourselves as members of the local church, calling to bid them welcome to attend our church services; (c) Giving them a Bible if they have no Bible containing the New Testament; (d) Introducing our mission paper and leaving a copy with them; (e) Revisiting them at regular intervals to bring them a copy of our mission paper and to work with them in whatever way there may be opportunity to do so. This work is carried on by volunteer workers with the aid of the Field Missionary, and under his direction. Our mission paper, called, "The Shepherd's Voice", serves as a medium of contact with the Jewish people and as an organ for getting the Gospel into their homes systematically. This paper is written by our own missionaries, the Reverend Zandstra, the Reverend Rozendal, Miss Tuit, and the undersigned; the latter serving as editor.

We have begun this work in our Berwyn - Cicero - Oak Park community with volunteer workers from the four churches, participating in the work. There are two hundred or more Jewish families in this community and a goodly number of these have already been visited. The Shepherd's Voice is mailed to those whom we have not yet visited. The ladies usually do the visiting during the afternoon hours, the men, during the evening hours. As a rule we are well received and it is not uncommon to spend the greater part of an afternoon or an evening with one family. After visiting a few Jewish homes with us the volunteer workers usually feel very much encouraged and become enthusiastic about the work. It is too early to speak of results at this writing. In some respects our work in this community is an experiment; it is a new work and we have to feel our way, but thus far it more than comes up to expectations.

The second issue of The Shepherd's Voice was printed during the first week of January. This issue will reach 2,000 or more Jewish

homes. This paper is now published bi-monthly but we expect to publish it monthly before the end of the year. It is also made available for use in other communities. Thus far we have made arrangements for its use in several communities outside of Chicagoland. With the co-operation of our churches this mission paper can be gotten into thousands of Jewish homes throughout the States, and this can be done with little effort and at a small expense.

Respectfully submitted,

ALBERT HUISJEN

Report of Superintendent

The following report of the Nathanael Institute is an attempt to give Synod a picture of this denominational mission work especially designed for the Jewish people for the year 1947.

The work can be divided into three categories: institutional, church community evangelism, and deputation work.

The Institutional work is carried on at the building designed for that purpose. It is located in a Jewish neighborhood. The program is varied but suited to an institutional type of mission work.

Gospel meetings were held regularly on Sunday evenings. These meetings were attended by thirty adults, some more regularly than others. The messages are usually in English and Yiddish and often helped by some special music from churches. These services were conducted by Huisjen and Zandstra in English and Yiddish. Since September Zandstra took charge alone because Huisjen began church community mission work then. The staff is at present adding their appreciated bit to these services.

Ladies' meetings are held regularly on Wednesday afternoons. Miss Tuit and Miss Kok were in charge. Since Miss Tuit left for the Paterson Hebrew Mission, Mrs. Zandstra has taken her place. The program consists of a devotional period, regular course in Bible study, lunch and sewing. This group has experienced a healthy growth. About thirty ladies attend.

A Wednesday evening ladies' meeting was added this Fall.

A children's meeting was held on Saturday mornings. The attendance ran from ten to twenty-five.

Clinic meetings: Three mornings per week regular meetings were held with clinic patients. A message is given by Huisjen or Zandstra (since September by Zandstra alone). The average number of listeners the last three months was nine.

Class work: Class work is carried on with children of all ages, from pre-school age children to war veterans. Fifteen classes are held per week. The December report recorded an average attendance for three classes of 111 per week. Every week that many receive Bible

instruction. Since the beginning of the year this shows an increase of over sixty per cent. Since Mr. Huisjen left two laymen have assisted in the evening high school age classes.

Medical work is carried on five mornings a week, Dr. W. Yonker being present three mornings. Miss Kok, the nurse, is always on the job. December's report records 211 patients treated. Personal work is carried on by Miss Van Der Meulen and Zandstra as time permits. This also remains a great open door for the Gospel of the Messiah.

Visitation work: Jewish patients are visited in Cook County hospital and Oak Forest Infirmary on Wednesday afternoons. Visiting at homes, shops and stores was carried on as time permitted. Since Mr. Huisjen and Miss Tuit have left this work has been done at a minimum.

"The Shepherd's Voice": The second issue of this new paper is ready for distribution among the Jewish people for whom it was designed. It proves to be a good medium for the church to use in evangelizing the Jews wherever they may live. Since Mr. Huisjen is not tied to the schedule of the Institute most of the work of this paper has fallen to him. This paper is also distributed to the near thousand on the mailing list of the Nathanael Institute.

Church Community Evangelism: This is the work of Mr. Huisjen who will give a separate report.

Daily Vacation Bible School was held during the Summer with an enrollment of twenty-eight.

Two Christmas programs were held with capacity audiences. The Messiah was presented to attentive audiences in word and song.

The Hebrew Christian Alliance of America meets monthly and usually the staff of Nathanael Institute is present to receive inspiration and instruction to fit it better for the tasks.

Deputation work: During 1947 the cause of Jewish Missions was presented to many audiences in the Middle West by the method of two planned tours in conjunction with other Mission causes. Engagements to speak on Jewish Missions are met when at all possible. Every member of the full-time staff have taken a part in this work. The staff members realize that they are servants of the church in this work also.

In a rather brief report it is difficult to give a full picture of the work. The program is a seven-day-a-week program. The hours of the workers are long and the classes and meetings are many. The Word is preached in season and out of season, some hear and others forbear. We believe this is a real work with a Biblical injunction. May we ever present the true Messiah to the Jew blinded by his traditions.

Respectfully submitted,

JACK ZANDSTRA, *Supt.*

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

From Jan. 1st, 1947 to Dec. 31st, 1947

RECEIPTS

Operating:

Balance on hand 1/1/47.....		\$ 1,292.14
Synodical Treasurer	\$14,400.00	
Donations and Collections.....	683.73	
Medical Department	1,900.00	

Total Operating Receipts..... **\$18,275.87**

Other Receipts:

Interest on Investments.....	\$ 926.96	
Principal Payments on Mortgages.....	601.91	
Cancellation of First Federal Savings & Loan Assn. Stock	1,400.00	
Miscellaneous Income	177.58	
Escrow Funds:		
Tax Deposits on Properties on which Mortgages and Contracts are held.....	271.03	
Withholdings of Tax on Employees.....	1,117.80	4,495.28

Total Receipts..... **\$22,771.15**

DISBURSEMENTS

Operating:

Salaries	\$13,310.00
Huisjen, Rent	600.00
Zandstra, Rent	600.00
Zandstra, Auto	300.00
Huisjen, Auto	87.50
Mission Petty Cash.....	650.00
Phone	103.36
Gas and Electric.....	170.00
Medical Supplies	365.90
Building Supplies	92.97
Cleaning and Repairing.....	154.69
Fuel	548.18
Traveling Expense	450.76
Insurance	269.80
License	35.00
Printing and Advertising.....	242.17
Class Supplies	18.88
Miscellaneous	85.15

Total Operating Disbursements..... **\$18,079.36**

Other Disbursements:

Huisjen, Loan	\$ 1,000.00		
Real Estate Taxes.....	280.54		
Withholding Taxes	1,126.50	2,407.04	20,486.40

Cash Balance on hand Dec. 31, 1947..... **\$ 2,284.75**

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE
CHRISTIAN REFORMED CHURCH AS OF JANUARY 1, 1948

ASSETS

Cash on Hand.....	\$ 2,284.75
Property and Equipment (Nathanael Institute).....	16,900.00
U. S. Government Bonds.....	18,000.00
Federal Savings & Loan Assn. Stock.....	3,100.00
Mortgages and Real Estate Contracts.....	5,372.51

Total Assets.....\$45,657.26

PROPOSED BUDGET FOR 1949

Pastor's Salary	\$ 2,800.00
Pastor's Rent	600.00
Pastor's Auto Expense.....	300.00
Religious Worker's Salary.....	2,800.00
Religious Worker's Rent.....	600.00
Religious Worker's Auto.....	480.00
Doctor's Salary (Part-time).....	2,000.00
Lady Worker's Salary.....	2,000.00
Lady Worker's Salary.....	2,000.00
Nurse's Salary	2,000.00
Janitor's Salary	1,750.00
Gas, Electric and Fuel.....	900.00
Insurance and License.....	200.00
Repairing and Decoration.....	800.00
Medical Supplies, etc.....	400.00
Traveling and Services.....	500.00
Supplies and Equipment.....	150.00
Printing and Advertising.....	500.00
Phone	100.00
General Office and Class Expense.....	650.00
Miscellaneous Expense	150.00

Total\$21,680.00

We respectfully request the Synod to set the quota at 75 cents per family for the Nathanael Institute for the year 1949.

Respectfully submitted,

GEORGE OTTENHOFF, *Treasurer.*

Board of Jewish Missions,
Christian Reformed Church,
Chicago, Illinois.

January 19, 1948.

Dear Brethren:

In accordance with your request I have examined the books of your Treasurer, Mr. George Ottenhoff, and found the records in excellent condition and well kept.

The scope of my work consisted of the following:

All receipts were accepted as recorded, since it is impractical to verify all receipts, the principal item is from the Synodical Treasurer, in the sum of \$14,400.00.

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1947.

Respectfully submitted,

LAMBERT BERÉ.

REPORT NO. 3

MINISTERS' SALARY PLAN

To the Synod of 1948.

ESTEEMED BRETHREN:

THE Synod of 1947 instructed the undersigned committee to "investigate the merits and feasibility" of the California Overture concerning the "Ministers' Salary Plan." (Acts of Synod, 1947, pages 62, 421, 422). Let us begin with a background.

The question of underpaid ministers is one that Synod has been wrestling with for the past few years. The Synod of 1945 stated on this matter that it could not "grant the requests of Classis Grand Rapids West, Wisconsin and Hackensack to establish a minimum salary of \$1,800.00 for ministers serving subsidized churches." One ground which Synod adopted in substantiation of this refusal was:

1. Synod has previously decided to leave the determination of minimum salaries to the prudence of the local classes. (cf. Acts 1906, Art. 35, pp. 17, 18.)

A further recommendation which Synod adopted was "that Synod advise the Classical Home Missions Committees to urge those subsidized churches, whose ministers receive an inadequate salary, to first of all put forth an effort themselves to increase the salary and if necessary to call in the help of the General Home Mission Committee" (Acts 1945, p. 27).

The same Synod of 1945 also felt a deep concern for ministers of non-subsidized churches and the advisory committee was instructed to study and report on this matter at that session.

The advisory committee returned with a bonus plan which was adopted but refused to determine salaries, as that lies "not within the province of Synod but of the consistories." (Acts 1945, p. 90.) It further stated that Synod has also taken the stand that the determination of minimum salaries should be left to the prudence of the local Classes."

Synod further adopted that it "strongly urge the Classes to diligently advise the consistories in unsubsidized churches, where inadequate incomes for the ministers pertain, to work toward an adequate salary for their pastors." (Acts 1945, pp. 90, 91.)

The Synod of 1946, however, faced several overtures expressing dissatisfaction with the decisions of 1945 "concerning distribution of funds for needy churches." Synod decided that the intent of these overtures had been met by "setting the minimum income of ministers in subsidized congregations at \$2,000.00 for 1947," (Acts 1946, p. 85.)

Synod of 1946 also appointed a committee to study the entire program of needy churches and to report in 1947. Their report which dealt with "the Reconsideration of Rules which Govern the Fund for Needy Churches" was adopted. Among the reasons for Synod's acceptance of this report was that it "maintains the principle that the calling church is responsible for the support of its ministers," and further that "the plan also maintains the close bond of unity between church and the pastors in matters of giving and receiving."

We quote from these three Synodical decisions to show that Synod has ever been reluctant to take on the responsibility of issuing blanket rules to cover ministers' salaries. It has maintained that the consistory and local Classes shall handle the matter where salaries are inadequate.

OVERTURE OF CALIFORNIA

With this brief background in mind let us look at Classis California's Overture. It asks that "Synod establish annually, an adequate basic salary for all ministers of the Christian Reformed Churches." Would not this procedure contradict the stand that Synod has consistently taken, that this is the province of the consistory and of Classis and not of the Synod? It is true that Synod has set the minimum salary of ministers in needy churches but it has refused to do so for churches which are not so classed. Since Synod shares the financial burdens of the needy churches it also sets the minimum salary so that the ministers may be assured of a livable income. But up until now Synod has refused to set the salaries for churches not receiving assistance from the fund for needy churches.

In the light of this synodical stand California's overture would be a radical departure. It is questionable in the mind of your committee if Synod wishes to go in the direction of greater denominational centralization in this matter. Such a procedure would overthrow Synod's former stand of the individual church's responsibility for its own minister's salary. It would also violate "the close bond of unity between church and the pastor in matters of giving and receiving." Since Synod has once taken this stand your committee hesitates to recommend such a radical departure unless Synod declare its willingness to do so.

Classis California's overture also states "that there is a great discrepancy in the amount of contributions paid per family towards the minister's salary in the various churches." This statement is true. Our committee investigated the per family contribution of various churches and found a great discrepancy. Some of the smaller churches pay as high as \$80.00 per family while some of the larger churches pay as little as \$10.00 and \$15.00 per family. However, these figures do not tell the whole story. Many of our large churches assume

responsibility for the salaries of foreign and domestic missionaries, underwrite local mission work, engage a full-time janitor because of its size, activities and organizations. These added responsibilities a small congregation cannot assume. But the added obligations on the part of the large church do tend to equalize somewhat the per-family contributions.

However, we feel strongly for the intent and purpose of the Ministers' Salary Plan. It has many merits. Our problem, as a committee, is not with the plan of California; it is rather with our established rules and usages. We have them. We cannot ignore them. If Synod wishes to take another step away from our established rules and usages, then we see no reason why California's plan cannot be adopted in general and worked out satisfactorily. But since we hesitate to go in that direction because of Synod's past stand, we recommend the following:

RECOMMENDATION :

I. That Synod does not adopt the California Overture at this time.

Grounds:

1. It would be too radical a departure from our present rules and usages.
2. It would be another step away from Synod's principle that the local church must be responsible for their minister's salary.
3. It would decrease Classis' responsibility which it shares with the consistories to see to it that its ministers receive an adequate salary.
4. The new plan for needy churches has just been adopted by the Synod of 1947 and it has not had time to prove its merits or demerits. If this plan works out satisfactorily then California's plan would be partially met.

II. We recommend that Synod urge all consistories, classes and church visitors to exert themselves to the end that all of our ministers receive salaries at least commensurate with the minimum set annually for "needy churches", and where the consistory is unable to meet that minimum, that it unhesitatingly appeal to the Fund for that purpose.

Grounds:

1. This would be consistent with Synod's present stand.
2. It would maintain the close bond that should exist between congregation and pastor.

III. We recommend that Synod hold the Classis California Overture in abeyance until its 1949 session.

Grounds:

1. The present plan of Synod will, by that time, indicate whether or not it solves the problem of inadequate salaries for ministers.

2. The problem of inadequate salaries for ministers is a pressing one and should be solved. California's Overture may be the next step if the problem is not solved satisfactorily despite Synod's past reluctance to head toward more centralization.
3. California's plan is not contrary to our Church Order. The only Article that deals with ministers' salaries is the first part of Article eleven, which reads: "The consistory, as representing the congregation, shall also be bound to provide for the proper support of its ministers."

If a strict, technical interpretation be given of these words they could be made to mean that the local church must also provide the salary. But actually this Article says nothing about the source of income, it only stipulates that the consistory provide for the proper support. This Article can hardly mean that every cent of the pastor's salary must come from his own church. If the consistory provides their minister's income from their own treasury, the fund for needy churches or both, or from a common fund, as the overture suggests, matters not. The Article only asks that proper support be given.

A. BRINK, *Chairman*

J. O. SCHURING, *Secretary*

J. BREUKER

G. TRAP

A. RINGELBERG

REPORT NO. 4

REPORT OF COMMITTEE TO ADVISE IN RE MEMBERSHIP OF PERSONS DIVORCED UNBIBLICALLY AND RE- CEIVED ON THE BASIS OF 1945 DECISION PRIOR TO 1946 DECISION

ESTEEMED BRETHREN:

I. MANDATE OF YOUR COMMITTEE

THE mandate of your Committee as stated on p. 79, Acts, 1947, reads, "In view of the preceding Synod *decides* to appoint a committee that shall study the case at hand and advise what should be done to apply the decision of 1946 (Acts, 1946, p. 73) in the disposition of this matter." On p. 109, Acts, 1947, it is stated that the appointed committee is "to advise in re membership of persons divorced unbiblically and received on the basis of 1945 decision prior to the decision of 1946." From this it is clear that our assigned task concerns a question of church polity as applied to a specific case, and is neither a reopening of the entire case, nor a study of the doctrinal question of divorce and remarriage.

II. BRIEF STATEMENT OF THE HISTORY OF THE CASE

Our mandate concerns a married couple, who in the various documents and Synodical decisions are designated as Mr. A. and Mrs. A. Their case first came before Synod in 1944 (Acts, 1944, p. 57-61) in the form of a protest against the consistory of Cicero I by four members of the congregation of Cicero I. Both Mr. A and Mrs. A. had been married and divorced prior to their marriage to each other. Their first marriages respectively had been broken by adulterous acts committed together. Sometime after they were married they began attending services at Cicero I and subsequently appeared before the consistory to apply for admission to communicant membership upon confession of their faith. The consistory decided to accept them. To this decision objection arose. The protestants, dissatisfied with the answer of the consistory to their protest, appealed to the Classis. Classis Chicago North sustained the consistory. Whereupon the protestants signified their intentions to appeal to Synod. After having heard the facts in the case as these were presented, Synod decided by a vote of 50 to 19 "that in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches" (Acts, 1944, p. 59).

The consistory of Cicero I did not abide by that decision, but in 1945 overtured Synod (Acts, 1945, p. 67).

"a. To rescind the decisions of 1890 and 1908,

"b. To rescind the decision of 1944 (Acts, p. 59), not to admit two parties guilty of 'divorce and adulterous remarriage as members of one of our churches', and

"c. To advise that these parties be admitted by our consistory to the full communion of our church."

While we are concerned only with points *b* and *c* in that overture, it is proper to observe that in the matter of point *a*, a committee was appointed "to re-examine the decisions of 1890 and 1908 dealing with church membership of unbiblically divorced and remarried persons who come to repentance of their sins" (Acts, 1945, p. 69). Confusion resulted in this concrete case because points *b* and *c* were decided upon apart from point *a* in the overture. With reference to points *b* and *c* in the overture, after hearing the case as presented by the consistory of Cicero I, "Synod advises Cicero I that in this particular case, these people may be admitted to membership in our church, if to the satisfaction of the consistory they confess their sins of unbiblical divorce and adulterous remarriage and manifest true godliness in their life" (Acts, 1945, p. 93).

Among other things, the following considerations were advanced for that decision: "It may be stated without fear of contradiction that during the years in which they lived in sin, both Mr. and Mrs. A were indeed in a state of ignorance concerning the magnitude of their sin." Again, "The consistory is unanimously convinced that the repentance and godly life of both have proven beyond doubt to be genuine and sincere. The present consistory is also unanimously convinced that their confession of faith before the consistory has been in all things adequate." (Acts, 1945, p. 93.) Upon the basis of that decision Mr. and Mrs. A were admitted to communicant membership in Cicero I.

Permit us to make a few observations concerning this decision. The fact that the protestants could immediately present evidence (submitted at the Synod of 1946) to contradict that at least Mr. A was *not* ignorant "concerning the magnitude" of his sin, reflected unfavorably upon the investigation of the consistory which had moved them to come to a *unanimous* decision. And in the light of subsequent developments, it may well be questioned whether the consistory would still be "unanimously convinced that the repentance and godly life of both have proven beyond doubt to be genuine and sincere". Mr. and Mrs. A separated again in the fall of 1947, to bring to an end a very unhappy and unharmonious married state, and the consistory of Mount Vernon, Washington, (to which church they were transferred early in 1946) has been laboring with them now for many months.

A second observation concerning the decision of 1945 is, that the overture was a request to *rescind* a previous decision. According to our rules for Synodical procedure requests to rescind must come in

the form of an overture. That rule was observed by Cicero I. But the rules also state that

“a. All motions to rescind shall require a two-thirds majority in order to carry.

“b. Synod (or Classis) shall not rescind the actions of previous Synods (or Classis) unless weighty reasons are adduced for rescinding.”

While the formulation of the decision of 1945 makes no mention of rescinding, it was a rescission in fact. Since our Synodical meetings are governed by accepted rules, it is passing strange that the Acts do not state whether a two-thirds majority was achieved in a matter of such far-reaching consequences as the case before Synod was. If such a majority was not achieved, then actually that motion to rescind was lost, and the decision of 1945 was not a valid decision. It can not be determined now whether the first safeguard set by Synod for judicious and cautious decision was observed. Caution at this point in the case might have prevented much confusion. As for the second safeguard, it may rightly be questioned whether it was observed. Were the considerations advanced in favor of rescission actually “weighty”?

The decision of 1945 was not left unchallenged. Both Classis Grand Rapids West and Classis Wisconsin protested against the decision of 1945. And the protestants from Cicero I submitted evidence to the Synod of 1946 that what the consistory and Synod had stated in 1945 to be “without fear of contradiction” was nevertheless untrue, at least as far as Mr. A was concerned. Therefore, after due consideration the Synod of 1946 decided, “that the protestants be sustained and that the 1945 decision be reversed.” (Acts, 1946, p. 73.)

By this time Mr. and Mrs. A. had been members in full communion for about a year. They had been admitted subsequent to the Synod of 1945. Later the situation was complicated further when Mr. and Mrs. A moved to the Pacific coast and affiliated with the congregation in Mount Vernon, Washington. The consistory of Cicero I gave them a clean letter of dismissal, but sent along a letter of explanation.

The protestants did not let the matter rest. After fruitlessly requesting consistory and Classis for action against Mr. and Mrs. A under the decision of Synod, 1946, they appealed to the Synod of 1947, charging that the consistory, by ignoring the decision of 1946, had violated “individually and collectively their ordination vows”. The consistory of Mount Vernon, Washington, was implicated in this violation. Synod in 1947 did not sustain the protestants for the following reasons: “The consistory acted in good faith when it, in agreement with the decision of the Synod of 1945, admitted the parties involved in the divorce case to church membership and then treated them as members in good standing. But the Synod of 1946 ‘reversed’ this de-

cision, and thus simply declared that they may not be admitted to such membership. But under the circumstances such a simple declaration was not sufficient, since it did not take into account the altered condition. They had already been admitted to church membership and were members in good standing. Especially in the existing confusion Synod should have been more specific. Since Synodical decisions are not *necessarily* retroactive, the consistory could easily have the impression that the Synod of 1946 though of a contrary opinion than the Synod of 1945, nevertheless tacitly acquiesced in the membership of these persons as an accomplished fact. Synod should have given the consistory definite instructions as to its method of procedure in this unusual case, which resulted from two conflicting synodical decisions. If Synod had done this, and the consistory had disobeyed its injunctions, the present protest would be entirely in order, but this is hardly the case now that Synod left this matter in doubt." (Acts, 1947, p. 78-79.)

Thereupon Synod appointed the present committee with the above mandate.

III. THE PROBLEM

Because of conflicting decisions in this unusual case, the problem is: What is to be done with Mr. and Mrs. A? How is the decision of 1946 to be applied so as to make final disposition of the case? Must Mr. and Mrs. A be regarded as the innocent victims of synodical vacillation and must they therefore be tolerated as members of the church? Must the consistory of Mount Vernon, Washington, be instructed to discipline them? Or should this consistory be advised to declare that on the basis of the Synodical decision of 1946 Mr. and Mrs. A are not members of the Christian Reformed Church?

The first Question the committee answers in the negative. If Mr. and Mrs. A. had frankly informed the consistory of Cicero I of *all* the important facts of their lives, both the consistory and the Synod would have been kept from the action of 1945. Nevertheless Mr. and Mrs. A could not have made good their mental reservations before the consistory if this consistory had refused to be moved by sentiment and had diligently sought after the facts in the case. Thus while Mr. and Mrs. A are by no means innocent victims, the consistory of Cicero I is not without blame.

To the second question the committee also replies in the negative. No church member can be censured and excommunicated for sins committed prior to their confession of faith, sins of which the consistory was fully aware at the time of confession.

Synod must therefore declare that either they are not members of the Christian Reformed Church, or that in spite of everything, they can be tolerated as members of the Christian Reformed church. A

third alternative does not exist. In either case they are not objects of discipline on account of the sins involved in the case before Synod. It is the judgment of your committee that upon the basis of past decisions of Synod, Synod should declare that Mr. and Mrs. A are not members of the Christian Reformed Church.

IV. ADVICE

In view of the foregoing we advise that Synod declare

A. that Mr. and Mrs. A are not members of the Christian Reformed Church;

B. that the consistory of Mount Vernon, Washington, be instructed to take the necessary steps to carry out this declaration.

Ground:

The successive synodical decisions, together with the framework within which these were made as briefly outlined in the history, lead to this conclusion. While it is true that the exegetical material of Scripture has of necessity been woven into this case as it developed, the decisions of the four successive Synods have dealt with a *concrete case* and *specific individuals*; not with the question of divorce and remarriage in general. The development then is as follows:

1944—"in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches."

1945—"in this particular case these people may be admitted to membership in our church."

1946—"that the 1945 decision be reversed." This could mean only one thing. The decision of 1945 would be made to read: "in this particular case these people may not be admitted." This was then a return to the position of 1944.

1947—"to appoint a committee that shall study the case at hand."

It should be observed that the assumption which was made in 1946, namely, that the decisions of both 1944 and 1945 stood side by side, was false. In 1945 the decision of 1944 was *rescinded*. A similar implied assumption in 1947 that the decisions of both 1945 and 1946 were standing side by side, was false, for 1946 "reversed" 1945. In effect that was a return to 1944. In each case Synod made a decision regarding a specific decision of the previous Synod, which then became the effective decision. There never were two parallel decisions existing side by side. That all this vacillation led to much confusion and injudicious action, with a strange interlude for three years, must be sorrowfully acknowledged. But it would only continue, and add to, the confusion now, if what two Synods (1944 and 1946) have said may not be is in fact allowed to be. The error of the past must be corrected. For we repeat, the decisions of these Synods in this case

have dealt, not with the question of divorce and remarriage in general, but with a *specific case*. To dispel the confusion we must remove the offense.

HENRY J. TRIEZENBERG
JOHN C. VERBRUGGE
WATSON GROEN

Although I sign this report, I do not regard the ground adequate for the advice offered in IV, A, B. I explain my position in the the following minority report.

*The Synod of the Christian Reformed Church,
Assembled at Grand Rapids, Mich., in June of 1948.*

BRETHREN:—My signature appears under the above report because I am in full accord with the advice offered by the Committee under IV, A, B. Nevertheless I believe that the ground submitted by the committee for this advice is not conclusive. The ground lacks a clear statement that the decision of 1945 relative to Mr. A and Mrs. A is not valid. There is a suggestion of this in the body of the report but it does not appear in the ground. Unless there is a successful challenge of the validity of that decision, the action of the Consistory of Cicero I, resting on this decision and admitting Mr. A and Mrs. A into the communicant membership of the church, stands in force.

The committee cannot suffice by reference to "the successive synodical actions together with the framework wherein these decisions were made" as leading to this advice, for the successive synodical decisions run flat against the stubborn but objective decision of 1945, which decision interrupts and contradicts these successive synodical decisions. Nor is it sufficient to reverse the decision of 1945, as was done in 1946, for that is an acknowledgment that the decision of 1945 was valid until reversed. The damaging action of the consistory of Cicero I took place before the reversal. Only a successful challenge of the validity of the decision of 1945 can clear the way for that action which the "successive synodical actions" require. Without that successful challenge the decisions of 1946 and 1947 are only *ex post-factor* decisions without retroactive force. We shall be helpless to undo the error that was made in 1945.

Therefore I have informed the brethren Triezenberg and Verbrugge that unless a strong emphasis was placed on the lack of validity of the decision of 1945, I would reserve the freedom to present this emphasis to Synod myself. The brethren expressed their agreement to this.

I hold that Mr. A and Mrs. A are not members of the Christian Reformed Church and that Synod should declare this to be the case; but I hold this position because I believe the decision of 1945 was not valid, and that the resultant action of the Consistory of Cicero I is null

and void. The synod of 1945 in its decision regarding Mr. A and Mrs. A disregarded the safeguards which our churches established against hasty rescission of synodical decisions.

These safeguards are found in the synodical rules of order, V (2), (a) (b). They are:

(a) All motions to rescind shall require two-thirds majority to carry.

(b) Synod shall not rescind the actions of previous synods unless weighty reasons are adduced for rescinding and it be overtured to do so.

Of the three safeguards here established only the third was observed, namely, "... and it be overtured to do so." The consistory of Cicero I did come to Synod with an overture for rescission. The other two safeguards were not regarded. One of the members of the committee was a member of the Synod of 1945, but he does not remember that a two-thirds majority was required. I have made inquiry of other members of the same synod with the same result. No certainty exists that the decision had the required majority. In 1944 the number of yeas and nays was recorded in the Acts, but not so in 1945. Some one may urge that this is only a formal technicality and therefore should bear no weight. On the contrary this formal matter is of great importance, because if there was no two-thirds majority the overture to rescind was lost. There is no certainty that this safeguard was observed.

More important is the fact that no weighty reasons were adduced for the rescission. Synod acted upon subjective considerations rather than objective reasons. Synod looked through the eyes of the Consistory of Cicero I. Synod decided in favor of that consistory because: "It may be stated without contradiction that during the years in which they lived in sin both Mr. and Mrs. A were indeed in a state of ignorance concerning their sin"; and "the consistory is unanimously convinced that the repentance and godly life of both have proven beyond doubt to be genuine and sincere." The phrases: "it may be stated without contradiction," "unanimously convinced," and "beyond doubt" are high-sounding expansive phrases that are commonly used to cover up failure to make a thorough investigation of the matter at hand. In so elementary a course as high school debating, not to mention a course in elementary logic, a warning is issued against such expansive phrases. The protestants could immediately find proof to contradict that which Synod declared could be stated without fear of contradiction. Likewise the Consistory of Mt. Vernon has sufficient reason to doubt that which Synod declared to be beyond doubt. Moreover, a consistory can easily obtain a unanimous conviction if it will not go through the process of a careful investigation. In short, Synod based its action entirely on subjective, gratuitous assumptions rather than on weighty reasons that had been tested by careful examination.

Therefore I reaffirm the advice of the committee but I propose different grounds as follows:

We advise Synod to declare:

A. that Mr. A and Mrs. A are not members of the Christian Reformed Church;

B. that the Consistory of Mt. Vernon be advised to take the necessary steps to carry out the declaration under A.

Grounds:

1. The decision of 1945 relative to Mr. A and Mrs. A is not valid because the safeguards against hasty rescission of synodical decisions were not observed.

a. No certainty exists that the decision passed by a two-thirds majority.

b. The reasons for rescission were not weighty but were subjective gratuitous assumptions.

2. The action of the Consistory of Cicero I admitting Mr. A and Mrs. A into communicant membership is null and void because it rests on an invalid synodical decision.

3. The decision of 1944 as reaffirmed by the decision of 1946 stands as the official ruling of the Synod in this concrete case.

In conclusion I wish to remove the possible objection that this advice is harsh or cruel. This would be the case if Mr. A and Mrs. A were innocent victims of synodical vacillation. However, the facts in the case show that they are not such innocent victims.

1. They kept certain facts about their past from the Consistory of Cicero I, facts which could have been discovered by that consistory if a careful investigation had been made.

2. The relation of Mr. A and Mrs. A in their married state has been one of steady and increasing disharmony leading to a separation.

3. This separation, due entirely to their disharmony, Mr. A and Mrs. A are seeking to justify on religious grounds.

These facts indicate that sentimentality need not again enter into synodical deliberations on this matter. This proposed advice can be considered in a purely objective way.

Respectfully submitted,

WATSON GROEN

REPORT NO. 5

**COMMITTEE ON INTERCHURCH CORRESPONDENCE
AND ECUMENICITY**

To the Synod of 1948.

ESTEEMED BRETHREN:

Since your committee has not received any mandate it has no report to make at this time.

L. BERKHOF, *Chairman*

JACOB T. HOOGSTRA, *Secretary*

REPORT NO. 6

**FORM FOR THE ERASURE OF BAPTIZED MEMBERS
AND REPLY TO APPEAL OF MR. H. STEK**

To the Synod of 1948.

ESTEEMED BRETHREN:

THE Synod of 1946 appointed a special committee to investigate the question whether or no we should introduce the use of a form for the excommunication of delinquent baptized members.

The Synod of 1947 gave to this committee a related question in the form of an appeal by brother H. Stek against the action of II Denver.

Consequently we have two reports. The first is a report on the question whether a form is advisable. The second report is a recommendation whether II Denver or brother H. Stek should be sustained.

**REPORT ONE OF THE COMMITTEES ON "FORM FOR THE ERASURE
OF BAPTIZED MEMBERS"**

MANDATE

The Synod of 1946 adopted the following recommendation: "Synod appoint a committee to study, in the light of the history of former Synodical decisions, the advisability or inadvisability of drawing up a form for the erasure of baptized members" (cf. *Acts of Synod*, 1946, Art. 87, pp. 58f.).

The charge of this mandate is very specific: Shall we or shall we not have a form for the erasure of baptized members? Your committee has not been instructed to draft a form in the event it should think a form advisable. Neither is your committee charged to investigate the question of discipline of baptized members or whether or no the word "erasure" is the most adequate term that can be used. The only question is: A form, yes or no?

The simplicity of this mandate is somewhat obscured by the inclusion, "in the light of the history of former Synodical decisions". Why in "the light of the history of former decisions" instead of "in the light of former synodical decisions?" Why insert this at all since all committees must take cognizance of what former synods have decided (C. O., Art. 46)? Neither may this phrase be so construed that history becomes a criterion or a standard of truth. No Synod would tolerate that! *God's Word* remains the standard as interpreted by our Confessions. In case neither Scripture nor Confessions have made any pronouncements in a direct way then our normal reason trained through experience may have something to say on a question like this.

The only explanation that this inclusion is found in our mandate seems to be, in the light of the context, that this question has had a rather vacillating history in our church. No doubt this question precipitated a lively debate on the floor of Synod of 1946 because of dissimilar decisions of former synods. This created an atmosphere of uncertainty. Consequently the Synod of 1946 deemed it worthwhile to issue a special reminder to its committee: "Do not forget, this question has a history."

"IN THE LIGHT OF THE HISTORY OF FORMER DECISIONS"

The following summary of former synodical decisions will give us a better perspective of the field to be covered. The Synods listed below are given on page 58 of the *Acts of Synod*, 1946.

1. *Acts of Synod*, 1910, p. 58f., has nothing on the use of a form for erasure.

2. *Acts of Synod*, 1912, p. 51; Classis Orange City overtures Synod to draft a form for the erasure of disobedient baptized members.

(1) See footnotes.

This classis advanced three grounds:

a. Baptized members are members of the congregation as well as confessing members.

b. The significance of this membership will be understood by them more fully:

c. The act of erasure will create more interest and earnestness.

Upon the advice of the Advisory Committee Synod decides to do so. Synod appoints a committee of three.

By way of anticipation we may say that another synodical committee (cf. *Acts of Synod*, 1918, p. 60, p. 179) seeks a reversal of decision on the ground that the arguments advanced are generally weak and advises Synod not to draft a form.

3. *Acts of Synod*, 1914; The above appointed committee renders its report (cf. *Agenda*, 1914, pp. 31-34). This report is a proposed form for the excommunication (erasure) of disloyal baptized members. This form contains two elements:

a. *Declaration*: It conforms as much as possible to the form for the excommunication of confessing members. This committee has in mind two kinds of delinquent baptized members: (aa) those who refuse to own God's covenant, but are not notoriously sinful through false doctrine or a wicked life, and (bb) those who both disown God's covenant and are ungodly in thought and in deed. The committee consistently proceeds upon the assumption that baptized members are members of the church. They call erasure the removal from the congregation and the extreme remedy. This declaration ends with a warning to all.

1. "Stellen een Formulier op ten gebruike bij het royeeren van ongehoorzame doopleden".

- b. *Prayer*: This prayer lays much stress on the sin of God's people; breathes penitence and deep humility; and pleads fervently for grace for the delinquent.

The weakness of this Declaration is that it does not emphasize the sin of disowning and thus the sin of breaking God's covenant.

Why did the Synod of 1914 fail to accept this proposed form? To understand the reactions of this Synod we must bear in mind another decision of the Synod of 1912. The Synod of 1912 besides appointing a committee to draft a form, appointed a committee on the "Revision of the Church Order". This committee also reported to the Synod of 1914. It included in its report findings on discipline of baptized members. It alleged that synodical decisions on this score were not consistent and that more clarity and maturity in this matter were highly desirable. This Committee, consequently, recommends Synod to appoint a committee to enlighten the churches by means of a thorough study regarding this matter.

This then is the picture as developed up to this point. Synod of 1912 had assumed that baptized members who became disloyal should be removed from the church. The only question was: With or without a form? 1912 said: "With a Form". The Synod of 1914 does not adopt the proposed form. This form is discarded unceremoniously. Instead, upon the suggestion of the committee for Revision of the Church Order, Synod of 1914 opens the whole question of the discipline of delinquent baptized members. It appoints a new committee of three and gives this committee the following instructions:

- a. Give further attention to the whole question of baptized members and to report to the next Synod.
- b. Take into account in executing its mandate the form proposed to this Synod (a gesture and no more).
- c. Correspond with the Gereformeerde Kerken of the Netherlands regarding this matter.

The point of immediate interest is that the question whether or no we shall have a form for the erasure of delinquent baptized members is now eclipsed by the problem of discipline of baptized members.

4. *Acts of Synod, 1916*: The committee of three appointed by the Synod of 1914 *ad hoc* reports progress.

5. *Acts of Synod, 1918*: The report of the above committee is found in the *Acts of Synod*, pp. 174-181. This report did not appear in the *Agendum* of 1918 but each delegate received a mimeographed copy.

The committee of Advice considered this a very important report, (2) based upon very sound principles, (3) well worked out and applied.

(4) *See footnotes.*

2. "Dit belangrijk Rapport", p. 58, *Acts of Synod, 1918*.

3. "Van zeer juiste beginselen wordt uitgegaan".

4. "En die beginselen op even juiste wijze worden uitgewerkt".

The committee on Advice recommends Synod to adopt the conclusions as given in "Supplement", pp. 177 f., pertaining to the status and the discipline of baptized members. (5) Synod adopts this recommendation. These conclusions are not pertinent to our investigation. What is of importance is the recommendation of the committee appointed by the Synod of 1914 not to adopt the use of a form for the excommunication of baptized members.

The committee appointed by the Synod of 1918 to serve said synod recommended just the opposite of the advice of the special study committee of 1914. This committee that had been so generous in its praise for the work done by the committee of 1914 feels constrained to take a different attitude on the question of the use of a form for erasure of delinquent baptized members. (6) It advances two reasons that a form should be used: (a) such a solemn moment merits a form in the prescribed language of the church (7), and (b) such a painstakingly written form would impress upon the covenant youth the seriousness of excommunication as a removal from the church. (8) This advice was received as information.

This then is the picture up to this point. 1912 said, "yes"; 1914 said, "new committee you must take cognizance of a form submitted but you are not bound by any previous decision to adopt one; 1916 said, "making progress"; and 1918 said: "discussion whether or not we shall have a form is received as information" and thus virtually pigeon-holed. The question is now suspended somewhere in mid-air.

Since the report to the Synod of 1918 occupies such a strategic role in our study it is urgent that we go into a more detailed study of it. It is a good report, but not faultless. Its strong points are that it conceives the actionable sin (9) of disloyal baptized members to be the failure to own God's covenant raised up with them, and the duty of the church to exclude them from its fellowship. It calls these delinquents *disloyal* members of the covenant (10). This report also calls our attention to the fact that the church has often expressed itself correctly on this matter, but that it has not applied the principles it avowed correctly. This report surpasses the report of 1914 especially in pointing out that disloyalty to the covenant is an actionable sin.

This report has also its weak spots. First, it adopts uncritically the terminology "complete" and "incomplete" members. These words were first coined by Voetius and have been in vogue ever since. Secondly, this report makes the confession of the sin of covenant break-

5. *Acts of Synod*, 1918, p. 58.

6. *Ibidem*, p. 60.

7. "In de vastgestelde taal der Kerk", *Ibidem*, p. 60.

8. "Te dieper te doen gevoelen den diepen ernst dezer handeling, als een excommunicatie, een afsnijding van, een uitbanning uit de Kerk van Christus", *Ibidem*, p. 60.

9. Ground for discipline.

10. "Ontrouwe bondelingen".

ing *optional* when the covenant breaker repents after having been excommunicated. Thirdly, and this is most germane to our report, it militates against the use of a form for the excommunication of baptized members.

It does so by refuting the grounds advanced by Classis Orange City and adopted by the Synod of 1912 as valid.

Classis Orange City had averred that baptized members are members of the church as well as confessing members. The committee of 1918 reaffirms this, but adds that baptized children are not members in the same way as confessing members are (11). Your present committee wishes to call Synod's attention that no one ever claimed that there was no distinction between baptized and confessing members. No doubt Classis Orange City would be very willing to admit a difference between what we may call "junior" and "senior" members of the church. The pertinent thing is that junior members do share with senior members *membership* in the church of Jesus Christ.

Let us analyze the second refutation. Classis Orange City maintained that the use of a form would accentuate the significance of membership in the covenant. The committee of 1918 restricts this to the delinquent members as if Classis Orange City had only meant them and not all the covenant members of the church. Of course delinquent members will not usually be present when the form is read, but how about the many others who witness this solemn occasion?

Thirdly, Classis Orange City had said that the use of a form for erasure (excommunication) will create more earnestness and attention. The committee of 1918 grants the force of this argument. The value of it, however, is offset, according to the committee, by the unfounded objection that the use of a form for excommunication of baptized members would create the impression and the likely danger that disloyal members would have a certain ecclesiastical status (12). If a form would be used indicating expulsion from the Kingdom, the delinquent would then imagine that his membership up to this moment had great significance. Perhaps we may call this a refutation based upon a psychological objection. The individual imagines his membership too important in spite of the fact that he was disobedient.

It is particularly this third objection your committee must encounter. Apart from the question whether or no a form is desirable, this objection must be refuted because of the very implications of this objection. As we shall indicate below, this objection apart from any other consideration is a glaring specimen of fallacious reasoning. One thing is plain, the use of a form is not undesirable on account here specified.

11. There is a play on words — "Doopleden zeker zoowel leden der gem. zijn als belijdende leden, maar niet zoo als die", *Acts of Synod*, 1918, p. 179.

12. *Ibidem*.

The gist of the argument is that delinquents are accorded "a certain ecclesiastical status to which they are not entitled." (13) They should not be dealt with as if they are entitled thereto. The use of a form would be a fiction, an "as if" they had such a status.

Our committee would modestly ask the question: Can one reasonably deny that baptized members do have ecclesiastical status as long as they are baptized members? Are they not then entitled to such a status? A negative reply to these questions would have far reaching and surprising consequences.

Let us suppose they do not. What follows? Then they are not in the church. Then they cannot be excommunicated. A church cannot excommunicate any one without an ecclesiastical status.

The objection of 1918 argues against erasure as much as against the use of a form for such a solemn moment. The more puzzling thing is that the report of 1918 maintains erasure or excommunication and in the same breath says that delinquents have no ecclesiastical status.

Your present committee would have no quarrel with 1918 if said committee had said that baptized members do not have the same ecclesiastical status as confessing members. The beauty of the use of a form would be to bring out the difference as clear as daylight. We do not hesitate to assert that in our judgment this is the difference essentially—delinquent baptized members have refused to confess the Christ, delinquent confessing members have rejected the confession they have made. Both, however, are rejecting Christ.

The Committee of 1918 alleges that the Synod of 1894 had the proper slant on "procedure." (14) This Synod had decided that an official declaration and a notification to the parties involved (to the effect that because of negligence to all ecclesiastical admonition they no longer could be included among the members) was sufficient.

It is exceedingly difficult to understand why those who will go so far as here proposed, that is, will insist upon an official declaration of some kind, will object to go just one step farther in the very same direction. If we are insistent upon a declaration, why not an official declaration in the use of a form? Wherein does the use of a form differ from what was recommended by the Synod of 1918 except in this that:

- a. The procedure of excommunication is put in the light of the Holy Scripture which would seem, on general principles, to be the most excellent thing particularly in such a highly serious

13. "Een zekere kerkelijke positie die hun niet toekomt", *Ibidem.*

14. *Ibidem.* Quote *Acts of Synod, 1894, Art. 34*: "Dit (royeeren) kan (note kan, i.e. may, not shall) geschieden door officieel te verklaren en hun te berichten, dat zij wegens voortdurende nalatigheid om aan de Kerkelijke vermaning gehoor te geven niet meer onder de leden der gemeente gerekend kunnen worden".

and solemn moment as the expelling of people from the church of Christ on account of unbelief.

- b. The phraseology of this so-called official declaration is fixed by Synod and made uniform and mandatory upon all the churches instead of leaving it to every consistory (or possibly to the minister) with all the hazards of such individualism.
- c. A prayer, prescribed by Synod, suitable to the purpose, in which, as in the prayer included in the proposed form to the Synod of 1914, the note struck is not haughty condemnation of the sinner, but penitence on the part of the whole church, confession of its own many sins, and a great and fervent plea for grace for the person disciplined.

Regrettably Synod of 1918 did not accept the advice of its Committee on Pre-Advice to introduce the use of a form for the excommunication of delinquent members by baptism. As referred to above this advice was received as information. This was tantamount to a rejection. The special committee of 1918 had virtually won the day.

Acts of Synod, 1946, p. 58. Two classes overture Synod (Grand Rapids West and Holland) to draft a form. Agitation for the use of form seems to have been dormant from 1918 to 1946. Synod decided to put the entire question in the hands of a committee and gave to this committee the mandate as found in the opening pages of our report.

Before concluding this section of our report it is desirable to call attention to the fact that in past synodical references to *erasure* of baptized members, very frequently the word *excommunication* is inserted in brackets. This side light reveals to us that our church has thus committed itself to the position that *essentially* there is no difference between erasure and excommunication. The relevancy of this observation will be seen below.

The above is the history and our critique of the reaction to the question whether or no we should use a form for the excommunication of baptized members. We conclude this section by pointing out to Synod that no classis has ever requested any Synod to repeal the decision of the Synod of 1912 to draft a form, but two classes did ask the Synod of 1946 to repeal the decision of 1918 which virtually amounted to a rejection of the use of a form.

IN THE LIGHT OF THE HISTORY OF THE SIXTEENTH AND SEVENTEENTH CENTURIES

Although not directly in our mandate it is still within the synodical purview that we look beyond the bounds of our own denominational history. It is but natural, if useful, that we include in our survey the sixteenth century which has given to the church its theological pattern for several centuries.

It is a matter of record that the Reformed Churches never constructed a form for the excommunication of baptized members. This fact doubtless explains to a great degree why from 1857 to 1912 no form was asked for. When it was requested Synod indeed first granted the request, but not long afterward changed its mind. There seems to be a feeling that if the Fathers did not deem it necessary to have a form—and if they judged otherwise, they would have drafted one—we can do without one. If the Fathers did not design one would it not be presumptuous on our part to do so? Do we know better than our Fathers what the Reformed Church needs on this score?

Why did our Fathers not prepare such a form? They were not opposed to the use of forms but were definitely in favor of it. They provided the church with several forms including the excommunication of confessing members. (cf. Art. 76 C. O.). Excommunications must be exercised agreeably to the form adopted for that purpose. That the church takes this matter very seriously is evident from the reiterations in Articles 4, 5, 22, 24, 58, 62, 70, 76, and 78. The Church as its Church Order proves insists upon the use of the form drawn up and adopted and has deliberately ruled out optional statements framed by ministers individually. For this reason it is a bit surprising that our Fathers did not prescribe a form for the erasure of baptized members.

Your committee wishes to call your attention to some notorious facts. First, the Church Order which derived its structure and substance in the main from the 16th century, *makes no mention specifically* of the discipline and excommunication of baptized members. Secondly, the discipline of baptized members *is not as much as mentioned* in any of the pre-Dort Synods with one exception, the Synod of 1578. A question was addressed to this synod. The gist of its answer is that excommunication shall be applied only to confessing members. This was the prevailing opinion of the Dutch churches. In the Refugee Church of London, founded 1550, dispersed in 1553 and reorganized subsequently, a Lasco had instituted discipline of unfaithful covenant members and had arranged for their eventual excommunication. It appears, however, that he intended to excommunicate only such baptized members as waxed grossly irreligious, and even so only after having labored with them for three years. There seems to be no record of the excommunication of baptized members.

In the Netherlands it was the prevailing opinion that only confessing members should be formally excommunicated. If baptized members rendered themselves unworthy of the continuance of their membership they were simply to be erased from the rolls and accordingly no longer accounted as members. No formal excommunication was practised in their case.

The Wesel Conference of 1568 and the Synods of 1571, 1574, 1581, and 1618-19 have nothing to say on the subject.

The question arises: Why have the Dutch churches so opined and done? There is good reason to believe that the answer to this question lies in the facts well attested:

1. that our fathers were not altogether clear on the question of the relation of the church to baptized members who have not yet made profession of faith. In fact, this obscurity has continued to this very day, as is generally recognized.
2. that there was a strong inclination to doubt their membership without going quite so far as to deny it. After all, these persons had been baptized, and baptism was recognized as incorporation into the church. It was not sufficiently recognized that in the natural economy of life people pass through childhood to adulthood, and that grace follows the pattern of nature; hence the covenant promise reads: unto you (adults) and unto your seed (children); and that people must be dealt with according to the stage of life in which they find themselves. Subjects of discipline have reached adulthood. They have reached the age of understanding. Their delinquency is a conscious rejection of the Christ.

Voetius gave theological expression to these vague notions by introducing the unfortunate distinction of "incomplete" and "complete" members. What is complete or incomplete is, of course, not their membership (as if baptism is a *half* job that must be perfected in confession) but their development (natural or/and spiritual). The church felt that people not fully, that is, not really members, just baptized members, can not be excommunicated. Voetius himself has said: how can one be expelled from that to which one has never yet gained access. Therefore no excommunication of baptized members. (15.)

How can we explain this situation? There are at least two important matters to be considered. First, Voetius maintained that membership in the church is based upon a person's free will. No one can be a member of the church without consenting to do so as a matter of a free choice. It then also follows that no one can remain a member any longer if he does not choose to be. Dutch theologians (Berkouwer, Den Hartogh and Kajou) think that Voetius so conceived of membership to escape the charge of the Roman Church that the Reformers in spite of their withdrawal were still members of the Roman Church and subject to its jurisdiction. The problem seems to be more funda-

15. The doctrine of presumptive regeneration held also by some of that day may be of consequence in this connection. It may have been thought that only the regenerate are in the church and the others are only in the sphere of the church. This angle merits further investigation.

mental: whether the relationship which *God established* (in the home, in society, in the state, and in the church) is legally binding for us only after we have consented to enter into such a relationship? Just because we must obey our parents voluntarily, freely, as a personal choice, does it follow that they become our parents only after our choice is made?

If we are not really and truly members until we have owned God's covenant as sealed to us in infant baptism in the ceremonial act of profession of faith (so Voetius: doopleden zijn geen eigenlijke, maar oneigenlijke leden) then, to be sure, baptized members cannot properly be excommunicated. They really were never *in communicatio*.

The second factor may be offered as an *explanatory suggestion*. The possibility exists that the position as articulated by Voetius is still a hang-over of an Anabaptistic leaven asserting itself in the uncertainty and obscurity regarding the status of baptized members found in the Dutch Churches of that era. We should not forget that the Netherlands was seething with Anabaptism when Calvinism came upon the scene. Many Anabaptists joined the Reformed Church under stress of persecution. Also that the Dutch have a constitutional tendency toward subjectivism and individualism. We may also add, to make a leap from the past to today, the democratic spirit of our country has accentuated this bias in Dutch immigrants as is evident from the dangerous habit of verging toward Independentism (which is a fact of our own history).

History then gives us this evidence: 1. In spite of the fact that forms were used on several occasions no such a form was prescribed for the excommunication of delinquent baptized members. 2. This was not because of oversight nor because of lack of occasion. This was a result of an attitude held concerning the status of baptized members. 3. The conception of the church regarding the status of baptized members was nebulous. The church was not clear on this score. 4. The point the church was insistent upon is that only those who had confessed their Lord could be excommunicated. 5. It is questionable whether delinquent baptized members were really members at all.

CONCLUSIONS

Your committee assumes two things. First of all that our Church means to exclude baptized members from its fellowship and by that very token considers them members. It does so in spite of the fact grounded in the history of the Reformed Churches of the Netherlands that in our standards our church does not recognize the discipline of baptized members. Synod has spoken to that effect in 1918.

We also assume the fact that our Church (as well as the Reformed Churches of the Netherlands) has always considered it desirable to have a form for the excommunication of confessing members.

If it is desirable to have a form for the excommunication of confessing members, and if the erasure or excommunication of baptized members is *essentially* the same as that of confessing members would it not be reasonable to expect the use of a form in that case also? The content of the forms will differ, but in both instances they will be forms for excommunicating members of the church. Why have a form in the first case and not in the second unless we are dubious about the membership of baptized members of the church?

The real question is: What purpose will such a form serve? If this purpose is commendable then the need of a form is by that token desirable.

Your committee sees a double purpose: first, the supremely solemn business of excommunicating to be done decently and in good order, that is, in a truly edifying manner; secondly, the same thing be done in the same way in all our churches.

As far as the first purpose is concerned it is an axiom that the public exercise of excommunication should be so well regulated in advance *that no room is left for disedification* which so often attends improvisation. If it be remarked that every earnest-minded minister will not fail to prepare himself for this task, and will rather put his declaration in writing and so leave nothing to chance, it should be observed in reply that such an action on the part of the minister is plain proof that a form is, to say the least, desirable, if not needful. If a form is desirable, it may safely be said that a form prescribed by the church is preferable to a form contrived by any one minister.

Besides this above requirement of solemnity one should also bear in mind the *need of edification on the part of all the members of the church*. The church needs a form that sets the whole matter of the excommunication of baptized members in the light of Scripture in the clearest possible way, and does this in that spirit of compassion that made Jesus weep when He spoke of Jerusalem's impending doom. It needs it for two reasons: first, excommunication requires the moral sanction of the congregation to get its full validity. This is the reason that the consistorial sentence of excommunication is executed in the assembly of the congregation. By silent consent the congregation concurs. The use of a form would be more suitable for this than the mere mentioning of a nameless individual who is commended to the prayers of the congregation and then after sometime is by public declaration excommunicated. Secondly, the excommunication of a member of the covenant and of the church should inspire all the members with a holy horror of the sin of covenant breaking, but particularly the juvenile members of the church, who, though arriving at the years of understanding, seem to be insensible to the claims of God upon them, and, accordingly fail to discharge the covenant responsibility devolv-

ing upon them so that the shadows of excommunication are already falling athwart their path.

We sincerely believe that only those who deny membership to our covenant members will fail to see the desirability of the use of a form. Our church has always considered erasure an act of excommunication and did so on the assumption that covenant members are members of the church.

The second purpose which a form serves is the establishment of a *uniform practice in all our churches*. This needs very little proof. A form is agreeable to the genius of Presbyterianism. We are not Independentists. Besides, a member is not excommunicated only from a local church. He is also excommunicated from the church of Jesus Christ. From a practical point of view one can readily see how embarrassments will be avoided if all the churches use the same form especially if there be several churches of our denomination in the same community. If we wish to give expression to our unity we shall do it also in this supremely important matter.

RECOMMENDATIONS

Your committee takes the liberty to recommend Synod:

I. Synod appoint a committee to draft a form for the excommunication of delinquent members by baptism.

Grounds:

A. *Parity of reasoning:*

By common consent in our church, baptized members are considered to be members of the church, and their excommunication is essentially, not substantially, the same as confessing members. If it is edifying to have a form in the case of one it is also by that very reason true of the other. We must be consistent.

B. *Edification:*

1. An improvised declaration is apt to tend towards disedification. Even a business-like announcement of excommunication seems dreadfully cold for such a serious event.
2. The juvenile members of the church will be impressed with the awfulness of the sin of covenant breaking.
3. The congregation will be called unto repentance and to confession of sin.
4. And a concluding prayer will preclude the atmosphere of haughtiness in the congregation, and will send a fervent plea to heaven for the return of the covenant breaker.

C. *Uniformity:*

1. If each minister drafts his own announcement with the approbation of the consistory then churches will differ among themselves

in this important matter, and even the church with itself in case of change of ministers.

2. It should be borne in mind that an excommunicated person is not removed only from a local congregation. He is expelled from the entire church.
3. Uniformity will prevent embarrassing situations for any local congregation.

II. Synod instruct this committee to include in this form the very nature of the sin, the difference between the excommunication of a disloyal baptized member and a member by profession of faith, a confession of sin on the part of the congregation, and a suitable concluding prayer for the return of the covenant breaker.

III. Synod mandate this committee to review our current practice of excommunicating disloyal covenant members, and if possible to recommend a more suitable and edifying mode of procedure.

Grounds:

- A. Our Church Order is silent on this score.
- B. According to present procedure adopted in 1918 our laymen have no opportunity to warn any delinquent covenant breaker.
- C. The present procedure seems to be little more than a business-like announcement.

THE COMMITTEE

C. GROOT
J. T. HOOGSTRA
E. MONSMA
S. VOLBEDA

REPORT TWO

APPEAL OF ELDER H. STEK TO SYNOD OF 1947

(Acts of Synod, 1947, pp. 48-50)

THE CASE STATED

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

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

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

- a. The children were born within the church;

- b. They received the sacrament of baptism;
- c. They are ingrafted into the Christian Church;
- d. They are thereby distinguished from the children of unbelievers;
- e. Only the unfaithfulness of the child can sever this relationship."

The above statement of the case has been taken verbatim from the *Acts of Synod, 1947*, p. 49. This statement is fairly complete with the exception of an important omission found in the appeal sent to the consistory, classis, and synod:

"The Synod of Middleburg took the position that children of parents who were excommunicated remained members of the Church. To the best of my knowledge that procedure has always been followed by the Christian Reformed Church in America. This would imply that these children should remain on the Church rolls until they come to years of discretion or until their parents affiliate with some other Church."

We may therefore add to the grounds of the complaint given above:

- f. Brother Stek alleges that his position has a synodical precedent.

AN ANALYSIS OF THE CASE

A closer analysis of the case will reveal three pivotal questions: 1. What jurisdiction do the parents have, and what jurisdiction does the consistory have? 2. What is the relationship of membership in the covenant to membership in the organized church? 3. Is the declaration of Middelburg a precedent, and if so, do we wish to adopt it as a solution to this problem?

Your committee prefers to speak of "jurisdiction" rather than of "responsibility". True, these words are often used interchangeably. There is a difference. Jurisdiction relates one more directly to the question of rights. It is more of a legal term. What rights has God given to the parents that no institution may interfere with? The term responsibility conveys more of a moral idea. Do the parents carry out their God-given rights? The emphasis is upon the relation of the parent to the child in the sight of the Holy God. Since our inquiry lies in the legal area we believe it to be more conducive to clarity to put the question thus: What is the jurisdiction God has given to the parent, and to the consistory?

Brother H. Stek claims that the consistory has a definite jurisdiction (his term is responsibility) over baptized children evidently independent from the rights of the parents. This right is the consistory's even though the parents resign from the church. In his appeal to Classis Pella he said: "I realize that parents are, in the first place, responsible for the bringing up of their children, but as these children grow up the Church has a responsibility toward them *irrespective of the responsibility of the parents* (underscoring the committee's)". Just

what this responsibility is and how it is related to the jurisdiction of the parents the appeal to classis does not indicate.

The second fundamental question is the relationship of membership in the covenant to membership in the organized church. Does resignation of church membership involve loss of membership in the covenant of grace?

The need of clarification on this score is obvious from the appeal itself. If we reread the reasons Brother H. Stek adduces that the consistory should have maintained the church membership of these baptized children after the resignation of the parents we note that church membership and covenant membership are practically identified. For example, if their membership ceases then according to the appellant by implication these children are no longer "distinguished from the children of unbelievers." It is urgent that we investigate this relationship.

PRINCIPLES PERTINENT TO THE CASE

What is the jurisdiction of the parents, and what is the jurisdiction of the consistory? How are the two related?

No one denies the jurisdiction of the consistory over parents of covenant children. This jurisdiction is accepted by virtue of membership in a given church. The implication of membership is that the parent is held responsible for sending his children to catechism classes, etc. If the parent neglects his duty the consistory disciplines him, not the children (Art. 62a, General Rules, Adopted 1881, Schaver's, p. 86). This evidences very clearly this one thing, the consistory deals with the parents. The consistory considers the parents the divinely appointed representatives of the children.

Basic to this are, naturally, the baptismal promises. Note carefully the questions addressed to the parents, especially the third: "Do you promise and intend to instruct these children . . .?" The consistory in this instance deals only with the parents, and receives the affirmative answer from their lips, "We do." If the parents resign the consistory has no longer any authority over them and the promises they made. That is the very character of a resignation. Consequently the consistory has no authority any longer over their children. (Note: it may clarify the picture if we bear in mind in this connection that catechism is the help that the church gives to the parents since the parents are incompetent to fulfil their duty unaided, but it still is the parents' duty to train their children in the fear of the Lord.)

The question may be raised in this connection: Is this a biblical position or is this merely an ecclesiastical practice that has developed in the course of time? We would note the following to assure the church that the principle defended above is strictly in accord with God's Holy Word.

The foregoing is implied in such Scriptural truths as is found in Ephesians 6:4: "Ye fathers . . . nurture them [children] in the chastening and admonition of the Lord." Paul in saying this clearly indicates that it is the duty of the church to arouse in the parents the sense of a holy obligation toward the children. The center of responsibility, however, remains with the parents. Paul also admonishes the children in this connection, but these children are already members of the church by virtue of their parents.

When Paul asserts this he is not blazing new trails. This teaching is consonant with the entire Old Testament conception of the divine requirement of covenant fathers (Psalm 78:5) "Which he commanded our fathers, that they should make them known to their children." cf. Deut. 6:4-9). Whatever the new relationship of the New Testament Church may be to the Old Testament form of the covenant, the relationship of father to child has not been disturbed. If you will, it lies within the jurisdiction of the parent to train that child, and of the consistory to hold that parent responsible as long as the parent is a member of the church. If he resigns he resigns as the God-ordained representative of the child, and the child must, therefore, be included in the resignation. Naturally, the consequences may be very disastrous to the child, and this cannot be avoided. In such cases the consistory must warn the parents of the awful results of their deeds in the sight of the Holy God, but this does not alter the fact of jurisdiction over that child.

Another biblical consideration, more of an inferential proof, is the common practice of the church to address itself to the confessing member of the church. Thus, in a pastoral capacity the church admonishes both the sheep and the lambs alike. In a legal way, however, the church can address itself only to adults who have confessed their Lord. There is no passage nor example in Scripture in which the church asserts any legal claims except to the confessing members. The child as a member of the church must have its spokesman. The Bible looks upon the child *as a child*. A child has no voice, no independent standing. A child remains a minor. God has provided such a spokesman and representative in the beautiful and natural relationship of father to child. In other words, the consistory has a legal claim over the confessing parent and through the parent over the child. There is no warrant for the claim that the consistory has a claim apart from the parent. Grace follows the pattern of nature.

This same truth can be restated by way of comparison. Since this is so basic we do not hesitate to go into details. Let us compare the jurisdiction of the parent, the church, and the state relative to the child. This comparison will bring out the unique relationship of the child to the consistory.

According to the Scriptures (Romans 13:1 ff) the state possesses the right of dispossession. The state under certain conditions may even dispossess a man of his own life. Under certain conditions a state may take a child away from the parents when the parents deprive their child of civil rights and a decent living as in the case of drunkenness and consequent negligence.

Even the state, however, does not possess the absolute authority of dispossession. The state may not forbid the parents to take their children with them when they move to new regions. The state may not demand that parents send their children to public schools. Only when civil rights of the child are in jeopardy may the state dispossess.

The point is obvious and conclusive. The church possesses no God-given rights of dispossession of the child. To say that the consistory has rights over a child after its representative has resigned is virtually saying that the consistory has the rights of spiritual dispossession.

In short, therefore, we may say that the consistory must recognize that the jurisdiction over a child resides with the parents or guardians. This is a God-ordained arrangement. This principle constitutes a firmer basis than the reply of Classis Pella to brother H. Stek: "Inasmuch as the action of the consistory is not contrary to our Church government, does not violate a biblical principle, and is for practical reasons the wisest solution of the problem . . ." This reply is in many ways negative and pragmatic. Brother H. Stek is entitled to a positive answer, and that answer is found specifically in the dimension of "jurisdiction."

The second question that confronts us is the relationship of membership in the covenant to membership in the church. Does the resignation of church membership automatically annul membership in the covenant? Classis Pella avers that it is very well possible that children may lose their Church membership and still remain members of the covenant. Is this position tenable?

This question plunges us into another question: What is the meaning and significances of baptism? Baptism is of course a rite of initiation in the Christian Church. Children of believers "must also by baptism, as a sign of the covenant, be ingrafted into the Christian Church" (Q. 74, Heid. Cat.). But baptism is more than the rite of incorporation.

Baptism is principally *a sign and a seal* of the covenant of grace. It indicates what God has done and will do for the child.

The covenant has no communal or institutional organization. It has a natural organization since its basis is in the family. If some organization of wider scope does not supervene the covenant relationship remains only a family affair. True to the spirit of the Old Testament that is just what it is in the old dispensation. The Sabbath, the New Moon, the Passover, and Circumcision were family affairs.

Of course we are living in the new dispensation. What change has taken place since Pentecost? Christ has founded the institutional church through His apostles. This church takes the place of the nation Israel as a missionary agent of Jesus Christ. Israel as a nation has forfeited this high calling since it has crucified God's arch-Missionary Jesus Christ.

In distinction from the Old Testament *the church* is entrusted with the spiritual interests of the New Testament people of God composed of believing Jews and Gentiles. It was also entrusted with *the administration* of the signs and seals of the covenant of grace. The church itself was to consist of believers and their seed. It was to admit only those *who were members* of God's covenant. If any one qualifies as a member of the covenant of grace he by that same token qualifies as a member of the institutional church.

Baptism then (1) *seals* a covenant grounded in natural birth from believing parents, and (2) initiates one into membership of the church, the institution founded for the extension of God's covenant to all peoples. We must keep this twofold purpose in sight lest we flounder.

The conclusion is obvious. Children receive baptism both as a seal of the covenant and as a rite of initiation in the Christian Church. What happens in the case of a resignation is the abrogation of membership in a church but not the cancellation of the covenant relationship. That covenant relationship remains until the Judgment Day and God Himself will openly repudiate it in case of disobedience. True, in case of resignation or excommunication the *church no longer administers* the covenant blessings to the former members, but the covenant relationship remains.

The church has always recognized this implicitly. When an excommunicant is readmitted to church membership upon confession of sin he is not rebaptized. Rebaptism is considered contraband. Should children of parents who have resigned their membership seek membership no consistory would require rebaptism. Such a practice would be wholly inconsistent if church membership and covenant membership were entirely identical.

Your committee concurs with Classis Pella and recommends Synod so to inform brother H. Stek: "That these children are at present no member of the church as institute does not invalidate their baptism, makes them not children of unbelievers, and that they cannot be identified with children of unbelievers."

REFLECTIONS ON SYNOD OF MIDDELBURG

1581

The foregoing takes care of the *principles* involved in our recommendations to Synod. We still must face the question, whether or not

the Synod of Middelburg constitutes a precedent and if so is it worthy of emulation? What is to follow is *historical*.

Mr. H. Stek appeals to a resolution of the Synod of Middelburg, 1581 (*Kerkelijk Handboekje*, p. 185f.). This statement is to the effect that excommunicated people and such children as they shall gain are in God's covenant. No, conclusions are drawn though doubtless the question was not intended to be a purely practical one. One thing, however, is certain that Middelburg does not mean to imply that these people as being in God's covenant still should therefore not have been excommunicated, i.e., excluded from the fellowship of the Church, nor their children considered as out of God's Church. The Synod of 1574 (Dordt) had judged that children born to excommunicants may be baptized, if those presenting them for baptism (sponsors) are upon that occasion urgently admonished to be faithful in instructing these children. The Synod of 1578 (Dordt) decided that children of excommunicants, papists, fornicators, etc., shall be baptized because it is not certain that they are outside of God's covenant. Of course, only sponsors could present these children for baptism. Jansen (in *K. Tucht*, p. 316) disagrees with these Synods. Voetius (acc. to Jansen, *op. cit.* . . . p. 317) thinks that children of excommunicants born before the excommunication of their parents remain members of the church. But he would not sanction the baptism of children born after such an excommunication. Jansen says that Voetius wrote fully on this matter, but he (Jansen) does not report his discussions. Dr. H. Bouwman (*K. Tucht*, p. 250) thinks that children of parents who are being excommunicated remain members of the church because excommunication concerns persons individually ("met name genoemd"). He construes the situation thus: these children (not those born after the excommunication) remain members of the church, the church has a claim upon ("recht op") these children, but cannot exercise its right in the matter because their parents withdraw them from the spiritual care of the church and so deprive the church of that to which it is entitled.

Seemingly neither the old Dutch Synods 1574, 1578, 1581, Voetius and Bouwman (Jansen does not commit himself on this question) have given sufficient thought to the implication of their thesis that minor children of excommunicants remain members of the church. Now the parents involved in the Denver II case were not excommunicated. They withdrew themselves or resigned their membership. Brother H. Stek is correct in maintaining that virtually this difference does not affect the problem. The question is this: Can minor children continue to be members of the church when their parents cease to be no matter how? In the light of the principles described above we can restate the question thus: Can natural minors be members of the church

on their own account or must they from the nature of the case (since they are minors which implies inability to speak for themselves and are not considered responsible for themselves) be reckoned in others who are of age and can therefore assume responsibility for them?

Your committee calls the attention of the church in its humble judgment that this entire question involved in old Dutch Synods and even current in our own circles has not yet received *the special* attention it deserves. Some speak of minors and those of age as sustaining membership in the church alike. The question is whether, as some seem to think, membership rests upon the fact of having received baptism, and that since an infant can receive baptism as well as an adult, it can be a member of the church on its own account as well as an adult? There are others who though not denying that children can be members of the church through baptism nevertheless believe that the baptized minors are not members of the church in quite the same sense or measure as those who are adult baptized.

Although holding previous 16th Century synods and Voetius in high esteem we must face this supreme question: Does the *NATURE* of the church as an institution permit of membership of minors, that is, of people who are members *non-voluntarily*? (Not the same *anti-voluntarily*, but through the natural channels as birth or adoption.) In all this we must underscore that there can be no shadow of doubt that minors can be members of the covenant of grace because of the *NATURE* of the covenant. The covenant of grace is determined by the natural fact of physical birth from believers ("I am the God of thy seed after thee.") Does this rule hold also for the church institute? It is a fact that one is not a member of the institutional church by reason of birth from believers as such or as we say "per se". Unbaptized children of believers are not members of the ecclesiastical organization. To be a member of some ecclesiastical organization one must be baptized. Baptism as we have set forth in a former part of our inquiry is the rite of initiation. That is its distinctively ecclesiastical significance. Only those children may be baptized who come from believing parents. This fact indicates that although the church administers the rite of baptism as a sign and a seal of the covenant and also as a rite of initiation into the church, membership in the covenant and in the instituted church are not identical.

Your committee has made this rather extensive reply to inform the church that it agrees with Brother H. Stek in this respect that there is a real analogy between the Denver II situation and the Synod of Mid-delburg of 1581. Secondly, in all deference to the fine work these Synods have done, we believe they have not given the peculiar angle of the question of jurisdiction *sufficient* study and consequently cannot be considered a precedent. We believe the case must be judged on its own merits as is always the case but especially in this instance.

We beg you, therefore, to consider the *principles* set forth in the foregoing part of this inquiry, and in the light of these principles to consider the following recommendations.

RECOMMENDATIONS:

Synod inform Brother Henry Stek that it sustains the Denver II consistory in resigning the children of parents who have terminated their own membership in said church since these parents are the God-ordained representatives of these minor children and when they resigned they resigned in the capacity of parents with those whom God has given to their charge.

Synod further inform Brother H. Stek that although membership in the covenant and membership in the instituted church are closely related and normally overlap, they are not identical. Consequently resignation of Church membership does not imply termination in the covenant of grace.

C. GROOT
J. T. HOOGSTRA
E. MONSMA
S. VOLBEDA

REPORT NO. 7

THE MINISTERS' PENSION AND RELIEF
ADMINISTRATION

To the Synod of 1948.

ESTEEMED BRETHREN:

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

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

The following pensioners passed to their reward since our 1947 report: Mrs. Anna Schultz, Mrs. H. Kamps, the Rev. H. Fryling and the Rev. F. Schuurmann.

Emeritation was granted to the Rev. W. Terpsma by Classis Pacific on the ground of ill health. Emeritation became effective Oct. 5, 1947.

Mrs. D. Drukker and Mrs. B. Nagel, who for several years did not receive a pension as they did not ask for one, were granted a pension in accordance with the Rules.

The Synod of 1947 instructed us to continue correspondence with the Reformed Churches anent aid advanced to Mrs. J. Van Lonkhuizen. A letter was received from the "Commissie van Administratie van de Gereformeerde Kerk te Zierikzee." It stated that "wij bereids met de Nederlandsche Bank te Amsterdam in onderhandeling zijn om vergunning te krijgen tot het overmaken van het U komende bedrag."

That letter also stated that pension-moneys which were in deposit in the Netherlands and due the late Dr. J. Van Lonkhuizen had been confiscated by the Germans. And it contained the request that as Dr. J. Van Lonkhuizen served our Church for several years we should consider moneys advanced to Mrs. J. Van Lonkhuizen as a pension and that we should grant her a pension as a supplement to any widow's pension which she might receive from the Netherlands. We ask Synod to take cognizance of the above information and request.

The list of the 1947 pensioners and of the pensions paid is given.

The Rev. W. Bajema.....	\$ 806.66	The Rev. A. Blik.....	1,210.00
The Rev. J. S. Balt.....	1,210.00	The Rev. H. C. Bode.....	1,210.00
The Rev. K. Bergsma.....	1,210.00	The Rev. J. Bolt.....	1,210.00
The Rev. H. Beute.....	1,210.00	The Rev. R. Bolt.....	1,210.00

The Rev. W. Borgman	1,210.00	Mrs. A. Dekker	548.00
The Rev. J. R. Brink	1,210.00	Mrs. R. Diephuis	970.00
and \$150 for 1946		Mrs. H. J. De Vries	970.00
The Rev. J. W. Brink	1,210.00	Mrs. J. Dolfin	970.00
The Rev. J. Bruinooge	1,210.00	Mrs. D. Drukker	161.67
The Rev. J. M. Byleveld	1,210.00	Mrs. S. Eldersveld	970.00
The Rev. D. De Beer	1,210.00	Mrs. N. Fokkens	970.00
and \$150 for 1946		Mrs. N. Gelderloos	970.00
The Rev. Y. P. De Jong	1,210.00	Mrs. J. A. Gerritsen	970.00
The Rev. H. Dekker	1,210.00	Mrs. J. H. Greussing	970.00
The Rev. F. Doezema	1,210.00	Mrs. H. J. Haarsma	970.00
The Rev. J. J. Dyk	1,210.00	Mrs. J. Haveman	970.00
The Rev. B. H. Einink	1,210.00	Mrs. H. J. Heynen	970.00
The Rev. and Mrs.		Mrs. G. Hoefker	548.00
H. Fryling	1,129.17	Mrs. P. J. Hoekenga	970.00
The Rev. J. H. Geerlings	1,210.00	Mrs. G. Hofmeyer	970.00
The Rev. A. Guikema	1,210.00	Mrs. D. Hollebeek	970.00
The Rev. H. Guikema	1,210.00	Mrs. L. Huizenga	970.00
The Rev. G. J. Haan	1,210.00	Mrs. G. Hylkema	970.00
The Rev. R. L. Haan	1,210.00	Mrs. J. B. Jonkman	548.00
The Rev. J. J. Hiemenga	352.92	Mrs. H. Kamps	548.00
The Rev. J. B. Hoekstra	1,210.00	Mrs. R. Karsen	970.00
The Rev. J. Holwerda	1,210.00	Mrs. A. Keizer	548.00
The Rev. J. Homan	1,210.00	Mrs. A. Kett	600.00
The Rev. H. Keegstra	1,210.00	Mrs. A. H. Kort	970.00
The Rev. J. Keizer	1,210.00	Mrs. W. Kuipers	970.00
The Rev. J. Kolkman	1,210.00	Mrs. H. J. Mulder	548.00
The Rev. R. Posthumus	500.00	Mrs. H. Oostendorp	460.00
The Rev. J. C. Schaap	957.92	Mrs. J. Plesscher	300.00
The Rev. F. Schuurmann	907.50	Mrs. J. Robbert	970.00
The Rev. I. Van Dellen	1,210.00	Mrs. J. Rottier	970.00
The Rev. L. Van Haitsema	1,210.00	Mrs. H. Schultz	970.00
The Rev. P. D. Van Vliet	1,210.00	Mrs. W. Steenland	970.00
The Rev. G. J. Vande Riet	1,210.00	Mrs. F. Stuart	970.00
The Rev. H. Vander Woude	1,210.00	Mrs. H. Tempel	970.00
The Rev. W. Vanderwerp	1,210.00	Mrs. H. Tuls	970.00
The Rev. L. Veltkamp	1,210.00	Mrs. E. J. Tuuk	970.00
The Rev. J. M. Voortman	1,210.00	Mrs. T. Van Loo	970.00
The Rev. J. Walkotten	1,210.00	Mrs. J. B. Vanden Hoek	970.00
The Rev. J. A. Westervelt	1,210.00	Mrs. M. Vander Heide	970.00
Mrs. H. Ahuis	970.00	Mrs. S. Vander Heide	548.00
Mrs. H. Bloem	970.00	Mrs. T. Vander Ark	320.00
Mrs. W. Bode	970.00	Mrs. H. Vander Ploeg	970.00
Mrs. A. J. Brink	620.00	Mrs. W. Van Wyk	970.00
Mrs. L. P. Brink	970.00	Mrs. J. Vissia	548.00
Mrs. S. Bouma	970.00	Mrs. A. B. Voss	970.00
Mrs. T. De Boer	970.00	Mrs. D. Weidenaar	548.00
Mrs. J. C. De Bruyn	970.00	Mrs. I. Westra	970.00
Mrs. J. De Haan	485.00	Mrs. B. Zwaagman	970.00
Mrs. P. W. De Jonge	970.00	Mrs. D. Zwier	970.00
Mrs. J. De Jonge	970.00	Mrs. J. H. Schultz	100.00

THE MINISTERS' PENSION FUND

The Rules stipulate that the average salary of our ministers shall be determined on or before March 1. 260 salaries were re-

ported. The average salary of the 260 ministers is \$2,805.59. A statement with the names of those ministers and the amount of their salaries is available.

The 1948 pension of a minister—50% of the average salary and computed at the nearest multiple of 10—is \$1,400.00. The 1948 salary of a widow—40% of the average salary and computed at the nearest multiple of 10—is \$1,120.00. The pension of an orphan is \$200.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Jan. 1, 1947, to Dec. 31, 1947

Current Pension Fund

RECEIPTS

From Classical Treasurers, Quota.....	\$78,159.31
From Ministers, 3½% of Salary.....	30,839.04
From Individuals	475.00
From a Pensioner.....	100.00
From Interest	54.10

Total	\$109,627.45
Balance, Jan. 1, 1947.....	16,913.67

Total, Dec. 31, 1947.....\$126,541.12

DISBURSEMENTS

Payments to Pensioners —

Ministers	\$51,233.17
Widows	52,474.67
Administrative Expenses	766.41
Refund to Netherlands Relief.....	67.50
Transfer to Reserve Pension Fund.....	50.00
Refund to Calvin Pension Fund.....	968.66

Total

Transferred to Reserve Pension Fund.....	5,000.00
Deposited in a Savings Account, Old Kent Bank.....	5,000.00

Total

Balance

Reserve Pension Fund

RECEIPTS

Investments Matured.....	\$13,350.00
Transferred from Current Pension Fund	50.00
Increment in Value, U. S. Securities.....	644.50
Interest on U. S. Securities.....	947.50

Total

DISBURSEMENTS

From U. S. Government Bonds.....\$ 13,400.00

Balance

Balance, Jan. 1, 1947.....

Total, Dec. 31, 1947.....

Transfer from Current Pension Fund, Feb. 19, 1948..... 5,000.00

Total\$ 72,984.49

Of this \$72,984.49, all is invested in U. S. Government Bonds except \$2,611.49, which is in cash in the Zealand State Bank.

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

We also submit an estimate of our 1948 disbursements and receipts.

ESTIMATED DISBURSEMENTS

To Pensioners --	
Ministers	\$60,700.00
Widows	59,926.00
For Administrative Expenses	850.00
For Possible 1948 Pensioners	4,200.00
Total	\$125,676.00

ESTIMATED RECEIPTS

From the Quota, Churches	\$86,800.50
From the Ministers, 3½% of Salary	31,416.00
From Interest	1,100.00
Total	118,816.50
Deficit	\$ 6,859.50

The present quota is \$2.75. We recommend an increase of 25 cents, making it \$3.00 per family for 1949. That increase would raise the quota receipts \$7,845.50.

Ground: The increase in the pensions.

The pensions are computed according to the average salary of our clergy. That average increased from \$2,427.43 in 1947 to \$2,805.59 in 1948. The increase in the pension of a minister is \$190 and that of a widow is \$150. The increase in the pensions is partly met by the increase in the contributions by the ministers. However, the quota must needs be raised when pensions increase to prevent a deficit.

We are loathe to ask this increase. However, the Church is under obligation to pay the pensions. The Ministers' Pension Fund should not be allowed to go in the red, especially not in these times. We add that we are not asking for a free-will offering for the Ministers' Relief Fund in 1949.

We call the attention of Synod to a recommendation, found on pages 337 and 338, Acts of Synod, 1947, in the report of the Board of Trustees of Calvin College and Seminary and on page 143, Acts of Synod, 1947, in our report. The recommendation relates to an amendment to the Rules governing the Calvin College and Seminary Pension Fund. It reads:

"In the event an ordained minister retires from the faculty of either College or Seminary and returns to active service in the ministry in a congregation or in some other official capacity in the denomination which does not disturb his ministerial standing, then all contributions made by such a minister shall be turned over to the Ministers' Pension and Relief Administration for his benefit, provided he elects to come under that Fund. If such a minister decides not to come under the Ministers' Pension Fund, then no transfer of funds shall be made."

The Synod of 1947 did not take action on this recommendation. We request Synod to adopt this recommendation.

The Synod of 1946 decided that bonds of persons having in trust, funds of the Church, should be submitted to a Synodical Committee and entrusted to the Stated Clerk of Synod. The bond of treasurers will be submitted to the Committee appointed by Synod and will be sent to the Stated Clerk.

The Ministers' Relief Fund

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

We are grateful and happy that the contributions have exceeded the disbursements. A large balance has been built up so that it is not necessary to ask Synod to recommend this Fund for a free-will offering in 1949.

Current Relief Fund

Jan. 1, 1947, to Dec. 31, 1947

RECEIPTS	
From the Churches.....	\$7,408.99
From Individuals	25.00
Total	\$7,433.99
DISBURSEMENTS	
To Ministers	\$ 430.00
To Widows	1,540.00
Total	\$1,970.00
Balance, Dec. 31, 1947.....	\$ 5,463.99
Balance, Jan. 1, 1947.....	9,450.35
Total	\$14,914.34
Transferred to Ministers' Relief Fund	
Invested in U. S. Bonds.....	\$ 5,000.00
Transferred to a Savings Account.....	5,000.00
Total	10,000.00
Cash Balance.....	\$ 4,914.34

Reserve Relief Fund

Jan. 1, 1947, to Dec. 31, 1947

RECEIPTS	
Increment in Value, U. S. Bonds.....	\$ 510.90
Interest on U. S. Bonds.....	312.50
Total	\$ 823.40
Balance, Jan. 1, 1947.....	34,463.28
Total	\$35,286.68
From the Current Relief Fund, Invested in U. S. Bonds.....	5,000.00
Total	\$40,286.68

Of this \$40,286.68, \$39,934.70 is invested in U. S. Bonds and \$351.98 is in cash in the Zeeland State Bank.

A detailed statement of receipts, disbursements and present assets of this Fund, certified by the Auditing Firm, Maihofer, Moore, De Long and Kragt, will be given to Synod.

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

The Condition of the Funds

Funds	Cash	Investments	Savings Accounts	Totals
Current Pension.....	\$10,980.71	.....	\$ 5,000.00	\$ 15,980.71
Reserve Pension.....	2,611.49	\$ 70,373.00	.....	72,984.49
Current Relief.....	4,914.34	.....	5,000.00	9,914.34
Reserve Relief.....	351.98	39,934.70	.....	40,286.68
Totals	\$18,858.52	\$110,307.70	\$10,000.00	\$139,166.22

The total cost of administering the above Funds in 1947 was less than one-half of one per cent.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

REPORT NO. 8

THE PATERSON HEBREW MISSION

*To the Synod of the Christian Reformed Church,
convening June, 1948, at Grand Rapids, Mich.*

ESTEEMED BRETHREN:

THE Board of the Paterson Hebrew Mission herewith submits a report of the activities in the year 1947 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classes Hudson and Hackensack, and is conducted by a Board consisting of four members of each of the foregoing Classes.

The Board is constituted at present as follows: Rev. H. Bouma, President; Rev. D. E. Houseman, Vice President; Mr. S. E. Greydanus, Secretary; Mr. Richard Meyer, Treasurer; Rev. C. Spoelhof, Rev. E. Boeve, Mr. J. De Leeuw and Mr. A. Atema.

Rev. P. Van Dyk, who had served on the Board for several years, left for another field of labor. His labor in the Board was greatly appreciated. Mr. M. Bolier, who had also served for many years, resigned because of age. His devoted and painstaking service rendered as Board member and Treasurer was also much appreciated.

The Mission workers are: Rev. John R. Rozendal, Superintendent; Miss Martha Rozendal, Nurse and full time worker; Miss Wilhelmina Tuit, full time worker; and Mr. Peter G. Berkhout, Physician.

Miss Agnes Vellinga, who had served the cause of Jewish Missions for several years, was forced to resign because of ill health. Her loss was keenly felt, as she was a very devoted worker. The Board appointed Miss Wilhelmina Tuit in her place, and she accepted, and is now doing very good work. Dr. Walter L. Dunning, who served this cause for 30 years, was taken away by death. He will be missed very much, as he served the cause very devotedly. The Board appointed Dr. Peter G. Berkhout in his place, and he is now serving this cause.

The Building at 253 Hamilton Ave., Paterson, N. J., has now been purchased. Approval for the purchase was given by the 1947 Synod. The Board also reported at that time that the Jewish people are gradually moving away from the North Main St. Building to the vicinity of the Hamilton Ave. Building, and that therefore in time it would be advantageous to dispose of the building at 48 North Main St. The Board still does not want to recommend the selling of the building at 48 North Main St. However, it would be good policy to grant the Board the right to dispose of the prop-

erty if in its opinion the proper time has arrived to do so, and a good price can be obtained.

Included in this report is the Annual Report of the Superintendent, Rev. J. R. Rozendal. Kindly consult that report for the general activities. Also included herewith is the Report of the Treasurer, Mr. R. Meyer, and the Proposed Budget for 1949.

Trusting that this brief report will give you a general oversight of the work of the Paterson Hebrew Mission for the year 1947.

May we ask for your continued support — moral and financial — and above all, your continued prayers. May the Lord bless you in your deliberations.

Respectfully submitted,

The Paterson Hebrew Mission Board,
S. E. GREYDANUS, *Secretary*

Classis decided "to append a definite request to Synod to grant the Board permission to dispose of the property at 48 North Main St. at the opportune time." T. HEYBOER, *S.C. for Classis Hudson*

Classis Hackensack also concurred in the petition of Classis Hudson.
J. R. ROZENDAL, *Stated Clerk*

REPORT OF THE SUPERINTENDENT

ESTEEMED BRETHREN:

The Superintendent of the Paterson Hebrew Mission, in Paterson, N. J., herewith gives a report on the work done at the Mission during 1947. The Lord has blessed us throughout the year, so that many Jewish people were visited in their homes and shops, and many of them also came to our meetings regularly to hear the Gospel of Salvation. The Jews seem to always approach the Gospel of Jesus Christ with fear. This is due partly to ignorance of the Old Testament, and partly to prejudice which has been instilled into them by the teachings of the Rabbis and the Talmud. It is still a great crime in the eyes of the Jews when a fellow Jew accepts the Lord Jesus Christ. They are even criticized for entering a Christian Mission. As a result one must exercise the utmost patience and kindness towards them, and thus first win their confidence. There are a few Jews who come to our Mission, who will go so far as to say that Jesus is a great prophet and teacher. A few admit that Jesus is the Messiah; yet they dare not accept baptism, because that would mean persecution by their fellow Jews. May the Holy Spirit continue to work in their hearts as the Word of God comes to them. May they learn to know themselves as sinners who cannot save themselves by their good works.

The Mission suffered severe losses in the past year, since Miss Agnes Vellinga, who served us faithfully for seven years, had to

resign because of ill health. Dr. W. L. Dunning, who served the Mission for over 30 years as Physician in the Clinic, suddenly passed away with a heart attack. He was loved by the Jewish people. They broke down in tears when they heard of his death. He treated about 39,000 cases in the Clinic throughout the years that he served the Mission. Miss W. Tuit now serves the Mission as Bible Woman and Teacher, and Dr. P. G. Berkhout has taken over the work in the Clinic. May the Lord bless them, and may they serve the Mission for many years to come.

We still conduct meetings at two mission buildings — the original location at 48 North Main St., and the new location at 253 Hamilton Ave. The section of North Main St. is gradually being taken over by the colored folks, and there are few Jews left in this section. A few years ago the Hebrew School moved to the East side as a result. We feel also as workers, that the time has come that we may well dispose of the property at 48 North Main St. and use all our efforts in behalf of the Hamilton Ave. Mission, since the Jewish people live there in goodly numbers.

The following is a record of attendance at our meetings: At North Main St.: 48 Gospel meetings were held on Saturday evenings, and the total attendance for the year was 421 Jews. At 42 Clinic meetings, 236 Jews were treated. Before each Clinic we held a Gospel meeting. At 37 meetings of the Ladies' Bible Class on Monday evenings 279 attended, and on Wednesday afternoon 133 attended 32 meetings of the Women's Bible Class. At Hamilton Ave. 326 Jews attended 46 Sunday evening Gospel meetings. At 7 special services which are held once a month with representatives of our churches present, there were 126 Jews present. At 44 clinics 270 patients received treatment. Sixty-six English and Bible classes were held, with a total attendance of 353 Jews. At 14 Girls' Class meetings 42 attended, and 9 boys at 3 meetings. 1,338 visits were made to homes, shops, hospitals. 1,961 tracts were given out, 144 Gospels, 44 New Testaments and 1 Bible.

The workers were privileged to address the various societies of the churches at their meetings. If at any time you desire information about Jewish Missions, or if you desire literature, we will gladly serve you. We thank the members of the Synod and of the Christian Reformed churches for their loyal support, and may your prayers be ever in behalf of Israel. Try to reach the Jews in your community, and invite them to your church. May the Lord bless you in your deliberations, and may we all continue to work while it is day, to the glory of our God.

Respectfully submitted,

J. ROZENDAL, *Superintendent*

PROPOSED BUDGET FOR 1949

Rev. John R. Rozendal, Salary.....	\$ 2,500.00	
Auto Allowance, which includes insurance.....	300.00	
Martha Rozendal, Salary.....	1,800.00	
Wilhelmina Tuit, Salary.....	1,800.00	
Dr. Peter G. Berkhout.....	600.00	
Janitor Service.....	*	
		\$ 7,000.00
Rent, Missionary's Home.....		600.00
Fuel.....	\$ 650.00	
Gas, Light, Water, Telephone.....	350.00	
Supplies.....	400.00	
Repairs.....	1,000.00	
Tax.....	550.00	
Insurance.....	125.00	
Miscellaneous.....	150.00	
Equipment.....	200.00	
		<u>3,425.00</u>
Total Budget.....		\$11,025.00

ESTIMATED INCOME

General Fund.....	\$10,415.00	
From Rent.....	360.00	
Offerings.....	200.00	
Gifts.....	50.00	
		<u>\$11,025.00</u>

* Janitor's Services: Free Rent, Light and Heat, estimated at \$720.00.

Respectfully submitted,

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

P.S. Classis Hackensack in session on March 9, 1948, decided that the salaries as of January 1, 1948, should be raised to \$2800 for the superintendent, and \$2000 for lady workers at the Hebrew Mission.

J. R. ROZENDAL, Stated Clerk

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance, January 1, 1947..... \$ 4,488.33

RECEIPTS

General Fund.....	\$12,558.01	
General Fund for purchase of building.....	7,000.00	
Donations.....	1,134.99	
Free Will Offering.....	193.12	
Rental Income.....	456.00	
Insurance Refund.....	3.65	
		<u>21,345.77</u>
Total Receipts.....		21,345.77
Total Receipts and Balance.....		<u>\$25,834.10</u>

DISBURSEMENTS

Salaries (net).....	\$ 5,234.90
Bonus.....	399.96
Auto Allowance.....	200.00
Rent.....	720.00

Supplies	602.77
Miscellaneous	78.08
Water, Light and Telephone.....	216.96
Withholding Tax.....	305.00
Coal	336.17
Repairs	473.75
Insurance	56.00
Property Tax.....	250.58
Furniture and Equipment.....	866.60
Building — 253 Hamilton Avenue.....	7,000.00
Total Disbursements.....	16,740.72

Balance December 31, 1947.....\$ 9,093.38

ASSETS AND LIABILITIES

Three Story Mission Building.....	\$10,000.00
Building — 253 Hamilton Avenue.....	7,000.00
Furniture and Equipment.....	1,666.60
Balance in Bank.....	9,093.38
Total Assets.....	\$27,759.98

Liabilities — NONE

We have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from January 1 to December 31, 1947.

Respectfully submitted,
RICHARD MEYER, Treasurer

U. G. TAYLOR, C.P.A.
MARTIN C. KOOISTRA

REPORT NO. 9

**INVESTIGATING COMMITTEE RE INDIAN AND
FOREIGN MISSIONS' EDUCATIONAL POLICY**

To the Synod of 1948.

ESTEEMED BRETHREN:

INTRODUCTORY

THE original mandate of this committee is found in the Acts of Synod, 1945. It was occasioned by a protest on the part of the Rev. A. A. Koning, a member of the Christian Reformed Board of Missions, against the present educational policy of the Church on our Indian field.

In view of the far-reaching implications of this protest, it was decided that

"Whereas Synod finds it impossible to reach certainty regarding the matters under discussion in the protest of the Rev. A. A. Koning, and

"Whereas many members of this Synod, together with certain leaders in our churches have grave doubts as to the correctness of our present Indian Mission policy with its concentration of effort on our educational enterprises,

"Therefore, Synod of 1945 decides to appoint an investigation committee of seven, charging said committee to make a comprehensive study of our Indian Mission methods in the light of Scripture and history, and to advise our churches regarding the policy to be followed.

"This committee, if possible, will report to the Synod of 1946. However, if the forthcoming report cannot be discussed at every one of our Classes before the Synod of 1946, then Synodical consideration of the report is to be postponed until the Synod of 1947.

"Pending the outcome of this investigation no further expansion of our physical plant at Rehoboth shall be made." (Art. 56, p. 42, Acts 1945.)

This committee was further instructed to study the problem of a future educational program for the China field, in connection with the proposal of the Board and the recommendation of the Advisory Committee re this matter: "That as soon as our China work can be re-established, we move definitely in the direction of setting up an educational program. We will have to begin with Mission primary schools, but our ideal is to move toward the organization of free Christian schools with only a small proportion of children from non-Christian homes. The question of possible organization of middle schools (high schools) can be taken up later."

Synod decided to place this matter in the hands of the same committee which is to study the future educational policy for the Indian field in order that some policy may be established for the future of the China field too. (Art. 56, V. A. 3, p. 44, Acts 1945.)

The Committee rendered a partial report to the Synod of 1946, dealing only with those phases of its mandate which were the most urgent; those, namely, which pertain to the educational and medical policy which we shall pursue on the Indian field. It asked the Synod of 1946, however, "to allow us some more time for a more intensive study of other matters pertaining to our work among the Indians, besides the problem of the future educational program of the China field." (Acts 1946, Suppl. 2, p. 135.)

This unfinished work of your committee was more particularly specified in one of its aspects by the Synod of 1946 as follows: "To avoid needless multiplication of committees Synod may want to refer the matter of the Status of unordained workers to this same committee for further study. Adopted." (Acts 1946, Art. 103, E. 3, p. 75.)

Still another matter was referred to this committee by the Synod of 1946; namely, the request of Mr. A. Huisjen for ordination. Your committee rendered a report on this matter to the Synod of 1947. (Acts 1947, Suppl. 43, pp. 407 ff.)

As stated in the introductory paragraph of this last report, your committee found itself unable to render a complete report to the Synod of 1947 because of the extensive scope of the mandates given it by the Synods of 1945 and 1946, and also because of the absence of an important member of the committee for an extended time, namely, Dr. J. C. De Korne, who was commissioned by the Synod of 1945 to visit the Nigeria mission field some time after the return of Missionary Smith to his field of labors.

The unfinished part of your committee's mandate, in connection with which it herewith renders a report, may then be summed up under two heads:

I. The Future Educational Program of the China (and Nigeria) field.

II. The Status of Unordained Workers on our Mission Fields, involving the questions of the Office of Evangelist as a distinct office, and the Possibility of a so-called "Limited Ordination."

I. THE FUTURE EDUCATIONAL PROGRAM IN THE CHINA (AND NIGERIA) FIELD

With regard to the educational policy on our China mission field we can be brief. If the principle set forth in our earlier report, dealing with the problems of the Indian mission field, is correct, and Synod by its adoption of this report has so declared it (Acts 1946, Art. 126, I, D, p. 95), it must be allowed that this principle

is valid also for the China field, and likewise for the Nigeria field. Permit us to reiterate this principle as it was contained in the recommendations of this committee in its earlier report:

"On the basis of Scripture again and in conformity with the history of missions Synod declares that there is a legitimate place in its mission program for several auxiliary activities and enterprises, — especially those of education and medical service. These may be called *mission work in its broader sense*." (Acts 1946, Suppl. 2, VI, 2, p. 158.)

As Synod is well aware, the putting of this principle into practice in the Navaho field entails a great deal of expense because of the Navaho mode of living. The children cannot simply be received at school at 9 o'clock in the morning and again be dismissed at 3:30 P.M. to return to their homes. Their homes are many miles apart. Hence they must be taken care of throughout the whole 24 hours of the day, with three meals during a day and a bed upon which to sleep at night.

These circumstances pertain only to the practical question, however, as to our ability as church to give realization to such an educational program upon the Navaho field.

As regards the China field, we shall not be confronted with this practical problem of housing and boarding, since the Chinese for by far the greater part live in closely populated areas, and a mission school properly located should be within easy walking distance for the children.

For the present our Mission Board is not as yet ready to recommend the opening of a mission day school upon the China field. We need not concern ourselves at this time, therefore, with the practical question of the financial possibility of broadening our mission program in this connection. Our concern at present is only that of determining the *policy* to be adopted for our China mission field,—and we may add, also for our Nigeria field.

Recommendation

Your committee recommends that Synod declare:

1. Recognizing the important place occupied by education as an auxiliary activity in the work of missions, Synod declares that the same mission policy shall be pursued in the China and Nigeria mission fields as in the Indian fields; namely, that schools of Christian instruction be established for the children of mission subjects as soon as circumstances, financial and otherwise, may permit.

2. Recognizing the desirability and possibility of promoting native support of Christian instruction from the outset, Synod declares that, aside from the expenses connected with missionary supervision of the proposed schools, and with a modest program of training teachers and native evangelists, and allowing for some

measure of subsidy in case of real necessity, it is our fixed policy that the financial support of these schools be considered the responsibility of the native Christians.

Grounds:

- a. This plan is feasible, as proved by our experience on the Nigeria field.
- b. This plan is desirable, since it enables the Mission to utilize these schools as an evangelizing agency and at the same time enable the Mission to avoid the large financial outlay involved in building and maintaining its own schools.
- c. This plan is consistent with the policy of Mission Board and Synod as expressed in the Acts of Synod, 1944, Art. 94, pp. 54, 55. (cf. also Suppl. 5, VI, pp. 219-221.)

II. THE STATUS OF THE UNORDAINED MISSION WORKER

History

Permit us briefly to clarify the minds of the delegates to Synod on the history in back of this mandate and to call attention to the various excellent reports that have already been rendered in connection with this problem.

At the Synod of 1944 this problem was brought up in the annual report of the Mission Board (Suppl. 5, Sec. 2, B, 3). It came into the forefront by reason of the breaking up of the Farmington-Toadlena church. This church had been a "mixed" church, composed of Indian converts and white workers. The disbanding of this church left the white workers without a church home on the Indian field. But what was of greater concern to these white workers was the fact that this terminated their office of elder which they occupied in the so-called "mixed" church and which in their estimation contributed greatly to the authority attaching to their work as unordained workers.

The Board was of a different opinion, however. It argued that the authority attaching to the ecclesiastical office of elder is limited only to the local congregation of which the person is elder. It ruled out the possibility of a so-called "missionary-elder's" office, maintaining that the office of elder is inherently an office of the established church and not of a missionary kind. According to the Board the authority of the unordained worker rests in two things: (a) His mandate from Synod which assigns him a certain post in which he is to labor; and (b) the authority attaching to the "office of believer,"—a prerogative belonging to every Christian as such. The Board stressed the fact that, while we are generally quite ready to recognize the believer's right to exercise the *prophetic* office of teaching, and the *priestly* office of ministering to the needs of others, we are not so ready to allow him the right to exercise the *kingly* or royal office. The Board considers this attitude an incorrect one,

and argues for a fuller recognition of the believer's authority as manifested more specifically in the royal office in connection with the problem confronting us. Yet it feels that the problem of the authority of the unordained worker is not fully solved herewith. Hence it recommends a more thorough study of the matter. And Synod accordingly so decides, instructing the Board to make such a study. (Acts 1944, Art. 86, II, B, C, D, pp. 50, 51.)

The Board had to report to the Synod of 1945 that it had not been able to finish its task, since it had received reports from two different committees which were at variance with one another as to the proper solution of this problem. These reports were: (1) that of its standing committee on Native Church Organization, and (2) that of its Inspection Committee for 1945. Both of these reports showed excellent and thorough work done, though, as just stated, they sought a solution along different lines. Hence a new committee was appointed by the Board, composed of members of both the preceding committees. This combined committee rendered its report before the Board at its May meeting in 1946. In addition to this committee report the Board also had before it a report from a committee of General Conference from the Indian mission field. This latter report recommended the restoration of the office of evangelist. The combined committee of the Board argued to the contrary, however. The Board in its report to Synod took the position of its own committee on this matter of the evangelist's office, arguing that it is (1) unhistorical, (2) unnecessary, and (3) detrimental. As a solution to the problem of the status of the unordained worker it then offered the following: (1) It reminded Synod of a partial solution already contained in its declaration of 1944 to the effect that "an unordained missionary can carry on his work by virtue of the office of all believers plus the commission given to him by Synod and its agency." (2) It recommended that the unordained worker shall labor as an *assistant* to the ordained missionary. This is not taken to imply daily contact with the missionary, "but it does mean that the assistant is responsible to the missionary for his activities even while much scope can be allowed for the exercise of his own initiative." It defended this solution on the grounds of its being (a) "sound in principle," and (b) "efficient in practice." (Acts 1946, Suppl. 26a, Sec. Three, B, 4, pp. 296-8.)

Synod, having heard this report, did not feel itself ready as yet to express itself more fully upon the status of the unordained worker until the matter had been given still further study. *Ground*: "Although it is true that an unordained missionary can carry on his work by virtue of the office of all believers plus the commission given to him by Synod and its agency; and although the solution offered by the Board is sound in principle, yet this solution appears

not to be efficient in practice." (Acts 1946, Art. 103, I, E, 1 and 2, p. 74.) Hence upon the recommendation of its Advisory Committee, Synod placed this problem, upon which no less than five committees in the last four years have already expressed themselves and to which the Board as a whole has devoted much time and study (cf. its annual reports of 1944 and 1946), in the hands of your present committee with the mandate to give it still further study.

Study of the Problem

As we take up the study of the problem, we shall first give thought to the possibility of a "limited ordination" as a solution to our problem; next we shall consider the possibility of a solution by means of establishing an additional special office; namely, that of "evangelist." And finally we shall examine the authority which is vested in the unordained worker as such and the question of the sufficiency of such authority for the work he is to carry on. Much of what we shall have to say will of necessity be merely a restatement and re-emphasizing of what has been said before in one or more of the excellent reports above referred to, in which these problems were the subject of study.

A. Limited Ordination

One suggested solution to the problem under discussion, which would, so it is argued, give every white worker upon the mission field full authority to carry on his work, including that of administering the Sacraments and exercising discipline, is that of a so-called "limited ordination." With this is meant that the mission worker would be granted ordination to the ministry of the Word and Sacraments with all the authority attaching to that office; but a restrictive clause would be added, limiting the sphere of his labors to the mission field. In order to be eligible for such a limited ordination, the candidate would not be required to take a complete Seminary course such as is required of our regular candidates for the ministry. He would be given a specialized course, training him in the fundamentals of our Reformed doctrine, church government, church history, etc.; and in addition he would receive special training in the field of missions, to equip him for his work. This would be a greatly shortened course as compared with the regular four-year college course plus the three-year seminary course. The details of such a course could be worked out by our college and seminary faculties with the aid of our missionaries on the field.

Synod might also, so it has been suggested, apply the principle and practice of limited ordination to unordained assistants on the Indian Mission field, who have labored satisfactorily on the field for a number of years, even though they lack all such scholastic

training. Such men might be ordained to the ministry of the Word and the Sacraments on our Indian field, with the definite understanding that they shall not be eligible to a call from Non-Indian churches or to fields of labor other than Indian Mission fields. Neither should they be permitted to administer the Word and Sacraments in our regular church, for one or more Sundays. Their rights would be strictly limited to the Indian field. They would not have access to any of our regular pulpits or home mission posts, and their office would cease whenever their work on the Indian field would cease.

Regarding the suggestion of a limited ordination your committee should like to remark, first of all, that in our estimation the introduction of a limited ordination would not be unscriptural, and neither would it be contrary to the fundamental principles of our Reformed Church polity.

The Apostles indeed had a general mandate. But nowhere does Scripture indicate that the three regular New Testament offices, that of the ministry of the Word and Sacraments, that of the eldership, and that of the deaconship, are general in scope. Ministers, Elders, and Deacons are office-bearers of local or particular churches.

The truth of this statement is readily granted regarding our elders and deacons. The truth of our contention regarding ministers is not readily granted by all. It is assumed by many that our ministers are office-bearers of the whole denomination, and that their ordination is denominational rather than congregational or local. But consideration and study of this subject should convince all that the minister's office is local in essence and not general.

Let it be remembered that Christ is not divided. All three offices originate in Him and do not exist apart from Him. Why should the prophetic office be general, denominational in character, and not the priestly and the kingly offices? The suggested distinction finds no support in the Bible. (Evangelists, let it be remembered, were assistants to the Apostles, and partook of the three-fold office of Christ, even as the Apostles did.)

For this reason our Church Order speaks of the minister's office only in terms of the local church just as it speaks of the elder's and deacon's office only in terms of the local church. Cf. Church Order, Articles 7, 10, 12, 13, 14, 15. All these articles bind the ministers to the local churches of which they are the ministers; and not a single article of the Church Order refers in any way to the relationship and obligation of the ministers to the denomination.

Just as the elder's office and the deacon's office are confined to the local church by the Church Order, so also is the minister's office in essence confined to the local church. On this score there

is no essential difference between the three offices. And the Church Order in no instance speaks of the minister's office as being both local and denominational in character.

Articles 6 and 7 might seem to be exceptions to this rule, but Art. 6 and 7 merely indicate specialized fields of labor, and in no way nullify what has been stipulated in Art. 4 and 5 as to the manner in which ministers are to be called. And these latter articles definitely establish the local character of the ministerial office.

Again some might be inclined to say: But ministers are certainly permitted to administer the Word and the Sacraments in other churches of the denomination besides their own church. We grant this of course. But they have this right and privilege only when the Consistories in charge request them to fill their pulpits. Cf. Art. 15. By mutual agreement the churches recognize each other's ministers, and consistories may request ministers of other (Christian Reformed) churches to preach for them. But no minister has the right to preach in a church other than his own supposedly because his office is general in character and scope.

If someone would suggest that ministers are delegated to Classes and Synods and in this capacity help to govern the churches in general, and that it therefore follows that ministers have a general office, then we would call attention to the fact that elders also go to major assemblies, and thus help to make doctrinal pronouncements for the whole denomination and help to rule all the churches of the denomination. And in cases where one or two neighboring consistories are called in, cf. Articles 75 and 79, if the deacons are members of any Consistory according to the provision of Art. 37, even the deacons in such instances and in so far help to rule churches besides their own. Thus also deacons have sometimes been delegated to major assemblies. Also on this score the three offices are essentially *on par*.

Besides, in this connection it is well to remember that our major assemblies (Classes and Synods) are gatherings of *churches and not gatherings of office-bearers*. No office-bearer goes to Classis or Synod because he has inherent denominational authority. Office-bearers go to Classis and Synod as representatives of their churches and as authorized by their churches. Without these delegations no one would have any authority at these major assemblies.

As stated above, our Church Order only refers to the duties and privileges of our ministers as these duties and privileges pertain to the congregation with which they stand connected as ministers. And the same is true regarding the Form for the Ordination or Installation of Ministers. This Form in no way expresses or implies that ministers are ordained as ministers of the whole denomination. It agrees fully with the Church Order and regards the office as a local institution only.

Once again, it is by mutual consent that the churches acknowledge each other's ministers. By request of the Consistories concerned they may administer the Word and the Sacraments in other churches of the denomination. And if they accept a call to one of these churches they may be installed, upon the presentation of proper credentials, without submitting to a Classical examination once more.

What has all this to do with "limited ordination"? Much. From the foregoing it follows that the acknowledgment of the ordination of ministers beyond the local churches whose minister they are *is a matter of agreement and usage*. It does not flow from anything intrinsic in the office of the ministry. We recognize each other's ministers in the matters referred to for reasons of expediency. Consequently, if for a certain class of ministers the churches should, for good and sufficient reasons, decide *not* to extend these rights, then nothing contrary to the office of the ministry has been done.

For regular ministers the rule holds that they may occupy pulpits of other Christian Reformed Churches, and that they are eligible for calls from other Chr. Ref. Churches. But if the Churches gathered in Synod should decide that Missionary ministers, who have not followed the regular course of study for the ministry, shall not fall under the rule just referred to, but that their labors shall be restricted to the Indian Mission field, then neither the Word of God, nor our Church Order has been violated.

Should Synod therefore at any time decide that in the interest of our Indian Mission work certain gifted lay workers on our Indian field should be ordained as Missionaries to the Indians, with the distinct understanding that these men shall not be eligible to calls from our regular Churches, and that they shall not even have the right to administer the Word and the Sacraments in our regular churches by way of exception, at special occasions, it will not be violating any principle of either God's Word or the Church Order.

It is another question, however, whether it would be advisable to venture in this direction. It would set a new and rather dangerous precedent. We look in vain for any such "limited ordination" in the history of missions among the churches of the Netherlands. And experience also proves that missionary ministers, to work effectively, need not less but rather more training than the ordinary minister. The pronouncement of the Dutch authority on Church Order, Dr. F. L. Rutgers, in one of his letters may be cited in support of this. The question is asked him by a certain member, "Hoe kan men voor missionair-predikant studeeren?" — to which the reply is in part as follows: "Wat nu de zaak, waarover gij schrijft, aangaat, zijt gij . . . eenigszins in een misverstand. In de

laatste Synode is het beginsel weer aanvaard, dat een missionair predikant niet een *ander* soort van ambt heeft, dan een predikant hier te lande, maar *geheel hetzelfde*. Alleen zijn dienstwerk is anders; evenals zulks ook hier te lande bij alle predikanten lang niet hetzelfde is. Ook is door de Synode uitgesproken, dat men niet (althans in den regel niet) studeeren kan *voor* missionair predikant; evenmin als men kan studeeren *voor* stadspredikant, of dorpspredikant, of militaire predikant, of predikant bij visschers, enz. Men studeert voor *predikant* of Dienaar des Woords in het algemeen. Heeft men dan van den beginne begeerte om predikant *bij de zending* te worden, dan moet, als de gewone studie voltooid is, daarop nog een speciale studie (van talen enz.) volgen." (Art. 7, K.O., Vr. 14, Advies 22, Kerkelijke Adviezen.) Note especially the last line of this quotation: "dan moet, als de gewone studie voltooid is, daarop nog een speciale studie (van talen enz.) volgen."

The introduction of such a "limited ordination" would also be in conflict with the spirit and intent of the declaration of the Synod of 1947 with regard to the admission to the ministry by the use of Art. 8, C.O. While always leaving the door open for the admission of a person who in the gracious providence of God is endowed with very exceptional gifts, Synod declared that the requirements laid down in the article with regard to such "exceptional gifts" will of necessity make the application of this article very rare,—in fact, so rare that the article is herewith made obsolete. If now the Church should adopt the policy of a "limited ordination" for the mission field, it would in reality be undoing the work of the Synod of 1947 on this point. For though such a "limited ordination" would not actually take place by resorting to the use of Article 8, C.O., it would nevertheless be an opening of the door to the ministry of the Word and the Sacraments for a limited field on the basis of lower scholastic requirements than in the case of the regular ministers.

The introduction of such a "limited ordination" might also be expected to create new problems among the workers upon the field similar to those of which your committee was informed through correspondence with Dr. P. J. S. De Klerk, Pastor of the Gereformeerde Gemeente, Pretoria, South Africa. Permit us to quote him somewhat at length:

"Zoals u misschien weet heeft de Ned. Geref. Kerk hier in Z.A. ook zo'n dubbele predikants ambt. Hunne zendingen worden opgeleid te Wellington met 'n status van 'eerwaarde'. Zulke 'eerwaarde' zendingen worden dan uitgestuurd, met het gevolg dat zij lager in aanzien staan dan de missionaire predikanten. Dit gevoelen zulke 'eerwaardes' dan ook, daarom is daar in de Ned. Geref. Kerk een agitatie om voortaan alleen missionaire leraren

met volle predikants status op te leiden. En dit werkt niet goed op het zendingsveld. De heidenen merken spoedig dat hun predikant een lagere status hebben en dan hebben ze voor hem niet grote ontzag. In uw geval zal de uitwerking nog groter zijn, waar zulke blanke helpers geordend worden, terwijl zij niet eens de nodige opleiding gehad hebben.

"Wij stellen niet dezelfde hoge eisen voor de opleiding van zwarte predikanten, maar ze ontvangen de volle status van predikant. En in 't oog der heidenen staan zulke zwarte predikanten op volkome gelijke status als de blanke predikanten. Onopgeleide geordende blanken kunnen slechts gebrekkig werk doen."

Let us take careful note of this testimony on the part of one who has first-hand acquaintance with the work of missions in Africa: "Onopgeleide geordende blanken kunnen slechts gebrekkig werk doen."

Recommendation

Your committee therefore *recommends* that Synod declare that, while allowing that there would be no violation of either the Word of God or the Church Order involved in the introduction of a "limited ordination" for the mission field, it does not consider it feasible to do so.*

Grounds:

1. It would betray a gross underestimation of the importance and difficulty of the work of the missionary. Missionary ministers, to work effectively, are, generally speaking, in need of *more* rather than *less* training as compared with the other ministers.

2. Innovations, even though legitimate, are often disturbing, and should not be inaugurated unless the urgency of a given situation calls for it. And we cannot speak of such an urgency at present, since we have a large number of young men who are at present preparing themselves for the gospel ministry, so that the present shortage of ordained men on the Indian mission field may be expected soon to be a thing of the past.

3. Such a "limited ordination" would be contrary to the spirit and intent of the declaration of the Synod of 1947 re admission to the ministry by the use of Article 8, C.O. (Cf. Acts 1947, Art. 163, pp. 93, 94.)

B. The Office of Evangelist

A second suggested solution to our problem is that of the establishing of a new office: namely, that of "evangelist." The implication would be that the scholastic prerequisites for ordination to this new office would not be as extensive and severe as are those for ordination to the ministry of the Word and Sacraments. On

* It is my conviction that our Church Order does not leave room for "limited ordination." — J. C. DE KORNE.

the other hand, the training involved in preparation for this office could be more specialized, laying special stress upon the problems connected with the mission field.

It is argued that such a title would add greatly to the incentives for lay workers to devote themselves to the work of missions. They could be given the right to perform the marriage ceremony, and to administer the Word and the Sacraments, though with the definite stipulation that their work shall be limited to the mission field.

As regards the Scriptural basis for the establishment of such an office, we are referred to such persons as Philip, and Barnabas, and Silas, and Timothy, and others. In Acts 21:8 Philip is specifically referred to as "Philip the evangelist." And in Eph. 4:11 the term "evangelists" is used in distinction from those of "apostles," and "prophets" and "pastors and teachers." As we find this term used in Scripture in connection with the work carried on in the mission churches, it is argued that it referred to a distinct office that belongs to the missionary stage of the Church. And since we are here also dealing with problems pertaining exclusively to the Church upon the mission field, it is urged that we restore this office as being in keeping with the teaching of Scripture. The establishment of this office, so it is said, is also in harmony with the "Native Church Plan" as approved by Synod. (Cf. Acts 1942, Art. 80, p. 68; also Suppl. V-a, p. 237.) We look forward to the time when we may appoint native pastors upon our Indian field, who may administer the Word and the Sacraments to their own people. If we recognized the office of evangelist, we would make possible the carrying out of the decision of the Synod of 1942 re the Ordination of native pastors without sacrificing the high standards maintained for regular ordination to the ministry of the Words and Sacraments. This decision reads: "and (3) enable them to have such standards of membership, holding of office, and *qualifications for the ministry* (underscoring ours; Comm.) as shall fit in with their own stage of development." (P. 237, II. B. (3); O. 68, C.) If subsequently such native pastors would show the ability and express the desire to enjoy an unlimited ordination, the regularly prescribed course would always be open to them, upon the completion of which they would, of course, be eligible for a call to any of our churches.

A further argument advanced in favor of the establishment of this office is that it would solve the practical difficulties now prevailing upon our mission fields in connection with the relation between ordained and unordained workers. The evangelist would not require the supervision that the unordained lay worker does on the part of the ordained missionary. And it would be of great advantage in the administering of the Sacraments, since under our present set-up either the ordained man must travel many miles to

perform this task or the native confessing members must make the journey to the missionary's church. And in either case the arrangement has the undesirable feature that pastor and members are strangers to one another, with the result that the Indian is rather reluctant to seek the privileges of full membership under such an arrangement.

A report rendered by three of our missionaries in 1945-6; namely, the Revs. Kamps, Kobes, and Vander Stoep, quotes no less an authority than Calvin in favor of the establishment of this office. Regarding the term "evangelist" Calvin says the following: "By 'evangelists' I understand those who were inferior to the apostles in dignity, but next to them in office, who performed similar functions. Such were Luke, Timothy, Titus, and others of that description; and perhaps also the seventy disciples whom Christ ordained to occupy the second station from the apostles. According to this interpretation, which appears to me perfectly consistent with the language and meaning of the apostle, those three offices (prophet, apostle, and evangelist) were not to be of perpetual continuance in the church, but only for that age when churches were to be raised where none had existed before, or were at least to be conducted from Moses to Christ. Though I do not deny that, even since that period, God has sometimes raised up apostles or evangelists in their stead, as he has done in our time. For there was a necessity to recover the Church from the defection of Antichrist. Nevertheless, I call this an extraordinary office because it has no place in well-constituted churches." (Calvin's Institutes, Book IV, Ch. III, Par. IV.)

It must be admitted that this passage, here quoted in its entirety, clearly indicates that those who quote Calvin to the effect that this office, together with those of apostles and prophets was "*not* instituted to be of perpetual continuance in the Church," do not truly present Calvin's position since they fail to take note of what he says in the very next sentence: "Though I do not deny that, even since that period, God has sometimes raised up apostles or evangelists in their stead, as he has done in our own time." In this whole paragraph Calvin is not as specific as we might desire in defining what he considered to be the requirements and limitations of these various offices. Of the office of apostle, for instance, he does not specify, as do our later Reformed authorities, that it pertained only to those who had been personal witnesses of Christ's resurrection. He says merely: "The nature of the apostolic command is manifest from this command: 'Go preach the gospel to every creature' . . . The 'apostles,' therefore, were missionaries, who were to reduce the world from their revolt to true obedience to God, and to establish his kingdom universally by the preaching of

the gospel. Or, if you please, they were the first architects of the Church, appointed to lay its foundations all over the world." On the basis of this definition of the apostolic office he can add, as we quoted above, "Though I do not deny that, even since that period, God has sometimes raised up apostles or evangelists in their stead, as he has done in our own time."

Apostles and evangelists are to be distinguished from "pastors," in other words, more specifically in this, as he sets forth more fully in his next paragraph, that "the province of pastors is the same as that of the apostles, except that they *preside over particular Churches* respectively committed to each of them. (Idem, Par. V. Underscoring ours. Comm.) Apostles and evangelists, as previously stated, had the whole world assigned to them as their field.

We see, therefore, that Calvin recognized a certain distinction between the various offices mentioned by Paul,—a distinction consisting mainly in the scope of their field of labor. He says nothing, however, as to the respective requirements of the candidates for these various offices. There is no suggestion that the office of evangelist is inferior to that of the apostles in the matter of scholastic training or even of authority. And likewise as far as the relationship of the office of evangelist and that of pastor is concerned, he says: "By 'evangelists,' I understand those who were inferior to the apostles in dignity, *but next to them in office*, and who performed similar functions." (Idem, Par. IV. Underscoring ours. Comm.)

The problem with which *we* are dealing, however, is that of establishing an office next to that of the ordained missionary which would be distinguished from the latter primarily in this, that it would require a shorter period of preparation, and on that account offer more of an inducement for young men who may feel called to the mission field. And for this no ground can be found either in Scripture or in the writings of our Reformed fathers. We interpret these Reformed fathers as being in full accord with the statement of the Presbyterian "Form of Government" in this connection. This reads as follows:

"OF THE MINISTERS OF THE WORD. This office is the first in the Church, both for dignity and usefulness. The person who fills it has in Scripture different titles expressive of his various duties. As he has oversight of the flock of Christ, he is termed Bishop. As he feeds them with spiritual food, he is termed Pastor. As he serves Christ in the Church, he is termed Minister. As it is his duty to be grave and prudent, and an example to the flock and to govern well in the house and kingdom of Christ, he is termed Presbyter or Elder. As he is the messenger of God, he is termed Angel of the Church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through

Christ, he is termed Ambassador. As he bears the glad tidings of salvation to the ignorant and perishing, he is termed Evangelist. As he stands to proclaim the gospel, he is termed Preacher. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed Teacher. As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed Steward of the mysteries of God. These titles do not indicate different grades of office, but all describe one and the same officer." (Southern Presb. "Form of Government," Chap. IV, Art. I, Sec. II.)

Section II, Article VI, of Chapter IV of this same document reads: "When a minister is appointed to the work of an Evangelist, he is commissioned to preach the Word and to administer the sacraments in foreign countries, frontier settlements, or the destitute parts of the church; and to him may be entrusted power to organize churches and ordain Ruling Elders and Deacons therein."

We may refer to the policy of our young sister denomination, the Orthodox Presbyterian Church, as also being in full accord with this position. Essentially the same questions are put to a candidate for the mission field as to one called to a local pastorate. According to one of the pastors of this church who is well acquainted with its history from the beginning, only two candidates have been ordained as evangelists who lacked either a B.D. or a Th.B. degree. This lack of the ordinarily prescribed theological training was compensated, however, by the work they had done in the original languages of Scripture. And at the third general assembly of the O.P. Church, when requests were made for ordination as evangelists of others who lacked the necessary qualifications for ordination to the ministry, these were refused. The prevailing sentiment, therefore, was that only in rare exceptions should a man be ordained to the work of a missionary who has not had the full course of seminary training.

Also Dr. De Klerk, whom we have already quoted in the preceding section of this report, expresses himself very positively in opposition to the restoration of this office as distinct from that of the regular ministry of the Word. He writes:

"Dit is tevens mijn antwoord op het probleem, waarvoor u mijn advies gevraagd hebt, nl. om blanke ongeordende werkkrachten op het zendingsveld als evangelisten te ordenen. Persoonlijk ben ik daartegen. Wij kunnen niet het ambt van evangelist weer in de kerk herstellen, net zo min als wij het ambt van apostel kunnen herstellen. De evangelisten waren SUNEEOI van de apostolen. 'Hun ambt was niet blijvend maar extraordinair en transitair.' (Dr. P. A. E. Sillevis Smitt—De Organisatie van de Christelijke Kerk in den Apostolischen Tijd, bl. 138.) Zie ook Dr. Bouman—Geref.

Kerkrecht, I, bl. 353. Dit is ook het gevoel van Voetius, onze groote canonicus in Kerkrecht. Wij kunnen dus het evangelisten-ambt niet weder herstellen. Noch minder kunnen wij een nieuw ambt scheppen. Dit is tegen Art. 2 van de Dordtse Kerkenordering. Dit zou vijfderlei ambt in de Kerk beteekenen."

In the light of the above it is evident that the establishment of the office of evangelist in the sense that is advocated by some of our members would be a complete innovation in the history of the churches of Reformed persuasion and in conflict with the position of all recognized authorities on Reformed Church Polity. Our ordained missionaries *are* evangelists by reason of the special character of the work which they are performing as ministers of the Word upon the mission field. This is the interpretation of the term in the Presbyterian Form of Government. This is also Calvin's understanding of the term in his "Institutes," as your committee interprets him. And we should discourage the use of the term "evangelist" in any other sense than that just mentioned; namely, as referring to fully ordained ministers of the gospel laboring upon the mission field. And so far as seeking to establish an opening for work upon the mission field on the part of men less qualified than those entering upon the ministry of the Word and Sacraments in the home churches, we should rather stress the fact that *more* is required of the missionary or evangelist than of the home pastor. He must have a more than ordinary ability to master difficult foreign languages. He must have more than an ordinary minister's knowledge of the history and philosophy of religion. He must also be a man endowed with more than ordinary initiative, tact, common sense, and patience. He must, indeed, be a man who *on top* of the benefits of a regular seminary training is endowed with "exceptional gifts."

Recommendation

Your committee therefore *recommends* that Synod declare that it does not recognize the office of "evangelist" as an office distinct from that of the ministry of the Word and Sacraments in the established churches and inferior to it with respect to prerequisite scholastic training.

Grounds:

1. There is no ground for the introduction of such an office in Scripture. While Scripture makes mention of "evangelists" in distinction from apostles, and prophets, and pastors, and teachers, we must infer from the character of the persons so named (Philip and Timothy), as well as from the labors which these men performed, that this was not to be regarded as an office involving less training and ability than even that of apostle.

2. Our Church Order nowhere provides for the introduction of such an office.

3. It is not advocated by any recognized authority on Church Polity in the Reformed Churches.

4. It would betray a gross misunderstanding of the importance and difficulty of the work of the missionary.

C. Authority of the Unordained Worker

Having ruled out the advisability and possibility of (a) the recognition of a "limited ordination" and (b) the establishment of a new office of "evangelist," we must still inquire into the authority vested in the unordained worker as such.

Various committees appointed by the Mission Board and by the missionaries upon the field has expressed themselves in this matter, as they have on the preceding. As these reports adequately bring out, there are three possible sources to be considered as sources for the authority vested in the unordained mission worker. These are as follows:

1. The office of elder which he may enjoy in an established church upon the field;
2. The authority vested in the office of all believers; and
3. The mandate given him by Synod in his appointment.

Let us examine these three possible sources of authority for the unordained worker in the order in which they have been mentioned.

1. The Authority Vested in the Office of Elder

When the Synod of 1943 instructed the Board to advise the Farmington-Toadlena consistory to take steps to disband the congregation, the objection was raised by this consistory that such disbanding would affect the official standing of lay missionaries in charge of some of the mission posts. This consistory maintained that "under the present arrangements (i.e., with these lay workers filling the office of elder in the above named consistory), the lay missionary can legally assist in that (i.e., the pastoral work in outlying places), by virtue of their standing as elders. Unless some other provision is made that right will not be theirs after we disband."

The committee composed of the Revs. John Rubingh and Paul De Koekkoek, then members of the Board, is entirely correct in its reply to this argumentation when it says, "It is not correct for the Toadlena-Farmington consistory to say concerning the unordained worker, that the loss of his elder authority in the 'mixed' church means the loss of the right to legally assist in the pastoral work of the post, unless they refer to official ecclesiastical acts. But then he did so as elder of and in his 'mixed' congregation, and not as missionary mandated by Synod." In other words, an elder is always ordained as elder of a local congregation. And the exercise of his office as elder is definitely limited to that congregation. We cannot

draw an exact parallel with respect to the powers attaching to the respective office of elder and minister here. While the minister is admittedly also the minister of a local congregation, he is at the same time a minister of the whole denomination. And as such he is authorized to administer the Word and Sacraments, to officiate at weddings, etc., wherever he may be requested or commissioned to do so in any of the congregations of his Church. This is not so in the case of the office of elder, however. The character of this office is such as of necessity to limit the exercise thereof to the local church of which a person is an elder. In the time of the Apostles elders were appointed in the various *local* congregations to rule and have oversight over the flock in the name of their King only in that church in whose midst they resided. The only value that that office can have for a person outside the confines of the local congregation is that it may add a little dignity to his person if it can be said of him that he is elder of such and such a church. This would especially be true upon the mission field. The natives might be more ready to show him deference and to heed his admonitions if they knew that he filled the office of an elder. Yet the fact of the matter is that that office would not afford him one ounce of additional authority as a *missionary*. It would not give him authority to exercise discipline in any manner, or to exhort and teach, or possibly to administer the Sacraments. As elder he could exercise the rights and duties of an elder only within the local congregation of which he is a member and in the midst of which he was ordained to this office.

The source of authority for the unordained worker, therefore, in so far as he is to be recognized as being clothed with any authority, is to be found either in the office of all believers which he enjoys together with all other believers, or in the mandate given him by Synod, or in both of these together. Let us proceed, then, to examine these two possible sources of authority in turn.

2. *The Office of All Believers*

As our Heidelberg Catechism correctly teaches us in its answer to Question 32, "But why are you called a Christian?" every Christian is a partaker of Christ's anointing, and is called upon and privileged as such to exercise the three-fold office of prophet, priest, and king in Christ's Name. These three offices are embodied in the image of God which is renewed in him as a redeemed in Christ. These offices, therefore, belong to man, are part and parcel of him, by reason of his *creation*. Man was originally created in the image of God and called upon to exercise this three-fold office of prophet, priest, and king before him upon the earth. This "office of all believers," then, to which the redeemed in Christ have been restored, is fundamental. It is not something of human origin. It is

not contingent upon any human appointment. Essentially it takes logical priority over the *special* offices in the instituted church; namely, those of ministers, elders, and deacons. For these latter have been instituted by reason of sin. There would be no place for them in a sinless world. The Committee on Native Church Reorganization which rendered a report in 1945 was in error, therefore, when it stated: "It would not be correct to say that the office of all believers existed before the specific offices were instituted, for such a statement would not be consistent with the fact that Christ himself gave his authority to the apostles and through the apostles to the church. Thus we cannot say that the specific offices come up out of the general office of all believers. It might be more correct to say that of the authority which Christ gave to specific persons in the discharge of their specific offices there is an overflow which provides a measure of that authority to every individual member of the church who shares the anointing of Christ." (V, B, 2, b, pp. 10, 11.) We repeat, this is an erroneous statement. The statement, "Christ himself gave his authority to the apostles and through the apostles to the church," which is given as the ground for the above reasoning, has reference to the *specific* offices only. The general office of all believers is not grounded in any such specific command or pronouncement. It is inseparably contained in the sinner's very redemption, which restores in him the image of God which he had lost by reason of sin.

As regards the *exercise* of this office of all believers the remarks of the Board of Missions in its report to the Synod of 1944 are very much in order. It states:

"It should be observed, however, that ordinarily we think of only part of the believer's office when the unordained worker sets forth to do missionary work; namely, that of the prophet. He is to witness for Jesus; he is expected to teach and to exhort, and very few among us will doubt whether the exercise of his believer's office and the mandate of Synod gave him sufficient authority to do so.

"As to the priestly part of that office, usually no misgivings are registered either. Works of charity are regularly done by the unordained worker. Here often lies his specialty or that of his helpmeet. No need seems to be felt for official ecclesiastical authority for that kind of pastoral care over the flock.

"It is evidently the executive, the ruling, the royal office in which additional power is sought for the unordained man on the field. And no doubt, it is in this office that the pastoral care of the missionary over his people comes to a head. Power to act with ecclesiastical authority, therefore, would definitely strengthen the unordained worker's position. Lacking that, his supervisory power seems definitely limited, . . .

"But right here we are constrained to ask whether we perhaps think too much of these limitations and too little of the believer's prerogatives. In the regular church the ordinary member exercises a good deal of authority in the office of believer. He exercises the power of 'control' quite effectively. Matters of doctrine and life are definitely subject to his judgment. On practically all church matters he is asked and expected to express himself and not the least he is expected to express himself on matters of admonition and discipline." (Acts 1933, Suppl. 5, Sec. Two, B, 3, II, pp. 207, 208.)

Now the question of importance naturally is: Just what is the extent of the authority of this office of all believers, and what are its limitations? For as members that subscribe to the Reformed Church Polity, we do not mean to ascribe such authority to this general office as to make the special offices in the church superfluous.

We believe the answer to this question may be found in the words of the last paragraph of the report of the Board just quoted (cf. above). This paragraph speaks of the power of "control" which is the prerogative of the believer. He has the authority to "express himself" on matters of admonition and discipline before the consistory. He has the authority also to challenge any action of his consistory by addressing a protest to the higher ecclesiastical assemblies of the church. He will, if necessary, be given a hearing before the highest ecclesiastical assembly of the whole Denomination. This is admittedly no small thing.

Yet this authority remains only one of "control." He may express himself to the effect that "thus reads our Church Order," or "thus saith the Word of God." It is *not* his prerogative, however, actually to *apply* to his fellow-member or to any other these principles as he interprets them. His authority may be compared somewhat with that of the plaintiff or witness in the court room. Such a person has the recognized authority to express his convictions relative to the guilt or innocence of the defendant. It remains only the judge's prerogative, however, actually to pronounce sentence and mete out justice according to his own convictions, after having reviewed all the evidence in the case.

So then the unordained worker upon the mission field has the authority by reason of the office of all believers to exercise *control* over the life and conduct of his mission subjects by declaring with all firmness on the basis of his knowledge of the Word of God and of his personal experience in the application of the teachings of that Word that this or that practice is wrong and censurable, or again, that the profession and conduct of a certain individual make him worthy of admittance into the membership of the church of

Christ. Yet the actual application of these pronouncements must remain the prerogative of the *specialized* office of the minister of the Word and Sacraments.

In view of the foregoing it must be admitted that we find here only a very partial solution to our problem. The unordained worker in the exercise of his three-fold office of prophet, priest, and king may *speak* with all boldness. With regard to his royal office more especially he may *condemn* unscriptural belief and superstition, and unholy life and conduct, or he may *commend* the manifestation of true godliness on the part of his mission subjects, and pronounce such as being worthy of membership in the visible church and as being partakers of Christ and all his benefits. And the exercise of this his office may not be challenged by any ordained minister of the Word and Sacraments. Yet the actual exercise of the keys of the kingdom by means of either admittance to or exclusion from the privileges of full communion in the visible church remains the prerogative of the minister and elders of the instituted church.

3. *The Mandate Given the Unordained Worker in His Appointment by Synod*

A third possible source of authority for the unordained worker that is mentioned is that of the mandate given him by Synod in his appointment. To be sure, this mandate does not express specifically that he is authorized to administer the Word and the Sacraments as does the ordained minister by reason of his ordination, or that he has the authority to administer discipline as does the elder of the instituted church. In fact, the revised Mission Order approved by the Synod of 1942 states nothing of a specific nature in this connection. It merely states: "Unordained camp workers stationed at a post which is part of the field assigned to an ordained missionary are required to carry on their work in consultation and cooperation with the ordained man." (Acts 1942, Suppl. V-b, Art. VIII, Sec. 2, p. 225.) Yet it is argued that the very fact of his appointment by the highest body of our church carries with it a certain authority of which the worker himself should be fully conscious. This appointment, it is said, involves something more than merely a guarantee of financial sustenance for faithful services rendered in a certain designated field. He labors as a representative of the whole church, and speaks and acts on the basis of his appointment by this church.

In reply to this, it must be maintained that as long as Synod does not specifically define the authority vested in the unordained worker in this appointment, the appointment as such may not be interpreted as carrying with it any of those special duties that pertain to the office of the ordained missionary as such. And what is more, even if Synod should attempt to do so, though it be the highest of

our ecclesiastical assemblies, it would not have the *right* thus arbitrarily to assign to unordained workers such authority as has always been recognized in the Reformed churches as pertaining only to the office of minister or elder.

Again, it might be argued that the unordained worker, so appointed by Synod, is authorized to perform certain duties pertaining strictly to the ordained missionary as the appointed *representative* of the latter. In other words, the ordained missionary carries out his ministerial duties in part through the unordained work as his representative.

We reply that this also would be an artificial and untenable form of reasoning. It would amount simply to this, that the ordained missionary, laboring under the limitations of one body which is capable of covering only a very limited territory within a certain period of time, may make use of the person and body of a second individual to double by this means his scope of work. Or he may have ten such workers as his assistants, all performing duties strictly belonging to the ministry, on the strength of their being his personal representatives. This, we maintain, is an untenable position. The duties and privileges pertaining to ordination cannot thus be *delegated* to a second person.

We conclude, therefore, that the unordained worker must of necessity remain exactly what the term itself implies: an *unordained* worker. He may by reason of the office of all believers go out to teach, to admonish, and exhort. He may proclaim in the name of his God that it shall be well with the righteous; for they shall eat the fruit of their doings. And he may proclaim a woe unto the wicked, warning him that it shall be ill with him. He may exercise his priestly office also in deeds of mercy, in feeding the hungry and ministering to the sick. He may have an active voice and a deciding vote in all matters pertaining to the business administration of his field of labors. As for the exercise of those functions which belong to the special offices of the church, however, this of necessity remains outside his jurisdiction.

The unordained worker's position upon the mission field should in actual practice be made to conform more to what it is theoretically said to be: that of an *assistant* to the ordained missionary, working under his supervision and direction, yet never, as already pointed out, carrying out functions which belong to the special office as such. He will perform the greater part of the *personal* work required. He will also exhort from the Word of God upon the Lord's Day, conduct Sunday School classes, etc. The administration of the Sacraments, the receiving into the membership of the church and the carrying out of disciplinary action where necessary shall remain the function of the ordained missionary, with the

advice and recommendation of the unordained worker, of course, whenever possible.

This relationship between the ordained and unordained worker may require a certain realignment of the work among our missionaries and workers upon the field. There is at present in our opinion too little contact between our men upon the field. The ordained missionary is given his specific field of labor and the unordained worker likewise his, and the two have little or no contact with one another except as they meet at the time of General Conference. The ordained missionary should be relieved of much of the work which could be performed by an unordained man. And instead of his having one pulpit from which he administers the Word and Sacraments, the meeting places of as many lay workers as may be feasibly placed under his jurisdiction should all be his pulpits. He should occupy these various pulpits also not only on rare occasion when an infant of believing parents is to be baptized or when the Lord's Supper is to be administered. His program of work should rather be like that of a circuit preacher, spending a number of days at a certain station, working with the unordained man stationed at such a place, and conducting the services on the Lord's Day. In this way he would not be a stranger to those to whom he would administer the Sacraments or upon whom he might have to administer discipline. The natives would also be made to feel so much more that they are members of a church comprised of believers throughout their own reservation first of all and further throughout the earth. In addition, they would be led to acquire a truer conception of—and higher respect for—the offices and functions of the church-institute.

We would remind Synod that this arrangement between ordained and unordained workers is the established policy in both our China and Nigeria mission fields. Other churches carrying on mission work in Korea and Japan are known to have a similar set-up.

Recommendation

Your committee recommends, therefore,

1. that Synod adopt as its own the principles set forth under Point C of this report regarding the authority of the unordained worker; namely,

a. that the authority vested in the office of elder is limited to the local congregation in which a person is elected to this office;

b. that the chief ground for the authority of the unordained worker is to be found in the office of all believers in which he shares together with all true Christians; but that this authority as expressed more specifically in the royal office consists largely

in one of "control" and can never include the prerogatives contained in the special offices of minister and elder;

c. that the mandate given him in his appointment by Synod, while adding a certain prestige to his position, can likewise never clothe him with that authority which pertains to the special offices of minister and elder.

2. that on the basis of the foregoing, Synod declare:

a. that the unordained worker shall labor only as an assistant to the ordained missionary, carrying out his labors as much as possible under his direct supervision and direction;

b. that the ordained missionary shall accordingly have his actual field of labor greatly enlarged, embracing the fields of as many unordained workers as circumstances may require and allow;

c. that the ordained missionary shall maintain as close a personal contact with these several fields as it may be possible for him to do, dividing his time more or less equally between all of them.

D. Proposed Future Policy with Regard to Missionary Personnel

In view of the complex problems that may be expected to continue to arise in connection with the Church's present policy of placing unordained workers upon our mission fields in spite of all the rules and regulations that Synod may establish, it has increasingly become the conviction of your committee as it was engaged in the study of these problems that we should have ordained men in preference to unordained at every post on our fields. We realize that the Board has in the past sought in so far as possible to follow this policy; it was because of its inability to obtain ordained missionaries that it placed a number of unordained workers in the field. In view of the increased number of students now enrolled in our college and seminary that are receiving training for the ministry, however, it should prove far less difficult in the near future to obtain ordained men for our mission fields than it has in the past.

Further, as Synod is well aware, the common complaint in the past has been that we maintain far too little personal contact with mission prospects who may have attended our Rehoboth boarding school or who may have attended our services at some time or other. We realize it is a physical impossibility to meet this deficiency with the appointment of a large enough number of ordained missionaries to cover the whole area of the Navaho field assigned to us. The better solution to this problem is the training and appointment of as many more *native workers* as we can support. These native workers will be able to speak the Indian's language. They will also find more of an open door than the white worker for the carrying on of personal work.

Recommendation

Hence your committee recommends that Synod declare :

1. that in view of the physical difficulties attaching to the present policy of engaging unordained workers as assistants to the ordained missionaries, especially on the Navaho field, and in view of the problems that will continue to arise with regard to the relationship between the missionaries and workers, the Mission Board is instructed, other things being equal, to give preference to ordained rather than unordained men in filling vacancies in the mission field.

2. that the Board is instructed to continue to work in the direction of the appointment of native workers as assistants to the missionaries under their immediate direction and supervision; and where it may find promising candidates, it shall take the necessary steps for their further training to the end that they may become ordained ministers of the Word and Sacraments among their own people. (Cf. decision of Synod, Acts 1942, Art. 80, C, 2, p. 68.)

3. that in view of the isolated mode of living peculiar to the Navaho Indians the Board is instructed to work in the direction of more intensive work with certain promising mission subjects rather than to establish new mission posts in an effort to reach still more of the natives with the Gospel; in other words, that the Board adopt more of an *intensive* instead of an *extensive* program of action for the Navaho field.

Respectfully submitted,

MARTIN MONSMA
MARTIN VAN DYKE, *Secretary*
JOHN C. DE KORNE
JOHAN H. MONSMA
ROLF L. VEENSTRA
HENRY VERDUIN

Note: Upon the suggestion of the Rev. John Breuker, who was the seventh member of our committee, his name has been omitted from this report, since he could not attend all of the committee meetings by reason of his having moved to Iowa. The other members herewith express their deep indebtedness to him for his valuable contributions to the major part of this report at the several meetings which he has attended.

REPORT NO. 10

BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

ESTEEMED BRETHREN:

THE Board of Trustees met on February 11-13, 1948, and filled three long days with many activities. In reporting on them we shall first take up matters pertaining to the college, then those pertaining to the seminary.

CALVIN COLLEGE

The college opened its doors with an address by President H. Schultze on "Stars In The Night." This meeting was held in the First Protestant Church graciously loaned for that purpose.

The enrollment in the first semester was 1,394, of which 909 were men, 485 women. There were 503 freshmen, 505 sophomores, 230 juniors, 135 seniors, 21 unclassified. In the second semester the total was 1,351, 892 men, 459 women, 511 freshmen, 475 sophomores, 221 juniors, 122 seniors, 22 unclassified.

In the first semester there were 183 students in the pre-seminary course, 405 in the general course, 302 in education, 134 in pre-medical, 29 in pre-dental, 29 in pre-law, 106 in pre-engineering, 127 in pre-business, 50 in pre-nursing, 3 in pre-forensic, 26 in special courses.

From the president's report we quote:

"The burdens placed on our faculty and office staffs have not decreased. The lack of office space and help has placed an undue burden on those who serve us there. For their unflinching consecration to the tasks assigned they deserve a wealth of appreciation. The same thing is true of the men and women in the administration who have so loyally cooperated in working out the increasing problems that beset us as the number of students increase, the available space becomes, as it were, correspondingly less, and the number of courses grows as the students move into the so-called senior college courses where each is working more definitely toward his own field of specialization.

More courses will have to be offered in the future, which will mean more classroom space manned by a larger faculty. Both space and faculty members are at a premium at Calvin today."

Among the faculty members no cases of major illness occurred. Dr. C. Jaarsma, while still in his first year at Calvin, lost his dear wife. God graciously enabled him to go forward courageously. Professors A. E. Broene and J. G. Vanden Bosch, who were to retire, were asked to continue teaching full time and were able to

do so; Professor J. Broene, whose retirement took effect Sept. 1, 1947, helped out by teaching 9 hours in psychology. Prof. J. Timmerman received a leave of absence for the second semester in order to secure his degree. Prof. S. Swets had the pleasure of conducting the rendition of the "Messiah" for the twenty-fifth season.

Proper housing for students still poses a major problem. The use of the Alexander school was discontinued for lack of interest. Many students found homes with our people, others must go outside our circles. Boarding places are inspected, but it is difficult to exercise proper control. We need a dormitory for women so that the men can again use the dormitory. Of the 485 women students in the first semester 80 were housed in the dormitory, 53 in our three college halls, 43 boarded in private homes, 90 worked in private homes, 25 roomed in private homes taking meals elsewhere, 38 secured apartments, 156 lived at home.

The Dean of Women during the first semester interviewed 200 girls; she aims to contact them all during the school year. On the whole she finds the spiritual life of the girls good.

Quoting the president once more:

"The facilities for board are woefully limited. The Schreurs, together with their faithful staff of helpers in the dormitory, are doing a Herculean job in their attempts to take care of approximately four hundred and fifty students. They cry for relief. The dormitory committee has done much serious thinking on this problem and feels that nothing more can be done within the limits of our present dormitory. The consensus of the committee's opinion is that it is high time to look into the advisability of securing a central eating place to meet our needs. These needs are not merely the furnishing of three meals per day, but also that of making lunches available. The eating places within a half-mile radius of Calvin College are doing a flourishing business at the expense of our students. This, of course, tends to develop "hang-outs" for students at places beyond the jurisdiction of Calvin. An adequate eating-place of our own could be self-liquidating."

On the whole student conduct was good. There were a few cases requiring discipline. Student parking has been a problem, and is still being discussed with the city authorities.

The temporary building secured from the government has given some laboratory space used for organic science, as well as a few classrooms and some rooms for counseling. The space vacated in the main building by the organic science department has been converted into an all-student lounge, which was greatly needed. It is also found necessary to use some of the rooms in the seminary building to accommodate college classes.

We gratefully remember how God blessed our campaign for funds for expansion. All who were asked to work in it performed willingly and effectively. It was a marvelous demonstration of love for our college and the ideals it represents. Field Representative informs us that on Jan. 1, 1948, the total of our Building Expansion Fund was \$1,578,369.65. How far this will go in providing a science building, an addition to the library, a girls' dormitory, and possibly other facilities, remains to be seen.

We were happy to secure another seven and a half acres of land, conveniently located, at a price of \$75,000. This will afford us room for the expansion so greatly needed.

The committee appointed to supervise the erection of the science building last fall secured bids from three construction companies. Advance information to the effect that they were far beyond the estimates which had been made led the committee to decide not to open these bids, but once more to trim the specifications and to ask for new bids. As a result two bids were submitted and of these the lower one, that of the Osterink Construction Company, was accepted at the sum of \$818,000 with an escalator clause not to exceed ten per cent, construction to begin at once and to be finished in eighteen months. A building committee, consisting of three members of the Board of Trustees, three of the Board of Finance, and three members from the church at large, has been appointed and is supervising the construction.

In connection with this matter a problem of labor was faced. The Christian Labor Association requested that in the specifications be included a provision that in the construction of this building members of this association and others who for reasons of conscience are not members of a labor union shall be given equal opportunity with members of the AFL to work on this project. The combined committee, consisting of the Executive Committee and the Board of Finance, could not see its way clear to grant this request, since it felt that this would exclude building companies which have contracts with unions other than the CLA, and thus we would be limited to the one contractor who operates with CLA labor. This would exclude competitive bidding, which, the committee felt, should be adhered to. It was decided that the contractors asked to bid shall give oral assurance that CLA labor will be given ample opportunity to work on the project. The CLA and some of the members in the combined committee were not satisfied with this. One of our classes sent a communication to the board giving its support to the stand of the CLA. The board upheld the combined committee. At a session of the board the two bids submitted were opened, the one of the CLA contractors proved to be the lower

one. This happily resolved the difficulty, so that we feel that the representatives of both views can now cooperate.

According to indications our next building project will be an addition to the library. Space available is altogether inadequate. There is great need of more shelves for books, more reading room. The donation of the extensive library of the late Dr. H. Beets has once more intensified the need. The Board of Finance has been authorized to secure plans. We must at least double our library room if we are to keep pace with the growth of our schools and the demands of the N.C.A.

Some general improvements were made: The floor in the fore part of the auditorium was raised; a switchboard was installed; a new clock and bell system was secured; a new heating plant was installed in the dormitory; the kitchen there was improved; new carpeting was laid in the seminary chapel.

The Synod of 1947 appointed as educational secretary, the Rev. Wm. Kok. When this brother declined the call extended him the officers of Synod extended the call to the Rev. A. Brink, who after due consideration accepted, and entered upon his duties the first day of November, 1947. He is fast orientating himself to the work, has visited classes as much as possible, is visiting Christian High Schools so as to draw their graduates to our college, has secured a full page in *The Banner* for our institution, plans to write a weekly column in *De Wachter*, preaches practically every Sunday, and addresses groups of various kinds, such as School Societies, Consistorial Conferences, and the like. We feel that his work will bear rich fruits for our school.

The following matters require action at this time:

1. We recommend approval of the following reappointments:
Mr. Don Bouma for six years as Associate Professor in Sociology
The Rev. J. Bratt for six years as Associate Professor in Bible
Mr. L. De Koster for one year as Instructor in Speech
Mr. John Huizenga for one year as Instructor in Chemistry
Mr. M. Karsten for six years as Associate Professor in Organic Science
Miss Gertrude Slingerland for six years as Instructor in English
Dr. W. Spoelhof for six years as Associate Professor in History
Dr. Earl Strikwerda for six years as Associate Professor in History

Mr. J. Timmerman for six years as Associate Professor in English

Mr. H. Tuls for six years as Associate Professor in Mathematics

Miss Ruth Vande Kieft for one year as Assistant in English

Mr. John Vanden Berg for one year as Assistant in Economics

Miss Catherine Van Opynen for two years as Dean of Women

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

Mr. Lee Verduin for one year as Assistant in Physics

2. We recommend approval of the following new appointments:
Melvin Berghuis, A.B., as Assistant in Speech for one year
Clarence Boersma, soon to receive his Ph.D. degree, as Associate Professor in German for two years
Clarence De Graaf, Ph.D., for an indefinite term as full Professor in English
Clarence Pott, Ph.D., as Associate Professor in Dutch for two years
John Van Bruggen, Ed.D., as Associate Professor in Psychology for two years
Miss Jan Winsemius as Assistant in Latin and French for two years

At this writing Mr. Berghuis, Mr. Boersma and Miss Winsemius have accepted their appointments.

3. We recommend that in the Informational Handbook given to students, on page 9, where the decision of the Synod of 1940 re amusements is quoted, the following be substituted as having the same substance but in simpler language: "All cases of misdemeanor and offensive conduct in the matter of theater attendance, card-playing and dancing (which are regarded as forms of worldliness) will be disciplined to the extent of expulsion from Calvin College.

4. We recommend the approval of the reappointment of Mr. Samuel Van Til as our Field Representative for the term October 15, 1947, to October 15, 1948. The brother labors zealously for our institution. During 1947, for instance, he traveled 19,083 miles per automobile, and approximately 12,400 miles by plane, train or bus. He made 38 addresses and met with a score of consistories.

5. We recommend approval of the following schedule of salaries for summer sessions:

	Professors and Associate Professors		Instructors and Assistants	
	Per Hour	Per Term	Per Hour	Per Term
For one 2-hour course.....	\$67.50	\$135.00	\$65.00	\$130.00
For one 3 or 4-hour course	67.50	{202.50 {270.00	65.00	{195.00 {260.00
For two 2-hour courses.....	65.00	260.00	62.50	250.00
For two 3-hour courses.....	65.00	390.00	62.50	375.00
For three 3-hour courses....	60.00	540.00	57.50	517.50
For two 4-hour courses.....	60.00	480.00	57.50	460.00

6. We authorized the use of our school facilities for the broadcasting of our Back to God Hour and decided that no remuneration would be expected for this use.

7. Last June a letter was received from Prof. J. Sebeysten, of Hungary, requesting that Calvin College grant fellowships to two Hungarian students. We decided to grant two such students free tuition.

8. To implement this decision we submit for your approval the following:

SCHOLARSHIPS FOR FOREIGN STUDENTS

That Calvin College offer scholarships to two (or more, if conditions permit) foreign students, preferably young men.

The recipients of these scholarships should meet our regular academic and personal requirements for admission, and should furnish the required testimonials as to church membership and good character.

They should be graduates of the Hoogere Burger School or of the Gymnasium in the Netherlands or should be students in attendance at the Free University at Amsterdam or at the school in Kampen. If the same arrangement is made for students in South Africa or some other land, they should have attained the same academic status as graduates of the Hoogere Burger School or Gymnasium in the Netherlands.

Statements of particulars concerning these scholarships should be sent to responsible parties connected with the Free University in Amsterdam, the School in Kampen, and the University in South Africa or other lands. Candidates for the scholarships should be nominated by those responsible parties in the foreign country, selected or approved by Calvin, and the nominations sent to Calvin College for approval.

The scholarship should provide free tuition (the equivalent of \$200.00) and should provide for the minimum cost of living of the student while he is on the campus at Calvin College (perhaps an

additional \$600.00). The student will have to pay for his own transportation to Calvin College and back to his own country.

The recipients of the scholarship should be persons of superior ability, proved by their academic rank in the schools which they attended. They should be deeply interested in Reformed truth.

They should realize that the credit which they may earn while at Calvin College may not be transferable to a foreign University. (The recipients would already be prepared for entrance to a University before they came to Calvin College.)

The money necessary to finance the scholarships should be taken from the general fund unless (or until) some other means of financing them can be found.

9. Since our school in recent years has experienced a remarkable growth, it is felt that more attention must be given to its public relations. We present the following for your approval:

A PROPOSAL FOR A DEFINITE PUBLIC RELATIONS PROGRAM

A. THE FUNCTION OF A PUBLIC RELATIONS COMMITTEE

The "Public Relations" of an institution has been defined as "the sum total of all the impressions made by the institution itself and by the various persons connected with it." The appearance, action, speech and writings of every person associated with the college contribute toward the general impression of the institution. Obviously, when so defined, every institution has public relations.

However, the Public Relations of Calvin College have never been carefully planned and controlled. It has devolved primarily upon the president to establish as good public relationships as possible. Beyond his efforts and those who have represented us on the field, little has been planned. It is true, newspaper reports have been made, but these rarely presented a proper picture of the institution. Readers may have been left with the idea that the social and athletic activities constitute the more important phases of our educational program. The student reports and activities while at college and at home perhaps have been the most effective means of creating good or bad public relations. And students frequently leave erroneous impressions.

The proper function of planned public relations is to promote interpretation and correction. The college must be properly interpreted to its publics and the publics to the college. The main purposes, the policies, the spirit, and the methods are among the few items that should be presented to its publics. It is the genius of the institution which must be presented to those whose interest we are cultivating. It is also necessary that the publics' reaction be interpreted for the college. The college personnel should know

how the public reacts to the institution and why. The wishes of those whose interest, prayers, and gifts we desire should receive due consideration from all those associated with the institution. It is also the function of the social activities committee to put forth efforts to correct the mistaken impressions that may be in circulation and to seek to improve conditions at school that may have given rise to unfavorable reactions.

B. THE PUBLICS WHICH THE COMMITTEE MAY SERVE

1. The Church. Certainly the church which owns, operates, and finances the institution should be made thoroughly acquainted with every phase of Calvin. She should get her information directly and correctly from those who should know every detail of the institution which enables her to become ever more fully interested in her own college. This information should not necessarily be asked of the institution, but should be freely given.

2. The parents of the students. Parents are entitled to know the character and activities of the institution, and should be kept informed as to the welfare and the progress of their children and what is being done for them.

3. Prospective students. A definite program of recruitment for the Christian young people should be inaugurated and followed up. Christian Reformed college-going young people should take advantage of our own educational facilities.

4. Our donors. A great deal of information should be dispensed to those who were kind enough to make their contributions to the growth of Calvin College. Their interest deserves to be encouraged.

5. Our alumni. Calvin has done practically nothing to follow up the activities of those who have graduated from our college. In most institutions the greatest supporters are the alumni. Too many Calvin graduates have lost interest shortly after they graduated.

6. Accrediting agencies. Whether we like it or not, we must maintain a high regard for Calvin on the part of those who have accrediting authority. There is no other way in which we can safeguard the value of the credits earned in our school.

7. Sister colleges. There are many factors that go to make up a good school that we share with others, particularly, the church-related colleges. On such matters as we can agree upon, there should be cooperation, especially in the face of the increasing usurpation of the federal government in the field of education.

8. The Christian schools. Our close relationship to the Christian schools makes the best possible relationship imperative.

9. The Government, Federal, State and Local. Government aid is already a fact. Students have been and are being supported.

Certain government regulations will have to be met. Certain services such as fire and police protection are ours. Students get into trouble with police authorities. Mutual relationships are involved.

10. Miscellaneous. Hosts and hostesses of those with whom students lodge. Neighbors with whom contacts are made. The congregations with which our students are connected. The preachers, who are our most efficient representatives.

C. THE AGENCIES WHICH MAY BE USED

1. Special representatives of the school, such as the Educational Secretary, Field Representatives, etc.; the President, and others who may be designated.

2. The press. Especially *The Banner* and *De Wachter*, and the papers local to the community which we may want to reach.

3. The publications of the institution: the Yearbook, pamphlets, letters, etc.

4. The professors, by their addresses and written work. There should be more of this work to promote public interest. Our church hardly knows her own professors.

5. The students, who after all are the most effective publicity agents.

6. The radio. Some use of it has already been made, but much more should and could be made.

7. The movie-talkie. One is now in the process of being constructed.

D. THE PERSONNEL OF THE COMMITTEE ON PUBLIC RELATIONS

1. The Educational Secretary—for obvious reasons.

2. The Field Representative—for obvious reasons.

3. The President or Secretary of the Alumni Association.

4. The President of the Student Council, who represents the student body.

5. A representative of the Board and perhaps also of the Board of Finance.

6. The President of the institution.

Others could serve admirably, but we hesitate to name them, for then the group gets too large for effective action.

E. THE PLACE OF SUCH A COMMITTEE IN THE GENERAL ORGANIZATION

It should probably be a committee either directly under the control of the Faculty and then directly responsible to the President, or under either the Executive Committee or the Board of Finance and then directly responsible to the president of either of these committees. In the interest of effective organization and work, the former of the two possibilities suggested would be preferable. This is also the position occupied by organizations in other institutions.

F. THE BUDGET FOR SUCH PUBLIC RELATIONS

An adequate budget to carry on this work should be provided.

10. We offer for your approval the following:

ORGANIZATION OF CURRICULAR AND EDUCATIONAL ADMINISTRATION

I. DEPARTMENT HEADS

1. Appointment and Term of Office

- (a) The department head shall be appointed by the president in consultation with the academic dean.
- (b) He shall serve for a term of three years and be eligible to reappointment.
- (c) No department head (or acting head) shall be appointed for a department in which there is no faculty member who devotes full time to the work of the department.

2. Qualifications

- (a) He shall be a full professor. Where there is no full professor and a person of lesser rank is appointed, he shall serve as acting head.
- (b) He shall have served on the faculty of Calvin College at least three years.
- (c) If, in exceptional cases, the president in consultation with the academic dean considers it wise to deviate from the policy expressed in 2(a) and (b) above and shall appoint some one not meeting these qualifications, such appointment shall be submitted to the Educational Policy Committee for approval.

3. Functions

- (a) He shall give leadership to and, in consultation with the departmental staff, coordinate the work of the department.
- (b) He shall be the official representative and spokesman for the department both with respect to the internal administration of the college and the public at large.

4. Relationship to Divisional Chairman

Should a department head who has been elected to serve as a divisional chairman no longer function as department head, he will automatically cease to be the divisional chairman and another divisional chairman shall be elected in his place.

II. DIVISIONAL AND DEPARTMENTAL ORGANIZATION. The various courses and departments shall be grouped under four large divisions.

1. Division of Bible, Philosophy, Education and Psychology

- (a) Department of Bible

- (b) Department of Philosophy
 - (c) Department of Education
 - (d) Department of Physical Culture
 - (e) Department of Psychology
2. Division of Languages, Literatures and Arts
 - (a) Department of Classical Languages
 - (b) Department of English
 - (c) Department of Modern Languages
 - (d) Department of Art
 - (e) Department of Music
 - (f) Department of Speech
 3. Division of Natural Science and Mathematics
 - (a) Department of Biology
 - (b) Department of Chemistry
 - (c) Department of Mathematics
 - (d) Department of Physics and Engineering
 4. Division of Social Science
 - (a) Department of Economics and Sociology
 - (b) Department of History and Political Science

For each of the above-mentioned divisions, a divisional chairman shall be elected as specified below. (See III, 1.)

III. DIVISIONAL CHAIRMAN

1. Election. A divisional chairman shall be elected annually by a majority vote of all department heads and acting department heads at a meeting called by the president in May of each academic year. A divisional chairman so elected shall serve for a period of one year, after which he shall be eligible for reelection.

2. Qualifications

- (a) He shall be a full professor
- (b) He shall be a department head within the division

3. Functions. The divisional chairman shall call a meeting of the full-time teachers in the division at least once a semester to discuss problems pertaining to its particular field of learning such as:

- (a) to integrate the work of the various departments within the division,
- (b) to integrate the work of the division with the broader educational objectives of the school as a whole,
- (c) to integrate the program of studies of students majoring in the division or one of its departments,
- (d) to consider the advisability of giving and of preparing comprehensive examinations in the division,
- (e) to consider recommendations for nominees for faculty members in the division,

- (f) to consider recommendations of students to graduate schools.

IV. EDUCATIONAL POLICY COMMITTEE

The Educational Policy Committee shall be composed of the president of the college, the academic dean, the registrar, and four divisional chairmen, and two other members of the faculty (regardless of rank), to be appointed annually by the president.

CALVIN SEMINARY

From the report of the president, Dr. S. Volbeda, we cull the following:

"It gives me no little pleasure to state that, barring the summer months of 1947, our Seminary has been in operation regularly since February, 1947, at which time I reported to you last. What I just remarked might seem a commonplace. But to those who are discerning it will at once appear that we cannot, at least that we should not, take such a rich blessing as the uninterrupted functioning of our Seminary for granted. Together with the church you as the Board of Trustees and we as the faculty and student body know full well and feel constrained to confess, that it was only by reason of God's wondrous grace and faithfulness that Calvin Seminary could and did carry on this past year. We should not allow the egregiously mistaken notion to insinuate itself into our minds, that God's blessing upon us is a matter of course. None of those concerned in the continuance of our Seminary and its work were deserving of the privilege of God's kind and faithful care over us in the past. We believe that we owe it to the blessed intercession of our Lord Jesus Christ that we might fare as well as we did at Calvin Seminary.

"It will interest you to know that the present members of the staff have, by arrangement of the Executive Committee of your Board, taught the courses in Church History this year or are still doing so. The work was divided as evenly as possible among them.

"As usual, the relations between the several professors have been happy, indeed. The same is true of the relations between the faculty and the student body. As to the students, the faculty is impressed with the spiritual tenor of their life, their commendable diligence and their teachableness and progress in learning, in insight, in aptitude for the work of their choice. In view of the fact, that they are in training specifically for the ministry of the Word, it is deserving of thankful notice, that they evince a keen interest in the making of good sermons and in their effective delivery. They are developing a truly fine homiletical consciousness. And they do not fail to recognize that good sermonizing calls for extensive and intensive study of Reformed Theology überhaupt. They are a joy

to us who are their teachers. And we are warranted in believing, that they appreciate what we are doing for them by way of instruction.

"In His loving kindness God sent sickness among us very sparingly. The health of all the professors has been sustained. The students have been signally blest with health. Apart from sporadic cases of indisposition there have been no instances of physical disability."

The president emphasized once again the need of expansion of our seminary. There is "need of raising our seminary to an ever higher level of theological and spiritual efficiency." We have in mind "better and fuller ministerial training with a view to better and fuller ministerial service and by that token to a growing usefulness of our church in this blest land of ours in the time in which we live." Ever deepening hostility toward the cause of God in every domain of life calls for militancy of a high order. We must have more teachers, more limited fields for each one so that there may be time for more intensive work.

The following items of information are passed on to you:

Professor M. J. Wyngaarden was elected Registrar of the Seminary.

All members of the Junior and Middler classes of 1946-47 duly sustained their examinations and became Middlers and Seniors respectively. As was reported to the Board of Trustees in February, 1947, the Seniors of that year finished their work in January, 1947. Most of them have gone into the ministry; some of them are pursuing their theological studies; one of them is preparing for missionary work; and one of them is doing evangelistic work for the time being.

On September 3, 1947, the Seminary reopened its doors. At the opening exercises Professor M. J. Wyngaarden spoke very informally on *Eschatological Views That Are Gaining Adherents Today*. Professor Wurth of Kampen and the Reverend F. C. Meyster, minister of the Rotterdam Reformed Church and Secretary of the Board of Trustees of the Kampen Seminary, as well as Dr. P. Prins of Groningen, all of whom happened to sojourn in our country at that time, honored us with their attendance. The first two mentioned addressed us very acceptably. Our enrollment in September, 1947, was 25 undergraduates of whom 5 are special or unclassified, and 22 graduate students.

In October, 1947, Professor J. H. Bavinck, the professor of missions at the Kampen Seminary and the Free University of Amsterdam, respectively, gave a series of four scholarly lectures on missions. In these fine lectures he dealt in a very interesting fashion with various phases and angles of the impact of Christian missions

upon the non-Christian world. Dr. Bavinck is an expert in this field.

The distinguished speaker came to America at the joint invitation of the Christian Reformed Board of Missions and the faculty of Calvin Seminary. He traveled up and down our country, preaching and lecturing. We have good reason to believe that his stay and abundant labors among us have made an ample contribution to our people's interest in and zeal for missions. His lectures, those academic and those popular, are on the eve of publication, we are told. Their appearance in print will deepen the fine impression which they made when they were heard.

The Seminary faculty is working in conjunction with the college faculty on a revision of the pre-seminary course.

The faculty has begun giving thought to the situation that will arise when, as warrantably anticipated, the enrollment at the Seminary will increase by leaps and bounds.

Mr. Alton G. Foenander, a native of Ceylon and a member of the old Reformed Church of that tropical island, is a student at Calvin Seminary and is now in the second semester of his second, or final year. He is deeply interested in Reformed theology and promises to be a staunch protagonist of Calvinism in his homeland upon his return this summer. Three of our Classes have supported him generously these two years. A few interested laymen also made a generous contribution to his needs and comfort. In this way, too, Calvin Seminary can let its light shine in the far-away places of the earth.

The faculty is getting ready to set the Field Work Plan adopted by the Synod of 1947 in operation before long.

The Board of Finance, in obedience to instructions from the Synod of 1947, supplemented the pension so that her pension equalled that of a minister's widow. At our Board meeting we provided for this arrangement to be continued.

MATTERS FOR SYNODICAL APPROVAL

1. Mr. Howard Spaan, who formerly spent three semesters at our seminary, then left for two years, but returned at the opening of the present school year, was given license to preach.

2. The matter of preaching license for Mr. A. G. Foenander was brought to the Executive Committee. Though he is not preparing to enter the Christian Reformed ministry, this committee felt that seeing his peculiar relationship to us he should be given opportunity to preach in our churches until he leaves our country, which he hopes will be in May. The committee so decided and the board has approved.

3. License to preach was given by the board to four juniors

in the seminary upon condition that they satisfactorily finish the work of the junior year; that of one was held in abeyance.

4. Eighteen young men who hope to graduate from our college in June were admitted into our seminary upon condition that they satisfactorily finish the work of the pre-seminary course.

5. *We recommend approval of the following proposal of the faculty:*

For the past few years, due to circumstances occasioned by the accelerated program under which we were obliged to operate, we have had separate commencement exercises.

It is our observation, and conviction, which has been buttressed by remarks made by several who attended these exercises, that these separate commencement exercises have been much appreciated.

We feel that since in the providence of God we have been compelled to have separate commencement exercises for the past few years, and

Since these exercises have been so well received and appreciated, and

Since the commencement orator has more opportunity to present a message and challenge, especially directed to prospective ministers of the gospel, and

Since it is undoubtedly true that for such an occasion both the College and the Seminary have each their peculiar complex, and

Since the College has grown in numbers to such an extent that they now need all and more than the room provided in the College Chapel for their own exercises,

We believe that the interests of both college and seminary will be best served by continuing to have separate Commencement Exercises.

The Seminary Faculty is of the unanimous opinion that this will enhance the interests of both the College and Seminary, and we therefore kindly ask that you give this matter your consideration, with the hopeful anticipation that you will give this plan your approval.

6. Two years ago the Board received from the faculty a document urging the advisability of sabbatic years for professors in order that they may write books. A committee appointed to study this matter reported in 1947 but the Board was not ready to make a decision and re-committed the matter to the same committee. This committee presented an amended report this year. The Board also received a communication from the study body in the seminary, urging that professors be released "from regular teaching duties for a period of time to be devoted to authorship." The following advice of the committee was adopted and we recommend it for Synod's approval.

"1. The Board request Synod to extend to the Professors of the Seminary the same privilege which was accorded to the Professors of the College by the Synod of 1940 (Acts. 1940, Art. 87:10): 'Synod authorized the Board of Trustees to give a year's leave of absence to any professor who desires this for the purpose of publishing or writing a book in his particular field —.'

"Grounds:

- "a. This will be a generous provision for the professors who wish to serve the Cause of Reformed theological literature.
- "b. This will place no professor under compulsion to write.
- "c. This will grant the members of both faculties equality of opportunity for writing.

"2. Before the provisions of Acts 1940, Art. 87:10, shall operate in a given case, the Board shall satisfy itself that the proposed project is worthy of our moral and financial support.

"Ground:

"The honor of the College and of the Seminary requires that the literary product of any member of the faculty shall deal with a vital subject and shall possess good literary and scholarly qualities.

"3. Any professor who shall take advantage of the provisions under 1 and 2 above shall receive the same salary during the free year as he would receive if he remained at his usual duties."

7. At the same meeting at which the above was adopted the Board also received the following proposal from the faculty. It may serve as an initial step in putting into operation the above proposals and we recommend that it be adopted.

The Seminary Faculty comes to your honorable body with a definite proposal. This proposal is based upon certain convictions which we trust your body shares with us. Let us state the convictions first, and then the proposal.

Certain Convictions:

1. There is a crying need for Reformed scholarly works written with the background of today and in the language of our land.
2. Calvin Seminary and Calvin College are in God's providence facing a tremendous challenge today to promote and disseminate our world and life view in a scholarly fashion and to help furnish the tools for doing so.
3. To carry out this task our Seminary and our College should stand shoulder to shoulder, and the building up of a Reformed scholarship should be carried out by united effort.
4. One of the immediate ways in which the production of scholarly textbooks and other works in the various fields of thought can be encouraged and promoted is by giving such men—both in College and in Seminary—who have the aptitude and the desire to concentrate on research and writing, and who have taught for

some years, the opportunity to spend a year in writing, without being at the same time burdened with the regular round of classroom work and other academic duties.

5. There is a way of realizing this desired goal without any additional financial burden to the institution and without any impairment or reduction of the regular curriculum.

The Proposal:

The Seminary Faculty, by unanimous decision, proposes to the Board that in the near future the opportunity to spend a year exclusively in the writing of some scholarly work in the field of his specialization be given to the incumbent of the Chair of Ethics and Apologetics, Professor Bouma, the time to be preferably from the beginning of the second semester of the following school year to the beginning of the second semester of the year thereafter.

In further explanation the Faculty, with the complete concurrence of the professor concerned, adds the following:

1. The courses required for these two semesters in the department of Ethics and Apologetics can for the greater part be taught by Professor Bouma partly in the semester before he leaves and in the semester immediately after he returns, and can in part be given by a colleague. The details of this can readily be arranged, and the students would, not in any way lose any of the required courses.
2. It is understood that during the period devoted to such writing the professor concerned will drop all "outside" activities as well, so that all his time will be devoted to the purpose at hand.

8. Attached to this report you will find the budget for 1948.

9. The Board discussed at length the matter of nomination for the Chair of Missions. The question was raised whether the time is ripe for a nomination. The seminary president informed us that the faculty, though it presented a nomination, would prefer to wait. This found much support in the Board. The following resolution was passed:

"The Board of Trustees, while rejoicing in the decisions of our Synod in re the Chair of Missions, having consulted the faculty, and having carefully considered the matter of an appointment to this Chair, is not convinced of the advisability of making an appointment at this time."

The Board also has an alternative. It asked its Executive Committee to draw up a reasoned document presenting all these ideas to the Synod. This committee found it impossible to have this document ready in time for inclusion in this report. It must therefore be presented at a later date. But we thought it well to inform the delegates to the Synod at least of the gist of the matter.

The president of our Board, the Rev. G. Hoeksema, the Lord

willing, will be a delegate to the Synod and can thus represent the Board; the secretary will hold himself available, if necessary.

Humbly submitted,

JOHN GRITTER, *Secretary*

CALVIN COLLEGE AND SEMINARY
Operating Statement for the year 1946-47
September 1, 1946, to August 31, 1947

INCOME —

Classical Payments.....	\$134,445.64
Tuition and Fees.....	219,999.34
Interest on Investments.....	5,444.70
Miscellaneous Income.....	2,689.46

\$362,579.14

EXPENSE —

College Instructional.....	\$217,426.28
Seminary Instructional.....	26,796.49
Business Administrative.....	17,305.71
Operation of Plant.....	29,252.62

290,781.10

Balance for the year.....

\$ 71,798.04

CAPITAL EXPENDITURES —

Equipment and Repairs:

College Hall.....	\$ 7,931.64
Grace Hall.....	7,839.76
Dormitory Addition (Part Payment).....	4,874.40
Office Equipment for Field Secretary.....	2,182.00
Building Campaign Expense.....	7,265.83
Transfer to Building Expansion Fund.....	25,000.00

55,093.63

Net Balance for the year 1946-47.....

\$ 16,704.41

Previous Balance.....

2,526.95

Operating Balance — General Reserve.....

\$ 19,231.36

CALVIN COLLEGE DORMITORY —

Income:

Dormitory Room Rent.....	\$ 11,652.00
Alexander Lodge Rent.....	5,272.00
Dining Hall Board Receipts.....	71,122.25

\$ 88,046.25

Expense:

Dormitory Rooms.....	\$ 8,212.87
Alexander Lodge.....	9,985.03
Dining Hall and Kitchen.....	56,131.49

74,329.39

\$ 13,716.86

Balance beginning of year.....		7,982.43
		<u>\$ 21,699.29</u>
Equipment:		
For Alexander Lodge.....	\$ 9,705.98	
Dining Hall and Kitchen.....	8,755.79	
		<u>18,461.77</u>
Operating Balance — Dormitory Reserve.....		\$ 3,237.52
ATHLETICS — Physical Training —		
Income:		
From Games.....	\$ 535.18	
College Fees.....	6,100.00	
		<u>\$ 6,635.18</u>
Expense:		
Games.....	\$ 1,454.15	
Supplies, Medical, etc.....	5,852.22	
		<u>7,306.37</u>
Short for the year.....		\$ 671.19
Previous Balance.....		3,052.60
		<u>\$ 2,381.41</u>
Operating Balance — Athletics Reserve.....		\$ 2,381.41
CALVIN COLLEGE BOOKSTORE —		
Sales, Books and Supplies.....	\$ 51,332.46	
Cost of Sales.....	41,688.08	
		<u>\$ 9,644.38</u>
Gross Income.....		\$ 9,644.38
Salaries and Supplies.....		4,101.16
		<u>\$ 5,543.22</u>
Balance for the year.....		\$ 5,543.22
Previous Balance.....		4,096.65
		<u>\$ 9,639.87</u>
Operating Balance — Bookstore.....		\$ 9,639.87
BUDGET FOR THE YEAR 1948-49 —		
Supplies:		
Seminary Instructional.....	\$ 2,895.00	
College Instructional.....	18,400.00	
Business Administrative.....	20,025.00	
Operation of Plant.....	29,950.00	
		<u>\$ 71,270.00</u>
Salaries:		
Seminary Professors.....	\$ 29,550.00	
College Professors.....	220,450.00	
Administrative.....	52,305.00	
Emeritus and Pensions.....	21,000.00	
		<u>323,305.00</u>
Total Budget for 1948-49.....		\$394,575.00

BALANCE SHEET AS OF AUGUST 31, 1947

CURRENT FUND ASSETS —

Cash in Bank.....	\$ 22,282.37
Accounts Receivable.....	24,642.33
Bookstore Inventory.....	5,671.92
Dormitory Inventory.....	4,801.80
U. S. Defense Bonds from Class 1942.....	125.00
Field Secretary Drawing Account.....	300.00

\$ 57,823.42

CURRENT FUND BALANCES —

Unexpended Funds.....	\$ 17,255.17
Student Deposits.....	3,034.58
Reserve Accounts:	
General Operating.....	19,231.36
Dormitory.....	3,237.52
Athletics.....	2,381.41
Bookstore.....	9,639.87
Co-operative Homes:	
Calvin Hall.....	2,628.34
College Hall.....	191.44
Grace Hall.....	223.73

57,823.42

PLANT FUND ASSETS —

Building and Grounds.....	\$554,762.18
Furniture and Equipment.....	76,950.92
Building Expansion Fund.....	340,931.66

\$972,644.76

PLANT FUNDS —

General Building.....	\$354,121.19
Seminary Building — Hekman.....	91,988.13
Hekman Memorial Library.....	67,259.31
Eleanor Mae Eerdmans Memorial.....	12,500.00
Dormitory Building.....	105,844.47
Building Expansion.....	340,931.66

972,644.76

ENDOWMENT FUND ASSETS —

Cash Savings Account.....	\$ 4,300.82
Investments:	
U. S. Government Bonds.....	131,325.20
Canadian Bonds.....	7,000.00
Corporate Stocks and Bonds.....	52,714.42
Johanna Avenue Mortgage.....	149.97

\$195,490.41

ENDOWMENT FUNDS —

General Endowment.....	\$ 51,144.83
Bible and Ethics.....	50,065.95
Van Agthoven Legacy.....	71,419.43
Memorial and Trust Funds.....	21,500.00
Scholarship and Prize Funds.....	1,360.20

195,490.41

CLASSICAL STATEMENT FOR THE YEAR 1947

Number of Families	Churches	Classis	General Fund		Building Expansion	
			Quota for 1947	Total Paid 1947	Paid in 1947	Total Paid to Date
1,220	19	California.....	\$ 6,100.00	\$ 5,876.85	\$ 3,935.17	\$ 7,788.92.
1,881	14	Chicago North.....	9,405.00	9,410.00	1,619.41	6,845.08
2,082	14	Chicago South.....	10,410.00	9,980.10	1,380.49	6,713.20
2,671	25	Grand Rapids East.....	13,355.00	13,428.50	1,226.07	10,735.86
2,891	16	Grand Rapids South.....	14,455.00	14,432.50	2,311.74	10,084.47
1,665	13	Grand Rapids West.....	8,325.00	8,335.00	371.25	6,171.61
903	10	Hackensack.....	4,515.00	4,525.00	456.46	3,203.02
2,309	15	Holland.....	11,545.00	11,545.00	496.73	8,773.24
1,600	15	Hudson.....	8,000.00	8,080.00	510.00	8,113.08
1,378	14	Kalamazoo.....	6,890.00	6,940.00	993.14	4,565.85
1,357	21	Minnesota.....	6,785.00	6,736.34	553.07	4,317.41
2,369	26	Muskegon.....	11,845.00	11,870.00	1,171.59	9,496.47
1,024	13	Orange City.....	5,120.00	5,120.00	262.90	2,024.16
696	12	Ostfriesland.....	3,480.00	3,556.75	120.00	2,585.39
1,584	25	Pacific.....	7,920.00	7,438.52	265.19	3,851.27
1,553	16	Pella.....	7,765.00	7,816.95	1,041.30	5,775.93
1,457	20	Sioux Center.....	7,285.00	7,190.00	1,314.06	5,105.52
856	13	Wisconsin.....	4,280.00	4,280.00	18.84	3,306.84
1,885	14	Zeeland.....	9,425.00	9,547.79	407.33	7,247.05
		Canadian.....			180.00	1,510.32
31,381	315	Total.....	\$156,905.00	\$156,109.30	\$18,634.74	\$118,214.69

Building Fund Expansion Fund

— Four Year Quota —

Quota for 1947 — 31,381 families @ \$5.00.....	\$156,905.00	Received in 1944	\$ 51,611.97
Total received during the year 1947.....	156,109.30	1945	32,742.47
		1946	15,225.51
Quota for the year 1948 — \$5.60 per family.		1947	18,634.74

Received to date \$118,214.69

BUILDING EXPANSION FUND

As of March 15, 1948

CASH RECEIVED —

For Memorial Building.....	\$ 2,016.50
For Athletic Building.....	1,000.00
For Girls' Dormitory.....	400.00
For Science Bldg. Equipment....	30,000.00
For General Building Expansion:	
From Churches.....	118,164.52
Various Contributions.....	125,256.61
Chr. Ref. Publishing House..	13,000.00
From General Operating	
Reserve.....	45,000.00
Interest on Investments.....	13,659.31

\$348,496.94

CALVIN DRIVE — Nov. 10 to 15, 1947

Cash and Pledges.....	\$1,233,010.69
Unpaid Pledges.....	827,374.83

Cash received from Drive.....	<u>405,635.86</u>
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TOTAL CASH RECEIVED TO DATE

\$ 754,132.80

PLEDGES RECEIVABLE —

Balance on Pledges received:	
Previous to Drive.....	\$ 6,330.00
From Calvin Drive.....	827,374.83

833,704.83

EXPANSION FUND TOTAL.....

\$1,587,837.63

INVESTMENTS:

U. S. Savings Bonds.....	\$179,755.85
U. S. Treasury Bonds.....	10,000.00
U. S. Treasury Notes.....	350,058.88
Cash in Savings Account.....	109,630.41

\$649,445.14

EXPENDITURES —

Architect Plans, Survey, Studies	24,071.34
M. J. Clark Memorial Property:	
Purchase Cost — 7½ acres....	75,000.00
Commission and Fees:.....	5,616.32

PLEDGES RECEIVABLE

\$ 754,132.80

833,704.83

Total

\$1,587,837.63

REPORT NO. 11

COMMITTEE IN RE LAY MEMBERS ON THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY, DUAL CONTROL IN THAT BOARD, AND ITS REORGANIZATION

To the Synod of 1948.

ESTEEMED BRETHREN:

THE Synod of 1947 had on its table an overture of Classis Grand Rapids South urging Synod "to augment the present Board of Trustees of Calvin College and Seminary with the addition of five lay members to be elected at large by Synod." It was given to a committee for advice. When this matter was discussed on the floor of Synod it became evident that there were angles to it of which the committee was not aware, particularly the dual control now exercised at our school by the Executive Committee and the Board of Finance. So the matter was re-committed (see page 20 of the Acts). At a later session it was once more discussed and Synod still felt that it was not ready for a decision, so Synod voted "to refer the overture (No. 12) to a Committee for study to report at the Synod of 1948" (page 99 of Acts), and the undersigned were appointed on this committee (page 109 of Acts).

In pursuance of our mandate we present the following:

A. AS TO THE QUESTION AS SUCH WE ADVISE THAT LAYMEN BE ADDED TO THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY. Our grounds are substantially the same as in overture No. 12, with a slight change in the wording, namely,

1. *Recognition of the office of believers:*

We hold that each believer, being a member of the body of Christ, shares in His anointing and as such has a contribution to make to the body as a whole. We ought to make use of this office, we believe, to a larger extent than we have done hitherto. In the providence of God we have talented laymen who can and do effectively serve the cause of Christian Education. They ought to be used also in the Board of our college and seminary.

2. *Consistency:*

The Board of Trustees has found it necessary to employ laymen on its Board of Finance, and this has been approved by Synod. These laymen now do some of the work of the Board, carry out very responsible tasks, exercise a great deal of control, but are not members of the Board of Trustees. This is fair neither to them nor to the Board and is inconsistent with the responsibilities entrusted to them. Consistency demands that they be regular members of the Board.

3. *Comparison with similar bodies:*

The Christian Reformed Board of Missions, the Home Missions Committee, the Publication Committee, the Back to God Hour Committee, all count among their number laymen, who are regular members of these bodies. If this is deemed advisable on these bodies it would seem advisable also on the Board of Trustees.

4. *Expansion of College and Seminary:*

Our college is rapidly expanding. For our seminary, too, expansion is being planned. This expansion presents so many angles and has so increased the work of the Board that we deem it desirable to have on it not only ministers but also business and professional men who are qualified in various fields and can use their training and experience in the interest of the school.

B. AS TO THE COMPOSITION OF THIS BOARD.

1. *In formulating our recommendations on this score we have been guided by the following considerations:*

- a. Central control must be avoided as much as possible. By central control we mean that the school is largely or altogether controlled by those who live near it. This is resented by those farther away; it makes them feel that they serve but as rubber stamps; it alienates their affections from the school. This central control should be kept to a minimum.
- b. On the other hand there must be a sufficient number of Board members near the school to make for efficiency. Matters come up at any school which need immediate attention. Then there must be a sufficient number of Board members who can conveniently meet and have power to act.
- c. In order to meet both these demands it is necessary on the one hand to have a fairly large Board so that both the clergy and the laymen from the different sections of the church may be well represented; and on the other hand to have a fairly large executive committee of the Board capable of attending to the affairs of the school when the Board is not in session; this committee to constitute only a minority of the Board, otherwise it could control the school and the other trustees would again be reduced to the position of rubber stamps.

2. *On the basis of these considerations we recommend:*

- a. That each of our nineteen classes continue to delegate one minister to this Board. We have considered devising a system whereby some classes might delegate a minister and others a layman, but feel that such a system would be burdened with many complications.

- b. That Synod decide to add to this Board nine lay members at large, as follows: six from within a radius of 200 miles from the school, so that there will be a sufficient number for representatives on the executive committee, and one from the east, one from the midwest, one from the far west, to represent the church at large.
 - c. That the Board of Trustees, or its executive committee, if the Board is not in session, be requested to offer a nomination for these members at large.
 - d. That Synod at this session choose these nine lay members of the Board.
- C. AS TO THE PROPER FUNCTIONING OF THIS BOARD.

1. *We recommend that the dual control by two committees of the Board, the Executive Committee and the Board of Finance, be terminated.*

Grounds:

- a. This system leads to inefficiency: the two overlap, leading to confusion; they meet on different schedules, making for delays in deciding on matters;
 - b. The system has proven a handicap to both the president and the two committees;
 - c. This dual control, if exercised by men not seeing eye to eye, could lead to a very serious division.
2. *We recommend that the Board appoint one executive committee, consisting of twelve members, six ministers and six laymen, conveniently located, which shall attend to the affairs of the school when the Board is not in session.*

Respectfully submitted,

G. BROODMAN
W. VAN PEURSUM
H. VERDUIN
J. GRITTER
J. H. DE VRIES

REPORT NO. 12

CHRISTIAN REFORMED BOARD OF MISSIONS

*To the Synod of Christian Reformed Churches convening
in Grand Rapids June 9 and following days, 1948.*

FATHERS AND BRETHREN:

A REPORT is herewith submitted to you on the Indian and foreign mission work of our denomination by the board to which you have entrusted the supervision of that work.

This report covers the calendar year of 1947. In this respect it corresponds with the report which was submitted to the Synod of 1947 for the calendar year of 1946; but both that report and this deviate from the reports to Synods prior to 1947. Up to and including 1946, the Christian Reformed Board of Missions held its annual meeting in May or June; its report could thus cover the synodical year. Because of Synod's insistence on having our report published in the Agenda, the board must now meet in February, with the result that we can no longer submit an up-to-date report to Synod.

We will try to compensate for that by submitting a supplementary report to be written shortly before Synod convenes.

Even so, however, this report is still lacking in one respect needed to make it a complete report for the calendar year of 1947. It does not include an auditor's report for 1947. There was not sufficient time between the close of 1947 and the date of the board meeting to assemble all the figures for 1947 and have them properly examined and analyzed by our auditor. Thus the auditor's report will also have to be included in the supplementary report which will be submitted just before the opening of Synod.

SECTION ONE
ORGANIZATION OF THE BOARD AND
ITS COMMITTEES

A. MEMBERSHIP OF THE BOARD. By vote of Synod, on nominations of classes, this is our present membership:

CLASSES	MEMBERS	ALTERNATES
California.....	Rev. J. J. Steigenga	
Chicago North.....	Rev. W. P. Brink	Rev. J. L. Schaver
Chicago South.....	Rev. J. H. Monsma	Rev. A. Jabaay
Grand Rapids West.....	Dr. P. Y. De Jong	Rev. A. Hoekema
Grand Rapids South.....	Rev. Henry Evenhouse	Rev. B. Essenburg
Grand Rapids East.....	Rev. L. Oostendorp	Rev. Clarence Boomsma
Hackensack.....	Rev. Hessel Bouma	Rev. W. Haverkamp
Holland.....	Rev. John Beebe	Rev. S. Kramer
Hudson.....	Rev. J. P. Smith	Rev. E. Boeve
Kalamazoo.....	Rev. J. Entingh	Rev. J. Scholten
Minnesota.....	Rev. A. A. Koning	Rev. M. Dornbush

Muskegon.....	Rev. J. H. Schaal.....	Rev. J. Betten
Orange City.....	Rev. Jacob Cupido.....	Rev. C. Vander Ark
Ostfriesland.....	Rev. P. Huisman	
Pacific.....	Rev. Paul De Koekkoek	
Pella.....	Rev. T. Verhulst.....	Rev. R. H. Hooker
Sioux Center.....	Rev. J. Zwaanstra	
Wisconsin.....	Rev. J. J. Holwerda.....	Rev. Wm. Dryfhout
Zeeland.....	Rev. George Yff.....	Rev. C. Vanden Heuvel
Member-at-large.....	Mr. Henry Denkema.....	Mr. George Vredeveld
Member-at-large.....	Dr. Richard S. Wierenga.....	Mr. G. B. Tinholt
Member-at-large.....	Mr. Harry Boersma.....	Mr. Ben Wiersma
Secretary.....	Dr. John C. De Korne	

B. BOARD REPRESENTATION AT SYNOD. The board respectfully requests that, in addition to the representation which the board has at Synod in the person of the Director of Missions as provided by the Mission Order, a committee composed of Rev. Henry Evenhouse, Rev. George Yff, and Dr. R. S. Wierenga, be permitted to represent the board on matters coming before Synod.

C. OFFICERS. The following functioned as officers for the past year, and all were re-elected for the year before us:

President.....	Rev. Henry Evenhouse
Vice-President.....	Rev. George Yff
Secretary.....	Dr. John C. De Korne
Treasurer.....	Mr. Henry Denkema
Assistant Treasurer.....	Dr. Richard S. Wierenga
Minute Secretary.....	Rev. John Beebe

D. THE EXECUTIVE COMMITTEE. This committee consists of the Michigan and Illinois members of the Board. It normally meets once a month. Between the 1947 and 1948 sessions of the board, it met ten times. Its officers are the same as those of the board.

E. THE FINANCE COMMITTEE. The three members-at-large and the secretary comprise the Finance Committee. Between the 1947 and 1948 sessions of the board it met twenty-four times. Its recommendations are submitted to the executive committee whenever it meets, and to the full board at its annual meeting. The treasurer is the chairman of this committee.

F. ELECTION OF BOARD MEMBERS. The various classes nominate, and Synod elects the regular members of the board. Members-at-large are also elected by Synod, but the Mission Order specifies that nominations are to be made by the board. The board nominates the present three members, namely Mr. Henry Denkema, Dr. Richard S. Wierenga, and Mr. Harry Boersma; and the following: Mr. Ben Wiersma, Mr. Allen Waterloo, Prof. E. Y. Monsma, Mr. Joseph Daverman. We are submitting seven nominees instead of the usual six in view of the possibility that the name of Mr. Harry Boersma will be dropped from the list if he is appointed Assistant to Secretary and to Treasurer. Please designate who is to be alternate for whom.

SECTION TWO

A COMPREHENSIVE SURVEY OF THE WORK ON OUR THREE FIELDS

A. OUR MISSIONARY PERSONNEL

1. Our church has not yet come to unanimity on the question of the terminology that should be used to describe those men and women who go out to do the missionary work of our church. According to one view, we can speak of them as "missionaries, ordained and unordained." According to a less popular view, we should speak of them as "missionaries and their helpers." But our church is very well agreed on the position that those who go out to do the day-by-day work of preaching and warning and teaching and comforting and healing and all the affiliated services are our front-line soldiers in the battle of the Lord; they are the church's spearhead in her God-given task of making an impact on the non-Christian peoples of the world. As such, our missionary personnel is greatly beloved and honored by our people. Our church aims to be ever on the alert to recognize the heroic and self-sacrificing labors of our missionary personnel, and if it has failed in the expression of this recognition, it is not due to deliberate intent but to the limitations of those who express the church's deepest convictions.

2. Here is a tabulated statement of our entire missionary personnel:

	Indian		China		Nigeria		Adminis- tration		Total	Total with Wives
	M	S	M	S	M	S	M	S		
Ordained men.....	11	....	4	....	3	1	1	....	20	39
Campworkers	1	....	....	....	....	....	....	....	1	2
Industrial workers..	6	....	....	....	....	....	....	....	6	12
Office staff.....	1	....	....	....	....	....	1	1	3	4
Principals and teachers	2	12	....	....	1	2	....	....	17	20
Evangelistic assistants	1	2	....	4	....	....	....	....	7	8
Doctors and nurses	1	5	1	....	....	3	....	....	10	12
Cooks, matrons, laundresses	1	11	....	....	....	....	....	....	12	13
Under appointment ..	4	....	1	....	....	....	....	....	5	5
Native assistants paid by Board.....	11	2	?	?	....	....	....	....	13	24
	34	37	5	5	4	6	2	1	94	139

3. Two of our missionary teachers, Miss Mata Schacknies of Zuni and Miss Janet Maring of Zuni, had to retire because of ill health. Several others, notably among them Miss Dorothy Dyk-

huizen of Rehoboth, Rev. and Mrs. E. H. Smith, Miss Margaret Dykstra, Miss Anita Vissia, and Miss Betty Vanden Berg of Nigeria suffered severely from illness; but in these cases recovery has already been effected or is in prospect. Again we may record, with deep thankfulness to God, that not one of our workers has been taken away by death. Death has claimed two of the members of the pioneer party who went out to the Indian field in 1896, Mrs. Andrew Vander Wagen and the Rev. Herman Fryling.

B. FINANCIAL COST OF OUR WORK AS A WHOLE. For reasons explained in a previous paragraph, we cannot at this time present details on financial operations for the year 1947. We can now make the general statement, however, that the cost of doing mission work has greatly increased. This will not be surprising news to any reader of this report who has been aware of the increased cost of living in general. Our missionary activities, by synodical action, have been expanding in recent years. Every expansion feature involves additional financial outlays, and some expansion programs have produced an accumulation of increase in expenses beyond our carefully-made estimates. Due to widely-current misinterpretations of our published financial reports of recent years, the impression has gained ground in our circles that our missionary coffers were overflowing. Those who thus interpreted our reports, however, failed to take account of the fact that nearly all of our so-called "reserves" were ear-marked for appropriations already made by Synod. Some of those ear-marked funds have now been spent, but because of greatly increased building costs, they have been spent (and this was done on the authority of the Synod of 1947) on only a part of the building program which Synod had in mind when it made the original appropriations. To complete the building program already authorized, and to add the other buildings which an on-going enterprise needs, we will need not only every penny of our ear-marked funds, but large additional appropriations as well. Thus let no one any longer speak of "overflowing missionary coffers." The year 1947 saw the expenditure of a great deal of missionary money, more than any other year in our missionary history. The auditor's report, which we expect to have ready to submit to Synod in a supplementary report, will give you all the details.

Here should follow:

C. COUNTABLE RESULTS OF THE YEAR'S WORK.

D. THE STATE OF THE CHURCH ON EACH OF OUR THREE FIELDS.

Information on paragraphs C and D is not yet at hand. These subjects will be given attention in the supplementary report which will be written just before Synod meets.

SECTION THREE
THE INDIAN FIELD

A. STATIONS AND ROSTER OF WORKERS AT EACH.

Carisso	Miss Alyce Haveman
Mr. and Mrs. David C. Boyd	Mr. and Mrs. William Hoekstra
Mr. and Mrs. Paul Redhouse	Miss Dora Hofstra
Crown Point	Mr. and Mrs. Tullie James
Rev. and Mrs. J. Van Bruggen	Miss Hermina Jansen
Mr. Alfred Becenti	Rev. and Mrs. J. R. Kamps
Farmington	Miss Clara Kollis
Rev. and Mrs. H. J. Schripsema	Miss Elizabeth Kollis
Mr. and Mrs. Chee Anderson	Miss Marie Manuelito
Gallup	Mr. and Mrs. Peter Meyer
Rev. and Mrs. D. E. Houseman	Rev. and Mrs. Abel Poel
Phoenix	Miss Renzina Stob
Rev. and Mrs. C. G. Hayenga	Miss Bessie Tjoelker
Rev. and Mrs. Wm. Goudberg	Miss Marie Vander Weide
Nahaschitty	Miss Gertrude Van Haitsma
Mr. and Mrs. Louis Henry	Miss Jennie Visser
Red Rock	Miss Sadie Wiersma
Mr. and Mrs. John Redhouse	Rehoboth Hospital
Mr. Geronimo Martin	Dr. and Mrs. Louis H. Bos
Shiprock	Miss Christine Haskeltsie
Rev. and Mrs. F. Vander Stoep	Miss Winifred Hoekstra
Miss Ethel Chamberlain	Miss Gertrude Oranje
Mr. and Mrs. Ed. McKenzie	Mrs. Dora Peshlakai
Mrs. Esther Largo	Miss Pearl Plummer
Toadlena	Mrs. Sena Tso
Rev. and Mrs. J. C. Kobes	Miss Grace Vander Woude
Miss Angie Nieuwsma	Miss Sadie Van Dyken
Mr. and Mrs. Sidney Nez	Zuni
Tohatchi	Miss Helen De Lange
Rev. and Mrs. Garrett D. Pars	Mr. and Mrs. Clarence Dykema
Two Wells	Mr. and Mrs. C. Kuipers
Rev. and Mrs. J. B. Swierenga	Miss Nellie Lam
Mr. and Mrs. Melvin Chavez	Miss Janet Maring
Rehoboth	Mr. and Mrs. Rex Natewa
Mr. and Mrs. E. Berkompas	Miss Johanna Struik
Mr. and Mrs. H. P. Bloem	Miss Nellie Tibboel
Mr. and Mrs. Arthur Bosscher	Mr. and Mrs. Gerrit Vander
Mr. and Mrs. J. H. Bosscher	Meulen
Miss Henrietta Diephuis	Miss Lenora Vander Veer
Miss Dorothy Dykhuizen	Mr. and Mrs. Willie Zuni
Miss Hattie Grevengood	

B. STATION BY STATION SURVEY.

1. *Carisso (also known as Teec Nos Pas).*

This mission post is in Arizona, just over the line from New Mexico and the post office address of the missionary is Shiprock, New Mexico. The center in which the missionary lives is thirty-two miles northwest of Shiprock. Carisso contains a trading store, a government day school with two teachers, and a government

agent who assists the Indians in their farming and sheep herding problems. There are about two thousand Indians in the area and our missionary is working with six to seven hundred of them. He reaches regularly the 110 children enrolled in the government day school and has a regular program of campwork throughout the area. One of the greatest hindrances to his work is the prevalent use of peyote; it has been reported that only a small percentage of the people in the Carisso area do not use it. "The peyote cactus is a succulent spineless cactus usually shaped like a turnip or a carrot. The peyote of commerce is the dried flowering top of this cactus usually called the 'button' or the 'bean'—a brown, bitter substance nauseating to the taste . . . Peyote used in the United States comes from Southern Texas and Northern Mexico." (From the Home Mission Council report on Peyote.) The effect of eating peyote is similar to opium, but it does not cause as much sleep as morphine does. "It produces imperfect coordination of movement, retards perception, and causes errors in the estimation of time, due to its action on the cerebrum. Large dosages cause depression of the respiratory and circulatory centers." There is an organization of peyote users in the Carisso area, which calls itself a church, even a Christian church, and makes the claim that it has all the good features of the Christian church plus peyote which is sometimes identified with the Holy Spirit.

2. *Crown Point.*

The Crown Point field lies about fifty miles northeast of Rehoboth. It covers an area reaching about forty miles north, twenty miles south, forty miles west, and forty miles east of Crown Point. The estimated Indian population of the area is 5,000. The government maintains a large Indian boarding school with more than 300 children and a 65-bed hospital. Both of these institutions are wide open for our missionaries and for many years they have proven to be the centers of our missionary activities. Mrs. Van Bruggen carries a regular schedule of Bible classes in the school. There is a regular Sunday evening service with the attendance often running over three hundred. The Crown Point missionary has two native assistants and splendid progress has been made in developing the initiative and leadership qualities of these assistants. The Crown Point missionary has his own campwork area, and looks after Bible study in two additional government schools at Standing Rock and at Lake Valley, but in addition to that he has had to carry for some years responsibility for the San Antone and Star Lake fields which are vacant. The Roman Catholics have thus far gained only a weak foothold in the Crown Point area. An independent missionary has worked for some time at Star Lake, but he plans to leave that field soon.

3. *Farmington.*

Farmington lies at the extreme northeast corner of our field, about 130 miles from Gallup. The field itself extends about thirty miles east and west and about sixty miles north and south. It is estimated that there are between four and five thousand Indians in the area, of which about 2,000 at one time or another are reached by our missionary. Our missionary's estimate of the number of Christians in the area is approximately fifty. Other missionaries are encroaching on the area for which we have long had responsibility, but since we have not been able to reach all points on the field regularly, it is difficult to say much about it.

Our Farmington missionary has proposed, and both General Conference and the board have endorsed, a plan to open an Indian Youth Center at Farmington. We have a residence there that can be used for that purpose with very little expense in the way of alterations. The board therefore asks synodical approval for the experiment of using the Pond House in Farmington for an Indian Youth Center for a trial period of one year. The interpreter and his family will live on the second floor and will be in charge of the center under the general direction of the missionary. The budget for this work will be approximately \$2,000 per year. Renewed consideration is to be given after the experiment has run for a year.

4. *Gallup.*

Gallup is often called the Indian capital of the United States. Of the 12,000 population of Gallup, only a small proportion are Indians, but there are always Indians on the streets and in the stores of Gallup, for Gallup is the center of the Indian country. The post has been vacant since Rev. C. G. Hayenga was transferred to Phoenix, but we are happy to report now that Rev. Donald E. Houseman of Paterson, New Jersey, has accepted the call. Ere this report appears in print he will probably be on his way, or actually settled in Gallup. We have a neat, attractive chapel in Gallup and the missionary is also responsible for the Perea (Iyanbito) and Fort Wingate projects. The board is still on record as favoring an evangelistic social center for Gallup, but no action on the project was taken by the Synod of 1947. Before another approach is made to Synod on the matter, however, the board decided to wait until the new missionary has been able to survey the situation and prepare a report on it. The Roman Catholics have established an elaborate social service center in Gallup, and an independent Baptist has also taken up his work on a modest scale. In the meantime our missionary will be able to do something along that line by using the facilities we have.

5. *Nahaschitty.*

Nahaschitty lies approximately twenty miles north of Tohatchi,

and it was a part of the Tohatchi field during the many years that Classis Holland took responsibility for that work. It is now a separate station extending east twenty-five, west twenty, north ten, and south thirty-five miles from the missionary's residence. There are approximately twelve hundred Indians living within a radius of ten miles of the mission post. Some years ago this was our most promising station for the development of a native church, but disruptions due to the war and the departure of the missionary have changed the picture. The work is being carried on under the general direction of a native Christian, Mr. Louis Henry, working part time. He himself has often expressed the need for a white man to take the leadership. Sixteenth St. Church of Holland is extending calls for this area.

6. *Phoenix.*

Phoenix now offers one of the most important, strategic opportunities of the entire Indian field. Several thousand Navajos from our field in New Mexico are employed in the huge vegetable gardens near Phoenix for the greater part of the year. There are no prospects for our establishing a church which will have its center and headquarters among the Indians at Phoenix, but we can reach the Indians around Phoenix much easier than we can reach those in their homes and those working at Phoenix do maintain their homes in New Mexico and will be potential members of the churches there. Our missionary visits the Indians regularly in their camps. He also teaches a few courses in the Cook Christian Training School, and this in turn enables him to make use of the Navajo students of the school in his religious services in the camps. Dr. Hayenga reports that he has checked over the list of names of Navajos in Cook Training School and has found at least ninety who have come from our mission posts in New Mexico.

Navajo help has proved so satisfactory to the owners of the large garden projects that several additional camps have begun to employ them. We may soon have to face the question as to whether one man can adequately take care of the increasing opportunities offered for missionary service among these Navajos.

7. *Red Rock.*

Red Rock is one of the stations we took over from the Presbyterians a dozen years ago. We have never had a missionary resident at Red Rock, but we do have a Christian native at Red Rock who does not speak English; he has been placed in charge of the work under the general supervision of Rev. F. Vander Stoep of Shiprock. There are two government day schools in this area, one at Red Rock and one at Cove; Mr. Vander Stoep and his native assistants visit these regularly and some campwork is done in this area.

8. *Rehoboth Pastorate.*

The Rehoboth pastor has been called by the Rehoboth Church and in recent years this church has contributed approximately \$1,000 towards his salary. A portion of the local expenses are also met from Rehoboth church funds. This does not mean any great development in the way of native support, however, as the strongly predominant element in this church is the white population—our missionaries and their families. The church is flourishing and in its Sunday services and weekday activities reaches all of the 120 children enrolled in Rehoboth School as well as those Navajos who live in the neighborhood and choose to come to the services; the number of the latter is very small, however. A weekly radio broadcast is maintained under the direction of our Rehoboth pastor.

9. *Rehoboth Training School.*

Rev. J. R. Kamps has accepted the appointment to serve as Director of our Training School and Director of Language Study for our missionaries. The training school was started at Rehoboth with only one pupil, but during the greater part of the past year we had four pupils, two boys and two girls. Health reasons made it necessary for one of the pupils to withdraw, but there are still three who are working zealously at the task of preparing for evangelistic service among their own people. If the school grows as we hope it will, additional facilities will be needed, but we are not yet in a position to make recommendations on that score.

10. *Rehoboth Field Pastorate.*

This position has been occupied by the Rev. J. R. Kamps since 1927, and for more than half of those twenty years he also served as Rehoboth pastor. Now that he has accepted the directorship of the training school and of language study, a successor has been secured in the person of Rev. George Yff, who has served on the Indian field on two previous occasions, first as campworker for the Fort Wingate area and later as missionary at Zuni. Mr. Yff hopes to begin his work this summer. The Rehoboth field pastor has responsibility for the campwork area around Rehoboth, including Bethlehem Chapel, Pinedale, and Mariano Lake. During the past few years the large Navajo group living at Navajo Church Rock housing project has also been a portion of his responsibility.

11. *Rehoboth Educational.*

We will report on this under separate sub-heads for the grade school and for the high school, although there are still many ties binding the two institutions together.

a. The Rehoboth grade school enrollment is as follows: Beginners 13, first grade 13, second grade 12, third grade 19, fourth grade 14, fifth grade 12, sixth grade 15, seventh grade 20, eighth grade 7, total 125 pupils. Of these ten are white children. Serious illness

kept one of the teachers out of her classroom for the greater part of the year; Mrs. H. P. Bloem substituted for part of the time and Miss Hermina Jansen for the rest.

b. High School. Fourteen students are enrolled in the high school, which thus far is teaching only grades nine and ten; Synod has already authorized the board to expand this into a complete high school and this will be done as rapidly as advanced students are secured. One of our high school teachers is at this writing ill and unable to perform her duties; her place is being taken by Miss Hermina Jansen, but we hope that she may be able to return to her classroom by April 1st, when Miss Jansen will have to return to her home to look after her aged mother.

c. New school building. A new building to house both the grade school and the high school is urgently needed at Rehoboth. This building is clearly within the scope of the expansion plans which have been authorized by Synod (See Acts of Synod 1946, p. 96). The board has not previously asked for authority to go ahead with putting up a school building, although the ultimate necessity of such a building was clearly pointed out to the Synod of 1945 (see Acts 1945, p. 188). From 1943 on, successive Synods have been setting aside substantial sums for the eventual erection of the school building at Rehoboth; if the 1948 Synod also moves in this direction (there is a definite request for it in our budget for 1949) we will have a total of \$78,000 set aside for the Rehoboth school building. We will need at least \$203,000 for that building, however. The board is not of a mind to ask for the additional \$125,000 to be raised by quotas, but it has decided to recommend to Synod that authorization be given for the construction of the school building at Rehoboth to house both grade school and high school at a cost of \$203,000 and that the needed funds be raised apart from quotas. Grounds:

- (1) No building for school purposes on the Indian field has been done for some time.
- (2) \$68,000 of this amount has already been appropriated and is on hand and another \$10,000 is included in the budget request for 1949.

d. The board has undertaken consultations with General Conference with a view to the possibility of charging Indian pupils something for board at the mission house in Rehoboth. Mindful of the extreme poverty of many Navajos, generous room will have to be left for exceptions, but your board has the conviction that some of the Navajos are well able to pay for the food consumed by their children while in school. Thus far the children pay only a nominal enrollment fee; there is up to the present time no charge whatever for room rent or tuition. In this respect the board is

moving toward the ideal expressed by Synod of 1944 which took the position "that it would be desirable to bring about a greater degree of harmony in the various financial policies now followed on our three separate fields among the Indian, Chinese, and Sudanese, especially in so far as these policies bear on the support of native evangelists, erection of buildings of worship, hospitals, and schools." (Acts 1944, pp. 54-55.)

12. *Rehoboth Medical.*

Our medical work is developing harmoniously and efficiently. The hospital is usually filled to capacity; additional equipment and staff have been added, but more additions are needed. The board has authorized Dr. Bos to secure a clerk-technician in order to relieve the present staff of some of the routine. Recently friends of our medical work have come forward with generous gifts enabling the hospital to benefit from a new x-ray, an infant resuscitator, electrical dishwasher, cubicle curtains for the wards, and literature for bringing the gospel to the patients. There is a keen realization on the part of our entire staff at the hospital that physical service, while very important in itself, is subordinate to the spiritual ideal.

13. *Rehoboth Industrial.*

All construction projects, remodeling and repairing, purchases, and other business affairs are handled at Rehoboth by what has been traditionally called the industrial department under the leadership of our veteran business superintendent. This phase of the work has made Rehoboth a busy place during the past year. Four new residences have been completed, two tourist cabins have been started, and plans for additional building operations are being made. Mr. Adrian Van Iwaarden has been appointed building supervisor for the entire Indian field, but thus far Rehoboth has been the scene of most of his activities. The new central heating plant is functioning efficiently, and the records show that there has been a substantial saving of fuel. The need for a new school building, for further dormitory facilities for the students, for a nurses' and teachers' lodge, and for additional housing for married workers is putting great pressure on this department. It is this department which calls for great expenditures of money, but it is also this department which keeps the missionaries and the pupils comfortable, thus it contributes a great deal to the efficiency of our entire missionary staff.

14. *Rehoboth Coordinating Committee.*

This committee, organized a few years ago, is functioning with increased efficiency. Its purpose is to be the unifying influence between the various departments at Rehoboth. Each department

head brings his problems to this committee and this committee in turn makes its recommendations to the board and its executive committee.

15. *San Antone.*

Concerning San Antone, this year's inspection committee writes: "Here is one of the beauty spots of our mission field. The white buildings set in a cluster of pinon trees surrounded by colorful mountains constitute a real invitation calling the Indian to worship. As the chapel bell rings and re-echoes through the valley those within its radius of hearing are reminded of their obligations to God, but there is no missionary to minister to the approximate thousand Indians within this area. San Antone is on the Crown Point highway, some fifty miles from US-66, the point of departure being Thoreau."

The campwork area covered by this post extends fifty-five miles east, twenty miles west, sixty-six miles north, and twenty miles south. The Christians in this area are enrolled at the Crown Point Church. Our church at Peoria, Iowa, is the calling church for San Antone and vigorous efforts are being made to secure a missionary. The need there is great and the opportunities excellent.

16. *Shiprock.*

Shiprock lies on the San Juan River and on highway 666 a hundred miles north of Gallup. Since we do not have ordained men at Carisso and Red Rock, the Shiprock missionary has the responsibility of supervising those two fields in addition to his own large campwork area. In order that he may have help in carrying these heavy responsibilities, he is assisted by three native workers and one white Bible woman. He has classes in the large government boarding school at Shiprock and in the government day school at Aneth, Utah. The missionary was able to give encouraging reports on the development of the Believers Roll in the Shiprock area. The territory reached by the Shiprock missionary stretches about thirty miles north and south and from fifteen to fifty miles east and west. The estimated population is four thousand. A new parsonage is being built at Shiprock next to the church. Miss Ethel Chamberlain has reached the age of retirement and will withdraw from our service this summer; she has labored faithfully in the Shiprock area first as a missionary of the Presbyterian church and for the past nine years for our church.

17. *Star Lake.*

Our church has had difficulty in coming to a settled policy for the Star Lake area. It comprises an area of about sixty by forty miles. The point at which our mission cabin has been built is about fifty miles east of Crown Point. At Star Lake itself there is an

Indian trading store, a cabin owned by Mr. A. Vander Wagen, and our mission cabin. When our mission was located there years ago there were a number of Indians living in the neighborhood. These have since moved away, but Star Lake is still fairly central for the entire area which was intended to be covered by the Star Lake missionary. At one time a decision was reached to transfer our mission residence to White Horse Lake. Then it was transferred back to Star Lake. Then back again to White Horse. Now there is a proposal being considered to locate at Torreón, about twenty miles to the east of Star Lake. There are one hundred thirty families located near Torreón; two hundred families north of Torreón; and eight families near White Horse Lake at the extreme western end of the field. Plans for calling a missionary for this area have been held in abeyance until the question of location is settled. It is very clear that there is a large Indian population in the Star Lake field which should be reached with the gospel.

18. *Toadlena.*

From this post we aim to reach an area of six to seven hundred square miles lying north of Nahaschitty, south of Shiprock and west of Highway 666. It contains five Indian trading posts, a large government boarding school, two day schools, one hospital of twenty beds, maintained by the government especially for school children, and eighteen hundred to two thousand Indians. Encroachments by Mormons are extensive in this area. By quoting from the methodical report of our Toadlena missionary we can give you an idea of the type and quantity of work done at this and other mission posts:

MEETINGS Number for the Station	Kind of Meeting or Service Rendered	CONDUCTED BY		
		Kobes	Nieuwsma	Nez
93	Sunday gospel services	76	14	3
88	Sunday School sessions.....	44	41	3
218	Bible Classes for Indians	102	81	35
13	Bible Classes for white children....	13	....	....
22	Weekday gospel meetings.....	15	7	....
26	Other meetings.....	24	2	....
460		274	145	41

There is a strong probability that the government will erect an elaborate and extensive plant for a boarding school for Navajos at Toadlena. As soon as this becomes a reality there will be greatly increased opportunities for missionary service among these pupils. Our missionary is alert to take advantage of developments.

19. *Tohatchi.*

This is our oldest post on the Indian mission field. The community of Tohatchi, lying about twenty-five miles north of Gallup,

includes buildings for a large government boarding school and hospital, but both of these institutions have been closed during the past few years. Day schools at Coyote Canon, Mexican Springs, and Twin Lakes offer opportunities to the missionary for teaching Bible classes. The entire Tohatchi area covers approximately twenty-five hundred square miles. There are at least a thousand Indians in a radius of ten miles. Sunday services are held regularly at Tohatchi and at Mexican Springs and several native Christians are serving in the consistory of this congregation.

20. *Two Wells.*

The building for our Two Wells post are located twenty-seven miles south of Gallup, about seven miles off the automobile road leading to Zuni. The area of the entire field is about thirty-five by seventy-five miles. It contains thirteen Indian trading posts and about twenty-five hundred Indians, of whom sixty per cent are reported to be Roman Catholics. There are at least six hundred Indians living within a radius of ten miles of the Mission station. Now that a jeep has been found to be a satisfactory vehicle for traveling the bad roads of the Two Wells area, it has been decided not to move the mission buildings nearer to the highway, even though prospects for securing new property near the highway were bright. Independent missionaries have been encroaching on our field, but the policy of our missionaries has been to put no obstacle in the way of those who wish to come in to preach the gospel of Jesus Christ, even though it is a bit confusing to have different missionaries present the gospel with differing emphases.

On recommendation of General Conference the board is asking Synod for authority to establish a Christian day school at Skeets Camp, near the Zuni highway. There are a number of Christian Indians living here who have expressed a desire for such a school for their children. The project will involve our board to the extent of \$2,000 for building costs and furniture in 1948; the natives will be responsible for the erection of the building and the providing of fuel. An Indian trader at Whitewater has agreed to pay for the roof of the building. One of our Zuni teachers has volunteered to move to Skeets Camp to head the project. This is the first time an effort has been made to establish a Christian day school on our Indian field in cooperation with native Christians; it may be the beginning of a significant development.

21. *Zuni.*

a. Zuni is a large pueblo lying forty miles south of Gallup. With its outlying farming places it comprises a population of approximately two thousand Zunis. Among them we have an extensive evangelistic and educational project, the Roman Catholics have a

large day school, including high school, and the government has a large day school, including high school.

b. Zuni has been without an ordained missionary since Rev. George Yff left in the fall of 1944. In recent years no efforts have been made to call a successor since Mr. C. Kuipers had been appointed acting missionary and he had expressed a desire for ordination on the basis of article 8 of our Church Order. One development in that direction has been that Mr. Kuipers has been granted the right to exhort in the churches of Classis California. The Synod of 1947 approved "the decision of the Board of Indian and Foreign Missions to appoint Mr. C. Kuipers as acting missionary for a period of two years with a view to his seeking ordination via article 8 of the Church Order if his work proves satisfactory." Since the board is not an ecclesiastical body with the right to initiate procedures leading to ordination, it will be necessary to wait until a consistory, classis, or synod has taken further steps in this matter.

c. Two of our teachers were forced to withdraw because of illness during the year. Two new appointments have been made for the fall of 1948, but up to that time we will be severely handicapped. Mrs. C. Kuipers, the former Martha Vos, who taught at Zuni for many years, has been able to give valuable assistance in the emergency.

d. Repeated requests have come from our Zuni staff for the erection of a chapel for divine worship. The estimated cost is at least \$10,000 for the chapel only and this would be brought to \$18,000 if extra meeting rooms are added. General Conference has endorsed the request, but has placed the chapel project far down on its priority list. The board is not ready to ask Synod for an appropriation for building this chapel, but did authorize its secretary to approach a consecrated couple in our church who have established a fund in memory of their son killed in the second World War. The fund already amounts to \$6,000 and may be brought to a total of \$10,000. We ask the approval of Synod to go ahead with this project if the fund can be secured in this way.

e. A Zuni translation of the form for the administration of the Lord's Supper has been prepared by Rev. George Yff with the assistance of Rex Natewa and Dr. H. C. Whitener. The foreword in English to this translation explains that it is a translation of the form as it is used in our church, not of the shortened form as translated by the late Rev. L. P. Brink. The board asks Synod's approval of this action.

f. At Zuni we are facing a difficult flood control problem for which the complete answer has not yet been found. The board is also looking forward to remodeling the present large parsonage

so as to make it into apartments for two separate missionary families.

C. INFORMATION AND PROBLEMS CONCERNING OUR INDIAN FIELDS AS A WHOLE.

1. *Native Church Reorganization.* Since the Synod of 1942 adopted a program for the reorganization of native churches on our Indian field, the board has been alert to developments in the carrying out of that program. Changes take place slowly in a matter as important as this. One of the original native churches has been disbanded and its membership distributed to Believers Rolls of the missionaries involved. The missionaries in charge of the other three congregations have felt that, for the present at least, they should retain the old organization. We are watching further developments with interest and will keep Synod informed of changes as they occur.

2. *Status of Unordained Workers.* For several years our work on the Indian field has been hindered by uncertainty on the question of the status of unordained workers. For more than a score of years we have had them and they did excellent work. During the past five years three of our campworkers have left us and all gave as one of the reasons for retiring from the Indian field either their own conviction that there was no room for unordained workers there, or that others had the conviction that there was no room for such workers. A synodical committee has prepared a report on this subject for consideration by the Synod of 1948. The board has not been able to give any consideration to this report, although two of its members are serving on that special committee. The board will not have a clear path ahead of it in the matter of unordained workers until Synod reaches a conclusion on the problem involved.

3. *Training School for Native Evangelists.* From the very beginning of the work of our church on the Indian field the ideal has been maintained that the Navajos and Zunis will not be completely evangelized until work is undertaken by their own people. Several attempts have been made during the past half century to organize training schools for native evangelists. Some of these schools continued for a few years. Some died at birth. There is a new start again, this time at Rehoboth with Rev. J. R. Kamps as director. It has been listed under our Rehoboth activities, but it really is an enterprise of the entire Indian field.

4. *Rev. William Goudberg.* For the past four years the state of Rev. William Goudberg's health has made it impossible for him to continue his missionary service at Tohatchi. Since June, 1944, he has been living in Grand Rapids working on translations of the

scripture into Navajo. After taking counsel with our missionaries in the field, the board decided to authorize Mr. Goudberg to continue his translation work not at Grand Rapids, but at Phoenix, Arizona, where he can confer with a greater number of Navajos in checking over his translations. In this way his missionary status will be continued for the time being. Mr. Goudberg promised that in case he feels his strength failing he will ask for emeritation.

5. *Rev. John W. Brink.* In 1912 Rev. John W. Brink left a flourishing congregation in Grand Rapids to become missionary to the Navajos at Rehoboth. Except for a brief service in the congregation at Zillah, Washington, he has been on the Indian field ever since. He became emeritus in 1938, but even then continued in part time service for several years. His health is now failing and he is a patient in our Rehoboth Mission Hospital. He is greatly beloved by our missionary personnel and we are thankful that his declining days may be spent right at the scene of the labors of his years of strength.

6. *General Conference Representation.* All of our Indian missionaries who are in charge of posts or in charge of departments are organized as a General Conference which meets regularly to consider the major interests of the Indian field. By synodical decision General Conference each year delegates one of its members to represent it at the annual meeting of the board and at Synod. Now that the board meets in February, this means two complete trips from the Indian field to Michigan and back. This year the General Conference was represented at the annual meeting of the board by Rev. J. B. Swierenga of Two Wells. We bespeak for him a hearty welcome at Synod as advisor on Indian mission matters.

7. *Inspection Committee.* In accordance with the terms of the Mission Order an inspection committee consisting of Rev. J. J. Steigenga, Rev. J. H. Schaal, and the Secretary of Missions visited the Indian mission field during the last part of November and the first part of December, 1947. It presented a complete survey of our Indian mission activities and made a number of recommendations which were acted on by the board in due course. Under the head of General Impressions and Problems the Inspection Committee made the following observations:

a. In order for the Inspection Committee to get at basic spiritual problems on the field, we asked each missionary to go over his Believers Roll with us and discuss the names on the list. Here one great difficulty confronts the missionary. At the time these individuals were baptized and made confession of faith, they appeared to be true followers of Christ but eventually so many left the sheltered environment of the compound or the care and concern of the missionary's watchful eye with the result that in moving,

marrying or mixing with th world they are lost. Why the falling away and what now is to be done?

b. Possible reasons for this dereliction:

- (1) Some missionaries seem to believe that in the past certain Indians have been baptized too young. A few other missionaries still are of the opinion that to baptize young is not the cause. Yet to baptize these children at 14-15 years of age in the light of past history and in the light of the fact that they are in an abnormal environment at school and will still have to be tried in the world, is a procedure that is open to question.
- (2) Another expressed the opinion that in the past, and that does not apply now, some missionaries were hasty in baptism because of the philosophy expressed in these words, "If we don't baptize them someone else will." Certainly the force on the field does not have that attitude and is careful in baptism.

c. Universal Increase in Difficulty in Christian Work.

Just as Christian work in the organized congregation is not becoming easier, so, too, on the Indian field the work is harder because the forces of sin seem stronger. There are several reasons:

- (1) The government employees in many cases have deteriorated religiously. In former days many encouraged the Indian to be Christian, now they are even discouraged and are helped down the road of immorality and sin.
- (2) The Navaho does pretty much what he wishes, that being his nature, and since of late years, leaders in high places have encouraged the Indian to maintain his own religious way of life, he more than ever thinks that he belongs to "THE PEOPLE."
- (3) Of late years the Indian has left the reservation and has seen how American Christianity operates out in the big wide world; he cannot notice a great deal of improvement over his own religion. A smiling patriarch in Zuni told of how his religion had lasted through the centuries but the white man came and went through the years and with each change there seems to be a change of Christianity; Spanish, Roman Catholic, Protestant.

d. Lack of Indian Religious Leadership.

That problem was rather fully discussed at the Interpreter's Missionary Conference and it appeared that the Indian harbored the thought that we do not have too much confidence in him. Both Dr. De Korne, who in a masterful way tried to impress on these natives our earnest hope for their leadership, and the missionaries cleared the air on that count, and it is hoped the words will have

a lasting impression. The Indian himself seems to want the white man to lead, and perhaps the years of being a pushed-around, poverty-stricken people may account for his lack of spunk in the matter of leadership.

e. The Christian Discipline Problem.

A jagged, raw sore is the one of exercising Christian discipline. First of all the missionary finds difficulty in locating those who have strayed; thereafter, it is so difficult to get an Indian to admit sin and guilt. One can find the reason for that in the deep rooted psychology of the Indian that he belongs to "THE PEOPLE." Why then should he admit guilt to the white man? A fair question to be raised here is just how shall the missionary cope with the problem of discipline and should not the whole question be re-evaluated in the light of the circumstances in which the missionary and Indian find themselves. To do nothing is wrong.

f. Most of these problems are accentuated by the fact that since the beginning of the war, the Indians are in a state of constant flux. The high wages, the work on the railroad, and the barrenness of their own lands have kept the Indians on the move. This does not make the task of the missionary easier.

In the light of the foregoing the Inspection Committee suggested that sooner or later the board will have to face anew a number of important questions. Some of them will come in regular order at the appointed time. Others can be held in abeyance, but not without harm to the cause. The questions are these:

a. The Board will sometime have to set a limit to our expansion and answer where our stopping point is to be. After all when a committee year after year goes to the field and asks what do you wish, it is most logical (and for it the missionaries are to be commended), that they wish for additional helpers. But is that a solution to the problem? We shall have to face the question whether the field is adequately manned, whether the missionaries are at present in the right strategic spots, as for instance the Rev. G. Pars at Tohatchi; and whether our posts should remain as they are, as for example Star Lake. Voices are being honestly raised, Rev. F. Vander Stoep in *De Wachter*, Rev. Rolf Veenstra, in general, in *The Banner*, page 489, 1945 issue, Rev. John De Jong. It is well if the Board itself faces some of these questions and after thorough study come with good arguments for the position we take, whatever that position may be. Just how far are we going to expand at Rehoboth, just how far are we going to enlarge our present staff on the rest of the field? "Encroachments are being made by others because we do not man the field," say they. Yet must we put an Indian worker at this spot and that one?

b. The use of jeeps on the field. That will come to the Board eventually in recommendations from General Conference but the

Board might give it some individual attention so that when it comes we shall be prepared. This Inspection Committee is most favorably impressed with the use of the jeep on the field.

c. The question of native leadership needs our continued thought. We are glad the Board has some of these things in mind. Why after fifty years have we so few native leaders and native churches? The missionaries also wonder and would appreciate any help we might give them.

d. Not the least of our problems is the question of the Believers Rolls and the exercising of Christian discipline. A thorough study must sometimes be made and the problem must be tackled. Many have disappeared from the sphere of Christian living and influence. Whither have they gone? Whither are we going?

The board has appointed a committee to look into these and related questions.

For next year the Inspection Committee will consist of Dr. P. Y. De Jong and Rev. John Zwaanstra with Rev. Henry Evenhouse and Rev. Peter Huisman as alternates. The Mission Order provides that the Secretary of Missions shall serve each year on this committee.

8. *Long Range Building Program for the Indian Field and Priority List for 1949.*

In order that Synod may have the complete picture of what we are facing in the way of building needs on our Indian field, we are herewith submitting a tabulated statement of all the requests placed before us by General Conference with an indication of how much, if anything, has been appropriated for each item, how much, if anything, has been spent on it up to December 31, 1947.

It is necessary for Synod to keep clearly in mind that when the original appropriations were made they seemed to be adequate to meet the needs, but building costs have increased so enormously that those appropriations are no longer adequate. In some cases the increased requests are not due entirely to increased building costs, but partly to a revision in ideas as to what type of building is needed.

Here is the list of General Conference with a few minor modifications made by the board:

Item	General Conference Requests	Already Appropriated	Spent to 12-31-47
Carisso			
Interpreter's House.....	\$ 5,000.00	\$ 1,000.00	\$.....
Crown Point			
Interpreter's House.....	5,000.00	5,000.00	356.48
Assistant's House.....	10,000.00	.....	.....

Gallup			
Indian Center.....	25,000.00		
Nahaschitty			
Repairs to buildings.....	716.60	716.60	
Rehoboth			
New School building.....	203,000.00	68,000.00	
Dining Room.....	55,000.00		
Equipment	12,000.00		
Girls' Dormitory for forty pupils	45,000.00		
Furnishings and equipment.....	2,250.00		
Remodel present dining room for boys' dormitory.....	10,000.00		
Furnishings and equipment.....	2,250.00		
Workers' Lodge, capacity 30 people, two in room.....	55,000.00	15,400.00	
Business Supt.'s residence.....	12,000.00	7,100.00	
House for Field Maintenance man	8,000.00		
Additional playroom facilities for two dormitories.....	7,000.00	4,900.00	
Remove and remodel present school bldg., former public school, for office bldg.....	3,000.00		
Tool room and work room for engineers and place to store pipe and fittings; plus ga- rage space for bus, 1½ ton truck, tractor, and pickup and 3 cars built next to present boiler room. 36'x36' overall	12,000.00		
Parsonage	15,100.00	9,100.00	
Repairs to Girls' Dormitory.....	1,200.00	1,200.00	
Second Boiler.....	6,000.00	6,000.00	
Tourist Cabins.....	6,000.00		
Star Lake			
Parsonage	15,000.00	7,700.00	
Interpreter's house.....	5,000.00		
Shiprock			
Remodel parsonage.....	3,500.00	2,500.00	
Remodel chapel quarters.....	3,500.00	2,000.00	
Interpreter's house.....	5,000.00		
Parsonage	16,400.00	8,400.00	428.50
Toadlena			
House for second missionary.....	15,000.00		
House for missionary's interpreter	5,000.00		
House for second missionary's interpreter	5,000.00		
Beautiful Mountain			
House for missionary.....	15,000.00		
Interpreter's house.....	5,000.00		

Tohatchi

Interpreter's house.....	5,000.00	.....	.....
Assistant's house.....	10,000.00

Two Wells

Skeet's Camp School building....	2,000.00
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Zuni

Assistant's house, 5 rooms and bath, 28'x37'.....	10,000.00
Assembly Hall.....	15,000.00
Chapel	18,000.00	.....	.....
Flood Control Measure —			
New Sewer Outlets.....	10,000.00	3,300.00	1,898.90
Remodeling parsonage.....	5,000.00	960.00	.....
	<hr/>	<hr/>	<hr/>
	\$668,916.60	\$143,276.60	\$2,683.88

In studying the above list it must be kept in mind that this is a statement of needs as seen by our missionaries on the Indian field. It is not a request of the board for an appropriation; those items on which the board requests an appropriation are given in our budget requests for 1949.

9. *Pension for Mr. Mark Bouma.* Mr. Mark Bouma served on our Indian field from March, 1907, to December, 1909; again from October, 1915, to May, 1926; again from September, 1931, to January, 1941. When he retired from the field in January, 1941, due to spinal trouble, he was promised a pension. Synod approved this decision (Acts 1940, p. 74). Soon after his retirement from the mission field, however, Mr. Bouma secured employment in California and notified the board that he would not need the pension at that time, but he reserved the right to ask for it again when he should need it. In a letter dated January 5, 1948, he informed the board that he will soon be seventy years old and may have to either retire from active duty or take a part time job. He writes: "If that should become the case, we would again need my pension from the mission board." He cannot be declared a beneficiary of our pension plan since all of his services were rendered before the pension plan was put into effect. On the basis of the general decision of the Synod of 1920, however, and of the specific decision of the Synod of 1940, he is entitled to a pension. The board authorized a pension for Mr. Bouma for the term of his natural life. This money is to be drawn from the general fund of the board, not from the pension fund. It was further decided to send a letter of appreciation to Mr. Bouma for finding other means to support his family during the past seven years when he could have been drawing a pension.

SECTION FOUR THE CHINA FIELD

A. THE FOLLOWING COMPRISE OUR MISSIONARY STAFF IN CHINA AT THIS WRITING:

Miss Lillian Bode	Miss Magdalena Koets
Rev. and Mrs. Henry Bruinooge	Rev. and Mrs. A. H. Selles
Rev. and Mrs. Peter De Jong	Rev. and Mrs. A. H. Smit
Miss Marion De Young	Dr. and Mrs. H. E. Van Reken
Miss Wilhelmina Kalsbeek	Miss Elizabeth Heerema, under appointment

We do not have a list of the names of our Chinese assistants, since all these matters are handled in China.

B. POLITICAL CONDITIONS IN CHINA. It is clear that the Communist menace on our China field is still real. Our missionaries are hopeful, however, that their work will not be seriously interrupted even though they are hindered in their free movements throughout the country areas. At Tsingkiang our missionaries moved into the city for greater security. At Jukao those living outside the city moved into the city for a short time, but they are back at their homes outside the East Gate. The traditional policy of the board is that in times of danger missionaries have discretionary powers to leave the field when they consider it necessary; this can be done with honor and with the full approval of the board.

C. LIMITED REESTABLISHMENT OF OUR CHINA WORK. All of our former missionaries who retained their official connections with our board are back on the field. The list given in paragraph A shows that several new workers have also been added. Not in any sense, however, have we attained to a complete staffing of our China field. Our present staff can reach only a small proportion of those who are still entirely without the knowledge of the gospel of God's grace. The present policy of the board, however, is to refrain from sending out additional staff until we are more certain of the development of the Communist threat. An exception is the decision to send a nurse to assist our doctor.

D. WEST CHINA FIELD. The Synod of 1946 declared itself as definitely interested in securing another missionary area in China in addition to our present Jukao and Tsingkianghsien fields, and expressed a preference for a field in West China which had been offered to us by the China Inland Mission. The Synod of 1947 reaffirmed this position. While the board was carrying on negotiations for this territory, it became evident that we would be able to secure a choice area adjacent to our present Jukao and Tsingkianghsien fields. Therefore, the board recommends that we eliminate the West China field from further consideration.

E. NANTUNGCHOW-HAIMEN FIELD. On recommendation of the China Mission the board asks Synod for authority to occupy the Nantungchow (sometimes called Nantung, sometimes called Tungchow, sometimes Nantungchow) field; this involves an appropriation of \$13,500 for the purchase of land and erection of buildings in 1949. Grounds for this proposal are those given by the China Mission in CMM*86:

1. *Need for expansion.* It is generally felt that our Jukao-Tsingkiang field is not adequate for future expansion. The proposed new field of Nantung offers such needed expansion. The city of Nantung and its environs, together with the Haimen and Chitong counties, reportedly contains well over two million inhabitants. The city of Nantung is also an educational center, offering great opportunity for student work. If we enter this field, the Mission recommends that we drop the whole West China proposition.

2. *Nantung adjoins Jukao field.* A glance at the map of this district will show that the Jukao Hsien forms a semi-circle of which Nantung is the center. All communications between Jukao and Shanghai are over Nantung. If we had a mission station there our whole Jukao field would be more accessible. This proposed new field together with our present field would form one complete unit.

3. *This expansion agreeable to Christian Mission.* In the past this field has been claimed by the Christian Mission, although very little evangelistic work was done. This Mission emphasized Institutional work. After the war, no missionaries have been assigned to Nantung and their high-school and medical work has been left in the hands of the native Chinese. The Christian Mission has expressed itself as not adverse to our Mission beginning evangelistic work in this field.

4. *Additional housing needed for missionaries now.* Our Mission must make preparation in the near future for housing the workers which were sent out to China this past year. We do not favor building more houses in Jukao. It is therefore necessary that we either build houses in some other part of our field or at Nantung, as proposed. It is possible for the Mission to repair one additional house at Jukao, but a place must be arranged for the other family elsewhere. We call the Board's attention to the fact that these building operations cannot await synodical decision and therefore we urge the Board to take action now.

5. *Present political conditions warrant it.* Perhaps newspaper reports of disturbed conditions in China might cause the Board to hesitate to decide on this expansion program. However, we would like to point out first of all, that newspaper reports are usually very much exaggerated. A local skirmish often becomes a national battle. We are removed from the real fighting and distance is mul-

tiplied by the primitive means of communication. Besides, if real fighting should come to our field, Nantung would be much more favorably located than Jukao and it would be possible to withdraw to Nantung instead of going to Shanghai, since Nantung is located right on the Yangtze river. However, we do not expect real fighting to take place in this area. Our field is flat country and the Communists like to be near mountains to which they can retreat. Also, the aim of the Communists now appears to be to cross to south of the Yangtze, but the river is much too wide where we are. Of course, there is a certain amount of uncertainty in the whole situation in the Far East but this is also true of other parts of the world. We feel that although there may be local disturbances now, this should not deter expansion into Nantung.

F. PROSPECTS FOR EXPANSION IN CHINA. In spite of the unsettled political conditions in China, our mission staff is optimistic and is asking for new workers. The board was not ready to go as far as the China Mission proposes, but did reach two decisions which it now places before Synod for its endorsement:

1. The board asks endorsement of the appointment of a nurse to go to China this fall as specifically requested by the China Mission.

2. The board asks Synod for permission to call three additional ordained men for China as soon as political conditions warrant it.

G. PROSPECTS FOR EDUCATIONAL WORK IN CHINA. In its minutes for January 17, 1948, the China Mission submitted a well-worked out proposal for beginning educational mission work in China. They propose that we begin with the lower four grades at each of these three places: Jukao City, Haiian, Tsingkianghsien. The mission states definitely in its report, "Salaries and other running expenses would be largely covered by tuition." There is much in the proposal that appeals to your board, but it was not ready to express itself on the educational program presented by the China Mission for the following reasons:

1. Synod has not yet expressed itself on an educational program for China.

2. A synodical committee is submitting a report to the 1948 Synod on this very question.

3. Political conditions do not warrant a vigorous expansion program at present.

The board decided to refer the entire matter to the Executive Committee for careful consideration after Synod has spoken.

H. THE REV. H. A. DYKSTRA PROBLEM.

Your board is presenting to Synod an appeal in the matter of the Rev. Harry A. Dykstra. The details of this appeal will be presented by a committee of the board and distributed to all delegates to Synod.

SECTION FIVE THE NIGERIA FIELD

A. HERE IS THE LIST OF MISSIONARIES NOW SERVING OR READY TO SERVE ON OUR NIGERIAN FIELD:

Rev. Harry R. Boer
Rev. and Mrs. Peter Dekker
Miss Margaret Dykstra
Miss Tena A. Huizenga

Rev. and Mrs. Peter Ipema
Rev. and Mrs. E. H. Smith
Miss Jennie Stielstra
Miss Betty Vanden Berg
Miss Anita Vissia

Illness among our Nigeria missionaries has been serious this past year. Malaria, dysentery, dengue fever, asthma, arthritis, and sleeping sickness have sapped the strength of our staff. Miss Betty Vanden Berg is still seriously ill with sleeping sickness, but a satisfactory rate of improvement has been noted thus far. All of them are commended to our churches for special prayer that they may be maintained in health and vigor for the doing of the work to which the Lord has called them.

B. CHANGES IN DISTRIBUTION OF STAFF AND ORGANIZATION.

1. *Staff.* Miss Jennie Stielstra and Miss Margaret Dykstra have been transferred to Wukari. Rev. and Mrs. E. H. Smith, Miss Tena Huizenga, Miss Anita Vissia, and Miss Betty Vanden Berg are still at Lupwe. It has not yet been decided who will open the new station at Baissa. Rev. Harry R. Boer has been assigned to Lupwe for the time being. Rev. Peter Dekker and Rev. Peter Ipema and their families are at this writing scheduled to leave for Nigeria soon; their first year will be devoted to language study, probably at Jos.

2. *Developments in Field Organization of our Staff.* Up to the present our entire Nigeria staff was organized as Lupwe Local Conference, and it was through this conference that reports and recommendations were made to the board. This was adequate as long as the entire force lived at Lupwe. Now that Wukari has already been opened and plans are being made to open Baissa as a separate station, the board has approved the proposal of the Nigeria staff that regularly-held sessions of the whole of the available Nigeria staff be the proper means of undertaking the business of the field and the business coming from the home board; that this gathering be known as the Nigeria Conference which will meet not less often than twice a year; and that all matters of business concerning the mission pass through the Nigeria Conference or its properly appointed officers. Further, that each station hold a meeting of all the available staff at least once a month; these are to be called Staff Meetings and copies of their minutes are to be sent to the Nigeria Conference for transmission to the board.

C. BRIEF REVIEW OF OUR NIGERIA WORK.

At Lupwe the Johanna Veenstra Memorial School, with its strong emphasis on training Christian teachers and evangelists continues to function efficiently under the leadership of Mrs. E. H. Smith. The latest figures we have on enrollment gives the number as 70. We quote from the report for the third quarter of 1947: "August is the School's highlight of the year. Then all the workers—from the Pastor downwards—come to Lupwe for four weeks of intensive study in order to stock up for the year to come. Not only is it a matter of studious concentration at Summer School—but it affords a powerful means of fellowship for many who are largely cut off from it in the distant village locations."

There is steady growth in the church on our Nigeria field. During the third quarter of 1947 more than forty made a profession of faith which places them in the class of inquirers or catechumens; they will not be baptized until they have given a demonstration of their sincerity and of their progress in knowledge. We now have more than 800 such catechumens and they average over 75% attendance at their classes.

Here is a summary of the statistics for the third quarter of 1947:

Average attendance Sunday Service.....	1,874
Average attendance Catechism.....	610
Average number pupils Elementary Schools.....	124
Average number pupils C.R.I.'s	447
New Patients at Medical Dept.....	763
Total treatments.....	8,319
Confessions of Faith.....	nil
New Catechumens examined and accepted.....	45
Marriages	8
Itinerating	18 days
Baptism children.....	14

Thus far we have failed to secure a doctor for Nigeria, but our two trained nurses, Miss Tena Huizenga and Miss Anita Vissia, with the help of Miss Vanden Berg before her illness, continue to bring healing and comfort to many of the sick. Miss Vissia took a special refresher course in treatment of leprosy at Mkar Leper Settlement and immediately put her ideas to the test. At times we now have 200 lepers appearing for treatment on Wednesdays. Our new leper center is located half a mile from Lupwe. This is in accordance with government regulations and prevents the over-running of our mission compound by lepers each week.

D. REV. E. H. SMITH AND THE FIELD SECRETARYSHIP OF THE SUDAN UNITED MISSION.

At the 1947 Synod we gave a preliminary report on the appointment of Rev. E. H. Smith as Field Secretary of the Sudan United

Mission. Since that time Mr. Smith has indicated his desire to accept that appointment if such could be done with the approval of his calling church and the board. When the board reached its first decision on the matter it had the impression that this would be practically fulltime work for Mr. Smith and therefore urged him to decline the appointment. Later communications brought the information that Mr. Smith would be able to do all the work of the Field Secretaryship in four months and would thus be able to give the greater part of his time to our own work. The report adopted by the board at its annual meeting in 1948 includes a great deal of valuable information on relationships between our church and the Sudan United Mission and between our church and the Ekklesiya Cikin Sudan which is being organized in Nigeria, therefore we are including in this report the entire committee report as adopted by the board:

I. MANDATE.

Your committee was appointed to study the matter of the appointment of the Rev. E. H. Smith as Field Secretary of the Sudan United Mission and to clarify the relationship between the Nigerian Mission of the Christian Reformed Church and the Sudan United Mission. Compare ECM of September 11, 1947, Article 3283. This assignment also involves the relationship between the native church which is emerging in our part of the Nigerian Field and those native churches which are developing in those parts of the same field that are controlled by other churches or mission organizations working in cooperation with the Sudan United Mission.

II. OFFICIAL PRONOUNCEMENTS REGARDING RELATIONSHIP.

Since the Synod of 1939 decided to take over the Lupwe Field from the Sudan United Mission it is regrettable that the basis on which this agreement was reached was not printed in the Synodical Acts of 1939. This basis, however, is set forth in a report of the Christian Reformed Board of Missions to the Synod of 1939. This report was read on the floor of Synod and reference is made to this document in Article 98 of the Acts of 1939, see committee recommendation, 1. (h), also Supplement V-a, proposal No. 6, page 172, where reference is made to a separate document. This document is contained in the archives of Synod and a copy is also in the files of the Christian Reformed Board of Missions. We shall quote such parts of this report as have direct bearing on the question before us.

The above report first quotes the recommendation which the American Branch of the S.U.M. made to the British Branch. This recommendation reads as follows:

"In view of the persistent interest of the Christian Reformed Church in the Lupwe Field, the denominational affiliation of the

personnel, the source of moneys for this mission from the denomination, the American Branch is of the opinion that the Lupwe Field should be given to the Christian Reformed Church in which said Field this church be *autonomous ecclesiastically and doctrinally.*" (Committee underscores.)

The Christian Reformed Board of Missions also received the following communication from Mr. Gilbert Dawson, Secretary of the S.U.M., in response to the proposal made by the American Branch:

"*After careful consideration*, my committee has instructed me to say that they are prepared to *hand over the care and control* of the work in the Lupwe district to the Christian Reformed Church *on the same basis* as that of the work carried on by the two bodies mentioned above, the Danish Branch (Lutheran) and the Evangelical Church of the U.S.A., that is, *autonomy on the Field and in control of the work* but association with the Sudan United Mission as part of the Mission, provided: (Com. underscores.)

"1. The Christian Reformed Church accepts the Doctrinal Basis of the Sudan United Mission and holds no doctrinal views which are not in accord with the principles of that basis. A copy of the Doctrinal Basis is enclosed herewith.

"2. The church is willing to cooperate with the rest of the S.U.M. work in Nigeria, by appointing a representative on the Field Council, and by showing sympathy with the African Church aims of the Mission.

"3. The church is willing to continue the work along the indigenous church lines on which it has been conducted from the beginning and which were so dear to the heart of Miss Veenstra."

III. CLARIFICATION OF RELATIONSHIPS.

A. Relation between the Nigerian Mission of the Christian Reformed Church and the S.U.M.

1. It is evident from those parts of the quotation which your committee has underscored that the *Nigerian Mission of the Christian Reformed Church is autonomous ecclesiastically and doctrinally and that the C. R. Church through its Board is in control of the work on the field.* When Mr. Dawson states that the basis on which we are to carry on the work in the Lupwe District is "autonomy on the Field and control of the work" that means that we are free to develop our work in Nigeria along Reformed lines as for example the Danish Branch is free to carry on its work along Lutheran lines, provided we remain with the general doctrinal framework established by the S.U.M. and to which we agreed when we took over the field.

2. Is the Nigerian Mission of the Christian Reformed Church "an integral part of the Sudan United Mission"? When Mr. Dawson states that we are to carry on our work in "association with

the S.U.M. as part of the Mission" we interpret that to mean that we are federally affiliated with the S.U.M. and have agreed to carry on our work according to the general principles laid down by the S.U.M. as set forth above. Surely it cannot mean that we are now responsible for all of the S.U.M. work as we are responsible at Lupwe. This is impossible, because every branch or co-operating church is autonomous in its own field just as we are. That means we have nothing to say about their work.

Neither can Mr. Dawson's statement mean that we are co-responsible for the administration work of the S.U.M. This is evident from the following:

a. We have not been asked officially by the S.U.M. to take part in their administrative work.

b. We have not been asked by the S.U.M. to bear any part of the expense of the administrative work.

c. We have no representation in the London Board of Directors which controls the administrative work of the S.U.M.

From the above considerations it also follows that the members of our Nigerian staff are not members of the Sudan United Mission in the strict sense of the word. This is evident also from the following:

a. Since the time we took over the Lupwe Field the missionaries of our staff received their appointment from the C. R. Church and not the S.U.M.

b. The Christian Reformed Church alone is responsible for their salaries.

c. Their work is directed and controlled by the C. R. Church and not the S.U.M.

d. The fact that their sending churches have agreed to carry on the work at Lupwe in conformity with certain general principles established by the S.U.M. does not make the members of our Lupwe staff members of the S.U.M.

B. Relation of the Native Church in the Lupwe-Takum Field to the Other Native churches.

Since we are autonomous in our own field and have the right to develop our work along Reformed lines, it is evident the emerging native church in our part of the field cannot for the present at least become part of an over-all Nigerian Church organization. The Ekklesiya Cidan Sudan of which Mr. Smith speaks in his correspondence is still more of an ideal than a reality. For the present there can be nothing more than a federation of churches. For a further description of the relationship between the native churches of the various branches of the S.U.M., see the report of the Nigerian Inspection Committee, Acts 1947, page 290, paragraph three.

C. The relationship of the Rev. Edgar H. Smith to the Christian Reformed Church and its Nigerian Mission should he become the Field Secretary of the S.U.M.

1. Rev. Smith's Relationship to the Christian Reformed Church.

Your Committee was formerly of the opinion that the position of the Field Secretary was practically a full-time position. However, upon receiving further information from the Field and from the S.U.M. it has become evident that no more than four months per year need be given to the work of Field Secretary. Compare Mr. H. G. Farrant's letter of October 20, 1947.

In view of this fact your Committee recommends that Rev. E. H. Smith be permitted to assume the position of Field Secretary of the S.U.M. and that he perform this work as missionary of the Christian Reformed Church, subject to the approval of the board.

Reasons:

a. The position does not involve any doctrinal commitments. The Field Council is purely an advisory body and the Field Secretary is its chairman and "servant of all the branches, chiefly as a liason officer."

b. In view of the fact that our staff at Lupwe is being augmented by new missionaries the work there would not suffer on account of Mr. Smith's temporary absences.

c. The Ninth St. Christian Reformed Church of Holland (Home Church) is desirous of having Mr. Smith perform this work as missionary.

2. Rev. E. H. Smith's relation to the Nigerian Mission.

Mr. Smith states in his letter of July 4, 1947, that "it is the common practice for the Field Secretary to be the superintendent of his own Branch." This is evidently the practice in the British Branch in which Mr. Smith was formerly employed. At Lupwe, however, we have no superintendent. There would be no objection to having a superintendent at Lupwe if all our workers were lay-workers. However, to appoint a superintendent over ordained men is contrary to Reformed Church Polity. It would violate articles 17 and 84 of our Church Order. In the event that Mr. Smith accepts the appointment as Field Secretary of the S.U.M. he would continue to be a member of the Lupwe staff of missionaries.

3. Further stipulations regarding Mr. Smith's work as Field Secretary should he accept the appointment.

a. Mr. Smith shall inform the Board about his intended itinerary and the amount of time required for his trips in so far as this is possible.

b. In performing his duties as Field Secretary Mr. Smith is to be governed by the principles set forth in Section III of this report which deals with the "clarification of relationships."

c. If in the course of time it proves that more than four months must be given to the work of Field Secretary the decision to permit Mr. Smith to perform this work as missionary of the Christian Reformed Church may become subject to review.

E. Two Additional Women Teachers for Nigeria. The board asks authority to appoint and send out two additional women teachers for Nigeria. Grounds:

1. The Nigerian staff has specifically requested these additions.
2. The opening of Wukari station has taken two women teachers from our Lupwe staff who must be replaced.

SECTION SIX GENERAL ITEMS DEALING WITH ALL OF OUR FIELDS

A. THE SECRETARY OF MISSIONS. The following paragraphs from the secretary's report to the annual meeting of the board will be of interest to Synod:

"I hardly feel that I have done all that has been expected of me, least of all have I done all that I had expected of myself. Endless vistas open up as possibilities for one holding a position such as mine. I can only say that I have labored with the strength and talents entrusted to me. Conscious of my limitations I daily submit my report to my God, and I now submit it to your honorable body.

"We can pass by with a mere mention the work that I have done in preparing for and writing the minutes of meetings of Finance Committee, Executive Committee, and Board, for the results of this work are placed before you in printed form regularly. My work for *The Banner* is also subject to your scrutiny as rapidly as it is published. The other details of the office work do not come before you for scrutiny unless they involve problems which must be brought to the Board or to its committees for decisions, but there is a great deal of time-consuming work there, which I would never be able to do if it were not for the increasingly efficient assistance given me by Miss Reta De Boer. There is really too much work in the office for the two of us. If the Board accepts the recommendations of the Finance Committee for a full time man book-keeper, many of the business details of the office can be left to him and Miss De Boer can be set free for helping me with correspondence and reports; this in turn will set me free for calm study of mission problems, the writing of articles and publicity material, and work in recruiting new missionaries.

RECRUITING

"A feature of my work that has brought much personal satisfaction and will, I am sure, be gratifying to you also, is the contact it has given me with students in Christian high schools, Calvin

College, and Calvin Seminary, who are considering mission work as a career. Hardly a week passes by that I do not have several interviews at the office or in my home with students who wish to know more about prospects for missionary service. This has been the case increasingly during the past few months when I have had notices on the bulletin boards of Calvin College and Reformed Bible Institute, stating the immediate urgent needs of our mission fields.

"The eager intensity of our Christian young people, evident from these interviews, encourages me to believe that we are on the eve of a period of great missionary expansion in the Christian Reformed Church. There has been more activity for Indian and foreign missions on the part of the Calvin College Mission Society than I have ever seen before. The students are promoting a mission week at Calvin this year, with a mission speaker at chapel service daily and other instructive and inspirational features throughout the day. They come to me with their plans and aspirations and look to our office for assistance in gathering maps and pictures and data. All this has taken a great deal of our time, but it has been time well spent and we believe it will show blessed fruits in the future.

"Some of our board members and missionaries have been alert to send me names of prospects for missionary service. I always try to establish contact with these young people and in a few cases they have already resulted in missionary appointments.

"It is embarrassing when our church has missionary candidates to send out, but no funds with which to support them. It is still more embarrassing to have the funds for their support, but not to have the recruits to send out. We must constantly be working on both problems and under God the source of both funds and recruits must be sought in our congregations.

PROMOTION LITERATURE

"The need for good literature for promoting missionary interest and enthusiasm is increasing, but our supply of such literature is not increasing as rapidly as the need for it. Two years ago I wrote and had published *TO WHOM I NOW SEND THEE* and also got out several pieces of promotional literature for free distribution. A year ago I edited *NAVAHO AND ZUNI FOR CHRIST*. During past years I also encouraged the writing of *GO QUICKLY AND TELL* by Miss Dorothy Dykhuizen, and *ZUNI ALSO PRAYS* by Mr. C. Kuipers. During the past year, however, no new missionary books and no new pieces of promotional literature were published. A certain amount of leisure is needed for literary activity and there has been no leisure whatever during the past year.

"To help meet the need which I personally was not able to meet, there is a committee of women of the Grand Rapids Women's Mis-

sionary Union working on the preparation of leaflets for free distribution or for sale at cost. This committee, under the chairmanship of Mrs. Stuart Bergsma, is taking its task seriously and I am confident that something will soon be ready for publication.

SPECIAL GIFTS

"While I have never looked upon my responsibilities as primarily financial, there has been a financial side to my work and I am happy to be able to report that our people have responded generously. One of the outstanding features of the work of the past year has been the unusually large number of generous gifts. In a previous report submitted to the Executive Committee I was able to make mention of the fact that one family in Michigan in one day sent a total of \$1,600 for missions in four checks. A family in Washington sent us \$900 as "a portion of our tithe for the past year." Since that report was written a family in Grand Rapids has promised a total of \$2,000 as a tribute to the mother of the family who is still living, and more than half of it has already been paid.

"It will be of interest to you to see an analysis of funds received during 1947 over and above the quotas which come from congregations. From extra gifts we received a total of \$107,454.50. You will not get the correct impression from these figures, however, if I do not explain to you what is included in this total.

"First of all, it includes \$44,420.65, which was received from calling churches for the salaries of their own missionaries. In making our budget requests for 1947 we had anticipated \$30,000.00 coming in from this source, thus our surplus income will have to be brought down to some \$77,000.00 instead of \$107,000.00. There is another deduction in this connection on which we cannot give exact figures, but we do believe it is a substantial deduction. Several of the churches which support their own missionaries have asked to be excused from their quotas for their field on which their missionary labors. This is strictly in accordance with the provisions of the Mission Order. For 1947 most of the churches paid the full quotas in addition to the salary; for 1948 several more of the supporting churches are asking for the exemption.

"The figure of \$107,000 also includes \$800 earned by taking advantage of cash discounts, \$900 profit on NAVAHO AND ZUNI FOR CHRIST; nearly \$3,000 received as interest on our bonds and dividends on our stocks; \$270 received for rent from our Gallup house, more than \$7,000 received by Rehoboth Hospital for patients care and drugs sold, more than \$3,000 received from Rehoboth students for enrollment fees, more than \$1,200 received at Rehoboth for postmaster's compensation, more than \$1,100 received as products from the farm used in our Rehoboth commissary, \$648 received

for land and sign rentals, \$200 received for burial fees, \$90 received as rent for our Star Lake residence.

"In addition to the above we must make allowance for the fact that some of the special gifts received were designated for special causes and, by vote of the Executive Committee or Finance Committee, were approved and consequently spent for these causes. Therefore, while they were special gifts and do increase the efficiency of our work, this money cannot be applied to the items included in our regular budget. More than \$9,000 was contributed and expended in that way during 1947.

"For 1947 the quota was \$4.92 per family. We had 31,382 families. The total from quotas should thus have brought us \$154,399.44. Actually we received from our classical treasurers for the quotas \$158,193.84, thus nearly \$4,000 beyond the amount asked.

"This section of the report should leave us with one clear impression, however, and that is that our people are not only giving what Synod asks of them, but considerably more. It has been a pleasure to correspond and have personal contact with such people. Many of them prefer to remain anonymous, but their names are known in heaven.

SUPPORTING CHURCHES

"The Mission Order specifies that part of my work shall be to encourage congregations to become supporting churches for missionaries. The list is growing in an encouraging way. The churches which now support in full or in part their own missionaries are the following:

Ripon I and Immanuel—J. C. Kobes
Drenthe—J. R. Kamps
Maple Ave., Holland—G. D. Pars
Fuller Ave., G. R.—J. B. Swierenga
Peter Dekker
Kalamazoo I—B. Vanden Berg
Kalamazoo II—D. Houseman
Kalamazoo III—D. C. Boyd
M. Koets
Zeeland I—G. VanHaitsma
L. Vander Veer
Fremont I S.S.—C. Haskeltsie
Fremont II—Peter De Jong
J. Stielstra
Lagrange, G. R.—H. E. Van Reken
Grand Haven II—Lillian Bode
Ninth St., Holland—E. H. Smith
Rock Valley, Iowa—Peter Ipema
Burton Heights S.S.—M. Dykstra
Alpine Ave., G. R.—
Orange City I—
Peoria, Iowa—
Sherman St., G. R.—G. Yff

Classis Muskegon—C. G. Hayenga
Bethany, Muskegon—C. Kuipers
Classis Zeeland—F. Vander Stoep
Seymour S.S., G. R.—D. Hofstra
Boston Square, S.S.—R. Stob
Overisel S.S.—D. Dykhuizen
Dennis Ave. S.S.—E. Chamberlain
Spring Lake Mission
Society—Nellie Lam
Bethel, Paterson—H. Grevengoed
Coldbrook, G. R.—A. H. Smit
Central, Holland—A. H. Selles
Mildland Park, N. J.—
H. Bruinooge
Anita Vissia
Broadway, G. R.—W. Kalsbeek
South Holland I—M. De Young
Prospect Park, Holland—H. R. Boer
Wellsburg I—T. Huizenga
Manhattan, Mont.—
Fourteenth St.—
Englewood II—
Sixteenth St.—

“(Since the meeting of the board Sherman St. Church has undertaken the support of Miss Betty Heerema for China.)

“In conclusion I wish to thank those board members who by their hearty cooperation have made my burdens light during the past year. The bulk of the load naturally falls on the shoulders of the members of the Executive Committee, and among them, an exceptionally heavy part is carried by the members of the Finance Committee. The Finance Committee meets two or three times between meetings of the Executive Committee. When I think of the number of hours spent by Mr. Henry Denkema, Dr. R. S. Wierenga, and Mr. Harry Boersma, in looking after the financial affairs of the Board, I feel that they are entitled to a special word of appreciation from you. The example of efficiency which this committee has set makes me continue to long for the appointment of other committees which can meet regularly between sessions of the Executive Committee to take up the urgent problems that are always arising. One suggestion along that line which I have made has failed to achieve the support of the brethren. I hope that a better suggestion will emerge out of the discussions at this board meeting.

“It is a privilege, brethren, to be permitted to serve the mission cause in this way. The past year has brought me more than my usual measure of heartache, but I recognize that this is the portion of all those who give themselves with wholehearted devotion to any worthwhile cause, and I am ready to continue my share of the work believing that I am performing it unto the Lord. To the end that I may be faithful and efficient therein, I covet your intercession.”

B. POSITION OF ASSISTANT TO THE SECRETARY AND TO THE TREASURER. The board herewith asks Synod for authorization to appoint an assistant to the secretary and to the treasurer. This assistant is to be an unordained man, well trained in bookkeeping and office routine. It will be his task to keep the books, make out financial reports, prepare the budget for presentation to the annual meeting of the board, keep a running audit of the budget during the year, serve as secretary of the Finance Committee, help in promoting the financial interests of the board, and any other work necessary for the promotion of missions.

C. CONTINGENCY FUNDS FOR 1948. The Synod of 1947 gave us a general contingency fund for 1948 amounting to \$20,000. Circumstances were such that we have already had to disburse approximately \$30,000 under this heading.

In the China mission budget for 1948, the Synod of 1947 placed an amount of \$10,000 for emergencies. Approximately this amount has already been disbursed.

D. BUDGETS FOR 1949. A completely itemized statement of our budget askings for 1949 will be available for the officers of Synod

and for members of the budget committee of Synod. We are here presenting a summary of our askings:

Indian field	\$246,593.19
Indian field building fund.....	86,100.00
China field.....	110,200.00
Nigeria field.....	49,460.00
Administration	14,950.00
General	50,035.00
	<hr/>
	\$557,338.19
Less salaries paid by supporting churches.....	40,000.00
	<hr/>
	\$517,338.19
Estimates of special gifts to be received.....	60,000.00
	<hr/>
	\$457,338.19

This will mean a quota of \$14.57 per family.

In addition to that there is the request for permission to raise an extra \$125,000 for our Rehoboth school building, but this is not to be raised by quotas.

Justification for our high budget request. Up to 1947 our budget requests for several years called for only a quota of \$4.92 per family per year. The 1947 Synod granted us \$9.00 per family for 1948, although our requests were for \$11.00 per family for our Indian and foreign missions together. Since we now come with another request for a substantial increase, you are entitled to know the reasons for it. Here they are:

1. There has been an actual increase in our work. Two ordained missionaries have been added to our Indian field and we are authorized to add several more, thus we must make provision for them in the budget. Two ordained men have accepted calls to Nigeria during the past year. Urgent calls have been extended for another ordained man and two men teachers and an industrial missionary and two single women teachers. At Rehoboth our nursing staff is larger than it was. We have added an assistant engineer for the heating plant and a building supervisor for the entire Indian field. A nurse has been appointed for the China field. Every new appointment means not only salary, but also traveling expense, housing, and a working budget. The more workers we have, the more our general overhead is also, and the task of administering all this work has reached such proportions that we need an assistant to the secretary and to the treasurer in the Grand Rapids office. All the expansion programs which we have undertaken have been approved by Synod.

2. There has been a necessary increase in salaries. Even though these increases make a heavy drain on the budget, they are not at

all excessive, for we have learned from the secretary of the denominational pension fund committee that the average salary of the Christian Reformed ministers has increased \$400 during the past year; the salaries of our missionaries have not been increased that much. We feel confident that it is not the desire of the church as a whole that its missionaries, who must make so many other sacrifices, should be called upon for unusual financial sacrifices as well.

3. The phenomenal increase in building costs is a third reason for the increase in our budget requests. Houses for which Synod once authorized an appropriation of \$6,500 are now going to cost us \$14,000 to \$16,000 each. We find now that our original estimate on the cost of the new school building was far too low. Part of this is due to the fact that we did not at the time have in mind as elaborate a building as is now recommended by the force on the field, but as the request now stands, we will need between three and four times as much as we had originally expected to need.

4. Travel expenses continue to increase. This has not been the case on the Indian field to any great degree, since we already anticipated high mileage a year ago, but we are experiencing it especially in connection with our foreign fields. Transportation is very scarce, thus the steamship and airplane companies can get top prices. We have no alternative.

E. ESTABLISHMENT AND OPERATION OF PENSION FUND. As authorized by the Synod of 1947 we have set up a pension fund for our unordained workers. The deposit required to establish this fund has been made in Old Kent Bank, Grand Rapids. The accepted regulations for the pension fund require that it shall be administered by a committee composed of board members and employees; this feature has not yet been put into effect since the first ballot was not decisive and it takes a long time to get ballots back from our foreign fields. Temporarily the fund is being administered by the Finance Committee of our board.

F. REFORMED MISSIONARY COUNCIL. The Synod of 1947 rejected the recommendation of the First Reformed Ecumenical Synod for the formation of an international Reformed mission council on the grounds listed on page 92 of Acts of Synod 1947. Dr. P. J. S. De Klerk, who was a member of the Ecumenical Synod, has written to our board suggesting a reconsideration of the entire project and stating it to be his opinion that it would not be necessary for members of such a council to meet in person; the work could be carried on by correspondence. Here is a translation of a portion of his letter: "I hope you will be able to place this project before your synod once more. It will be taken up at our Synod in January, 1949, and my opinion is that our synod will accept it. We understand one another so little in important missionary problems, and

we Reformed people are in great danger that each shall develop in his own direction." The board respectfully urges Synod to reconsider the original proposal of the Ecumenical Synod.

G. RAMIAH COMMITTEE. Your board has given some consideration to a request of Mr. Arthur V. Ramiah that we take over a portion of the field of the Telugu Village Mission in Central India. A committee of the board has secured considerable information regarding this project, but more information is needed and your board is not ready to recommend either rejection or acceptance of Mr. Ramiah's proposition. Mr. Ramiah is a member of Burton Heights Christian Reformed Church, Grand Rapids, and he tells us that approximately 75% of the support of himself and family comes from Christian Reformed sources. The board is continuing its investigations and consideration of the entire problem. The board is alert to this and other possibilities for expansion.

H. The board calls Synod's attention to the fact that at the Synod of 1946 we had a recommendation that Synod appoint a committee for fostering missionary education in our church circles. Synod expressed itself in agreement with the sentiment of this request (see page 80, Acts 1946), and referred the matter for further study to the committee on education. Nothing further was done about it, thus the board went back to Synod at the 1947 session (see Supplement 22, Section VII, 9), and the advisory committee of Synod recommended that action be taken along the line of our recommendation. Synod, however, rejected the advice of its own advisory committee and therefore also the advice of the board (see pp. 73-74, Acts of 1947). The board now reaffirms the position taken in 1946 and asks Synod for renewed consideration of that proposal.

I. ANNUITY BONDS. For several years our board has been issuing annuity bonds to donors of substantial sums who made their gifts with the understanding that they would receive interest on them as long as they live. The rate of interest differs according to the age of the donor, and is based on actuarial tables used by organizations like the American Bible Society and Moody Bible Institute. Thus far bonds to the extent of \$12,000 have been issued. Your board is convinced that this annuity project is worth developing, but before any vigorous campaign is undertaken we should have synodical approval of the project. Information on the type of contract used and rates of interest paid will be available for the consideration of Synod. We hereby ask for your approval of the project.

SECTION SEVEN

SUMMARY OF RECOMMENDATIONS TO SYNOD

1. Committee to elucidate board decisions (One, B).
2. Election of three members-at-large (One, F).

3. Recognize Rev. J. B. Swierenga as delegate of General Conference (Three, C, 6).
4. Indian Youth Center at Farmington (Three, B, 3).
5. School building at Rehoboth (Three, B, 11, c).
6. Christian day school at Skeet's Camps (Three, B, 20).
7. Zuni Chapel (Three, B, 21, d).
8. Liturgical Forms in Zuni language (Three, B, 21, e).
9. Drop West China (Four, D).
10. Nantungchow-Haimen Field (Four, E).
11. Expansion Program for China (Four, F, 1 and 2).
12. Rev. Harry A. Dykstra problem (Four, H).
13. Two women teachers to Nigeria (Five, E).
14. Assistant to the Secretary and to the Treasurer (Six, B).
15. Use of Contingency Fund for 1948 (Six, C).
16. Budget for 1949 (Six, D).
17. Reformed Missionary Council (Six, F).
18. Arthur V. Ramiah (Six, G).
19. Committee for Fostering Missionary Education (Six, H).
20. Annuity Bond Plan (Six, I).

* * * *

With this report your board gives an account of its stewardship and asks for further instructions in carrying out the Indian and foreign mission projects of our beloved Christian Reformed Church. The tasks before us are immense, but there is no limit to God's provisions and we should never be satisfied with low or mediocre levels of attainment.

May God bless Synod in all its deliberations unto the glory of God.

Respectfully submitted,
Christian Reformed Board of Missions

JOHN C. DE KORNE, *Secretary*

March 15, 1948.

REPORT No. 13

REPORT OF TREASURER — GENERAL FUND—
JEWISH MISSIONS

*To the Synod of the
Christian Reformed Church
convening in June, 1948.*

ESTEEMED BRETHREN:

IT IS cause for thanksgiving to our God that we may report again this year that the GENERAL FUND CHRISTIAN REFORMED JEWISH MISSIONS is in good condition. From the accompanying chart of figures for the year 1947 it is observed that our balance at the end of the previous year, that is, on January 16, 1947, was \$7,582.68. And at the close of business this year, January 15, 1948, the balance was \$1,173.52. This might seem to indicate a loss of \$6,409.16. However, it is not so, for by a ruling of the Synod of 1946 we were directed to send all our funds to the two Missions—Chicago Jewish and the Paterson Hebrew—in the proportions of 40 to 35 out of every seventy-five cents. This we did with the receipts of the year 1947. In addition the Synod of 1947 ruled that \$7,000.00 should be forwarded from our reserves to the Paterson Hebrew Mission for the purchase of the Hamilton Avenue property which up to that time had been rented. We sold two of the U. S. bonds, 1956-58 series, for \$2,151.44 and took the remainder (\$4,848.56) of the \$7,000.00 from our cash reserve which we had on hand January 16, 1947. Thus the balance this year is down so much lower than it was the previous year.

The total receipts from the classes in 1946 were \$26,472.83 or \$7,521.34 above the quota of \$0.70 per family for that year. The total receipts from the classes for 1947 were \$27,162.47 or \$3,625.97 above the quota of \$0.75 per family for that year. Thus while the total receipts from the classes exceeded by \$689.64 the previous year 1946, the over the quota giving fell down by \$3,895.37. In 1946 all the classes gave above their family quota. In 1947 there were a couple that failed again, but this may have been due to my failure to receive their final checks for the year before my closing of my books on January 15, 1948.

The grand total of receipts is listed as \$40,595.83 which is \$4,423.35 above the previous year's total of \$36,172.48; but this includes \$3,404.64 of our own funds—\$2,151.44 from the sale of U. S. bonds and \$1,253.20 when we by check transferred our balance from the Rochester, New York, Bank to the Prospect Park Bank. Taking these figures into consideration the grand total receipts was actually only \$1,018.71 more than the previous year,

while its per family quota was also five cents more than the previous year.

Our reserves have dropped nearly \$2,000.00 because of the sale of two U. S. bonds. Accrued interest on fifteen "F" bonds raised the reserve a little above the \$2,000.00 drop.

We cordially thank the classes, the churches, the Mission Unions, the societies, and the individuals for their gracious stewardship in sustaining this important Mission Work of the Church of our Lord. We earnestly covet your continued prayerful interest and support. May our God glorify His name in the salvation of many Jews through the instrumentality of our Mission workers in Paterson and in Chicago.

On the accompanying sheet are the chart and figures of our report.

Respectfully submitted,

OREN HOLTROP, *Treasurer*

REPORT OF THE TREASURER — GENERAL FUND
JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Rec'd	More or Less Than Quota	Rec'd per Family
California	1,220	\$ 915.00	\$ 1,390.87	\$ 475.87 more	\$1.14
Chicago North..	1,881	1,410.75	1,448.85	38.10 more	.754
Chicago South..	2,082	1,561.50	1,651.46	89.96 more	.769
Grand Rapids					
East	2,671	2,003.25	2,229.22	225.97 more	.835
Grand Rapids					
South	2,891	2,158.25	2,013.01	145.24 less	.661
Grand Rapids					
West	1,665	1,248.75	1,313.83	65.08 more	.788
Hackensack	903	677.25	941.38	264.13 more	1.042
Holland	2,309	1,731.75	2,013.25	281.50 more	.871
Hudson	1,600	1,200.00	1,300.15	100.15 more	.812
Kalamazoo	1,379	1,034.25	1,319.60	285.35 more	.957
Minnesota	1,357	1,017.75	1,241.80	224.05 more	.913
Muskegon	2,369	1,876.75	2,029.76	153.01 more	.873
Orange City.....	1,024	768.00	870.18	102.18 more	.849
Ostfriesland	696	522.00	415.24	106.76 less	.596
Pacific	1,584	1,188.00	1,341.43	153.43 more	.859
Pella	1,553	1,164.75	1,644.75	480.00 more	1.059
Sioux Center	1,457	1,092.75	1,556.00	463.25 more	1.067
Wisconsin	856	642.00	698.26	56.26 more	.815
Zeeland	1,885	1,413.75	1,743.43	329.68 more	.924
	31,382	\$23,536.50	\$27,162.47	\$3,625.97 more	\$.865 Avg.

The quota for 1947 was \$0.75 per family.

Total receipts from classes	\$27,162.47
Total receipts from Canadian churches.....	404.06
Total receipts from societies, Miss. Unions, individuals, etc.	2,041.98
Total receipts from sale of U. S. bonds.....	2,151.44

Total receipts from transfer of checking account.....	1,253.20	
Balance in bank January 15, 1947.....	7,582.68	
		<hr/>
Total of all receipts plus balance.....		\$40,595.83
Disbursements:		
To Chicago Jewish Mission.....	\$16,600.00	
To Paterson Hebrew Mission.....	21,458.01	
To Paterson checking account from Rochester.....	1,253.20	
Gratuity	100.00	
Bond, Box, etc.....	11.10	
Balance in bank close of business January 15, 1948.....	1,173.52	
		<hr/>
Total disbursements plus balance.....		\$40,595.83
In reserve:		
Johanna Woltman legacy.....	\$ 500.00	
U. S. Government bonds.....	22,600.00	
Accrued interest on F bonds.....	233.00	
		<hr/>
Total reserve.....		\$23,333.00

The quota for 1948 is \$0.75 per family again.

March 1, 1948.

Audited and found correct as of close of business January 15, 1948, showing a balance of \$1,173.52, period from January 16, 1947, to January 15, 1948.

Signed: JOHN R. MEYER
RICHARD MEYER

REPORT NO. 14

**THE CHRISTIAN SEAMEN'S HOME
HOBOKEN, N. J.**

*To the Synod of the Christian Reformed Church
Convening June, 1948, at Grand Rapids, Mich.*

ESTEEMED BRETHREN:

THE year 1947 has been a busy year for the Christian Seamen's Home in Hoboken, N. J. More ships have brought more people, both visitors and immigrants, to the Home. On certain days the Home was crowded to capacity and the personnel gratefully enlisted the services of willing hands of relatives and friends to meet the many requests for help that came from people on the boat, the pier, in the Home, train stations and airports. More than once the question was raised whether the Home would be able to accommodate the influx of people swarming in and near the Home when the ocean liners bring their human cargo to our shores. The personnel have suggested various improvements in the Social hall, which will be made as soon as possible. The cost involved will be approximately \$6000.

The personnel, Rev. D. Grasman, spiritual advisor, John J. Dahm, manager, Mr. and Mrs. C. Fisher, janitor and matron, have served the home with their consecrated labors. Their reports speak of much and varied activity in behalf of immigrants and seamen. Gospel meetings were held, ships were visited, Bibles and tracts were distributed. The sowing of the Word, according to testimonies given, has not been without fruit. On various occasions older and younger men spoke of light and peace received through the preaching and teaching of our staff.

Not only the Seamen's Home on River St., but also the parsonage on Hudson St., has been open to the men of the sea. Rev. and Mrs. Grasman have followed a policy of the open door with Christian courtesy and warmth, ministering to the physical as well as to the spiritual needs of their visitors. Rev. Grasman reports that fewer full course dinners have been served than last year but that the visitors have increased more than two and a half times, some 900 having enjoyed the hospitality of the Grasman home. This helps to get them alone and to talk, or it helps them to become free and unrestrained with us. It is my conviction that four have definitely come to conversion, all four showing real spiritual progress. Of those who were reported last year several have returned and spiritual progress is indeed to be noted, some having made remarkable forward strides in Grace. Rev. Grasman further reports that Back to God Hour sermons, sermons from the Netherlands,

pamphlets, cards, folders and Bibles were distributed. A mission tour through the mid-west gave him the opportunity to speak thirty times about the work in Hoboken. The Hobokenitem in the *Banner* will continue to appear.

Mr. Dahm reports that in 1947 almost 1000 immigrants were aided by the Home or almost $\frac{1}{3}$ of the total quota allowed to enter our country. "This phase of our work is no light task and our church may well be proud of our record." A total of 63 gospel meetings were held with 1,841 attending. Ships were visited as time and opportunity afforded.

Evidence of awakened interest in the Home came in the form of letters and gifts, as a result of the tour of Rev. Grasman through the mid-west. Expressions of appreciation came from seamen and from grateful relatives in the Netherlands.

Mr. Dahm has secured the cooperation of Mr. H. G. Jager of the Chicago Helping Hand Mission in extending aid to immigrants who pass through Chicago.

No change in the membership of the Board was made up to this time. The names of the present members are found in the report to the Synod of 1947. The Board met monthly in the spacious and hospitable quarters of the Third Christian Reformed Church, Paterson, N. J.

The salaries, by decision of the classes Hackensack and Hudson, were increased. Mr. Dahm now receiving \$2800 per year plus \$480 rent per year; Mr. Fisher, the janitor, \$2000 per year; and Rev. D. Grasman \$1000 per year—bringing the latter's salary to \$2800 per year—the new schedule going into effect January 1, 1948.

We trust that Synod again will decide as follows:

1. To approve this report.
2. To recommend the Seamen's Home for an annual offering to our churches.
3. To approve the financial report and to adopt the proposed budget submitted by the Treasurer, Rev. D. De Beer.

May the King of the Church prosper Synod in its labors.

Respectfully submitted,

Eastern Home Mission Board
E. VAN HALSEMA, *Secretary*

Approved by Classis March 9, 1948.

REV. J. R. ROZENDAL

Stated Clerk, Classis Hackensack.

FINANCIAL REPORT OF THE SEAMEN'S HOME FOR 1947
To Classis Hackensack:

RECEIPTS	
Various classes.....	\$ 6,796.41
Collected at the Seamen's Home.....	1,886.66
Principal payments on mortgages and contracts.....	1,634.73

Interest on mortgages and contract.....	222.77
Interest on government bonds.....	412.50
Dividends (Little Miami Railroad stock).....	344.00
Donations.....	1,253.97
Canadian churches.....	120.79
Withholding tax, payable 1948.....	27.30

Total receipts.....	\$12,698.13
Balance on hand January 1, 1947.....	1,176.53

Total receipts plus balance.....	\$13,875.66
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DISBURSEMENTS

Salaries.....	\$ 4,820.00
Rent.....	552.06
New heating system.....	1,626.00
Stucco on outside of building.....	1,560.00
Maintenance and repairs.....	317.36
Gas, electric and water.....	312.07
Fuel.....	289.75
Insurance.....	107.65
Advertising in <i>Banner</i>	60.00
Interest on loans.....	
Monsey Cemetery trust fund.....	45.00
Free meals.....	311.00
Electric cooler.....	170.00
Pulpit supplies for Hoboken during tour of Rev. D. Grassman in interest of missions and the Seamen's Home.....	108.50
Miscellaneous.....	333.95
Withholding tax paid for balance of 1946.....	61.50

Total disbursements.....	\$10,674.78
Balance on hand January 1, 1948.....	3,300.88

Total disbursements plus balance.....	\$13,875.66
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The books of the Treasurer were examined and found correct by Mr. John Zuidema and Mr. Garret Hoogerheide.

Respectfully submitted,

D. DE BEER, *Treasurer*

J. ROZENDAL, *Stated Clerk.*

PROPOSED BUDGET FOR SEAMEN'S HOME FOR 1948

Salaries:

Manager, including \$480.00 house rent.....	\$ 3,280.00
Janitor, including free apartment and heat.....	2,000.00
For spiritual work (Rev. Grasman).....	1,000.00
Garage rent.....	72.00
Maintenance and repairs.....	500.00
Fuel.....	400.00
Gas, electric and water.....	400.00
Free meals and entertainment.....	300.00
Miscellaneous and incidentals.....	500.00
Interest on money in trust, \$1800.....	45.00
Insurance.....	500.00

Total general expense.....	\$ 8,997.00
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Extensive alterations and one story addition to the front of the building urgently needed, to cost approximately..... 6,000.00

Grand total expenses.....\$14,997.00

ANTICIPATED INCOME

Interest on \$4,000.00 mortgage.....\$ 180.00

Interest on \$16,500 U. S. Series G Bonds..... 412.50

Dividends, 80 shares Little Miami R.R. stock..... 336.00

Collections at Seamen's Home..... 1,500.00

Collections and donations from various classes..... 12,569.00

Total\$14,997.50

TOTAL ASSETS AND LIABILITIES JANUARY 1, 1948

First mortgage on 21 Bank St., New York City.....\$ 4,000.00

80 shares Little Miami R.R. stock..... 8,320.00

U. S. Bonds, series G..... 16,500.00

Prospect Park National Bank, commercial account..... 3,200.88

Total cash assets.....\$32,020.88

Three story building, 334 River St., Hoboken..... 35,000.00

Three story building, 310 Hudson St., Hoboken..... 15,000.00

Grand total assets.....\$82,020.88

LIABILITIES

Monsey Cemetery, in trust.....\$ 1,800.00

In re Van Agthoven Estate see Acts of Synod 1943, Financial Statement.

Respectfully submitted,

D. DE BEER, *Treasurer*

J. ROZENDAL, *Stated Clerk*

Approved by Classis Hackensack March 9, 1948.

J. ROZENDAL, *Stated Clerk*

**THE ADVISABILITY AND FEASIBILITY OF
ESTABLISHING JUNIOR COLLEGES**

To the Synod of 1948.

ESTEEMED BRETHREN:

OUR mandate is found on p. 22, Acts of Synod 1947, and reads as follows: "That Synod appoint a study committee to consider the whole question of Junior Collèges, which shall report to the Synod of 1948 if possible, or to the Synod of 1949." This was the answer of Synod to an overture of Classis California requesting Synod to establish a Junior College on the west coast as soon as practicable.

Synod's instruction "to consider the whole question of junior colleges" is a very broad assignment. Since this instruction is in answer to a definite request to *establish* a junior college, and since in Art. 176 on Appointments mention is made of "the advisability and feasibility of *establishing* junior colleges in the various parts of our Church"; and since Synod speaks in the first *Ground* of what is involved in *establishing* a junior college, we are taking our task to mean that we study the problem and advise Synod in a practical way whether or not there appears to be sufficient need for establishing junior colleges here and there, and further, study the problems and expenses involved should the need appear sufficient. Synod was well aware of the extensive and complex nature of the problem as appears clearly from the four *Grounds* adduced. Your committee has taken these *Grounds* as so many indicators of the direction to follow in exploring the field and for giving answers. The *Grounds* mention four distinct problems, which are (and here we give them in reverse order as given by Synod): 1—Is the "growing interest" for junior colleges in certain sections of our church sufficient warrant for the establishing of such schools strategically throughout our denomination? 2—If so, what must be the relation between such schools and our Calvin College? 3—What must be the relation of these schools to the churches? 4—What all is involved in the way of expenses, equipment, etc., of such contemplated schools, so that they may be a credit to our people, serve their purpose commendably, and hope to receive an eventual accreditation?

Your Committee has the pleasure to submit the following study and advice.

I. IS THERE SUFFICIENT NEED FOR JUNIOR COLLEGES?

The question having priority over all the rest is this: is there a sufficient need for junior colleges? For if this were to be answered in the negative we could therewith end our labors and consider the matter closed. But granted the answer be in the affirmative we would have to explore further into the problems therewith connected.

To obtain some information on the NEED for junior colleges we sent a questionnaire to ministers and their consistories of practically all the churches and classes where the need might be found. We did not question the churches of the classes in Michigan, Illinois nor Wisconsin. We sent out 142 questionnaires. We received 125 replies. We were gratified and pleased with the evident willingness of our pastors and consistories to cooperate. Our thanks also to our Christian high schools in those same communities for information submitted concerning the number of graduates and their further careers in colleges.

What information did we obtain?

1—That the churches outside of those of the classes in Michigan, Illinois and Wisconsin have together 200 students enrolled in the first two years at Calvin.

2—That these same churches have 220 students enrolled in some college other than Calvin.

3—That during the last ten years our churches lost 17 out of 571 who studied at Calvin, while we lost 78 out of 519 of those who studied elsewhere.

4—That in one small Junior College (Northwestern Junior College and Academy of the Reformed Church in America, at Orange City, Iowa) there are at present 34 Christian Reformed students enrolled drawn from a territory of not more than 75 mile radius.

We call attention to the following:

1—More than one-half of all the high school graduates from those communities that continue their studies go to some college other than Calvin.

2—Of those attending some such schools a far greater percentage is lost to our churches than of those attending Calvin.

But do the figures adduced call for and justify the erection of junior colleges here and there? Do the figures indicate that there would be available at least a minimum of 50 students in certain localities within a radius of not more than 150 miles? (We are informed that 50 is the minimum required by accrediting agencies.) Consulting our questionnaires we obtain the following figures according to church communities:

Communities:	Bell- flower	Lynden	Pater- son	Pella	Northwest Iowa
Students in first two years at Calvin.....	28	14	58	26	57
Students attending some other college.....	25	25	54	25	79
Total number of students..	53	39	112	51	136

From these figures it appears that already now we have four church communities having each more than fifty students. And two of these have a potential number well above the hundred. Do not such numbers warrant the establishing of a junior college?

We realize that statistics must be handled cautiously. Hence we add this: we do not conclude from these figures that this exact number, or these same students must be expected to enroll in any contemplated junior college. Those now at Calvin will not lightly be induced to enroll in some newly erected school. But we are convinced from the figures given that at least two of the named church communities have already now sufficient available student prospects so as to call for the establishment of a junior college. And others may very soon, if not already, have sufficient students.

For our church must also face the fact that college enrollments are definitely on the increase. Not only is our church outgrowing its present higher educational facilities, but more young people are demanding higher education. Experts studying the trend in college education report that the present campus population of 2,250,000 may be expected to rise to 4,600,000, or more, by 1960. Education is on the march. Wherefore Pres. H. Schultze in *Banner* of Feb. 13, 1948, p. 207, on Prospective College Enrollments, gives the opinion, be it cautiously, that enrollments may be expected to increase considerably. This may also be expected of Calvin. In that event junior colleges strategically located will be the only solution to our problem.

This prospective increase is due also in part to the raising of teacher-requirements by certain states. The state of Iowa recently enacted a law requiring a minimum of two years of college training for all grade school teachers. This will go into effect in 1950. Many of our present Christian school teachers will have to return to college for a year or two. Unless otherwise provided for many of these will seek their further training in unreformed or state schools. Here is a big challenge. Therefore, we are convinced that the time has come to devise ways and means to establish junior colleges as soon as may be practicable.

Here your committee would like to comment on possible objections of a general nature. There are specially three: 1—The cost

of a junior college will be prohibitive. 2—Junior colleges will tend to hurt Calvin. 3—They will at best remain weak, inferior and disreputable.

The question of cost, and whether they will be able to carry the extra financial burden will be determined entirely by the attitude and answer of Synod with respect to this problem. Since your committee has something to say on this matter of financing later on in this report we may refer to that.

Will these junior colleges detract from and hurt Calvin? It is feared that they will draw students from Calvin; that they will absorb some of the finances and affection now devoted to Calvin. In short, these junior colleges, it is feared, will bring about division, decentralization and disintegration of our educational strength. This would certainly be regrettable, no, tragic. Your committee has no intention to suggest, much less to advise anything tending to harm our higher educational set-up. We do not want to divide and lose. Nor do we want to diminish in the least the strength and high standing of Calvin.

Even if Calvin were to lose two or three hundred lower classmen, this might well be desirable. But we do not even expect that. We are convinced that any junior college will rather draw its enrollment from a small territory of possibly 150 to 200 miles radius. And a large percentage of these will be new students, students who because of the distance were not contemplating going to college. For the rest, these junior colleges will receive those who now attend near-by "outside" colleges, and possibly a few of those who now crowd the halls of Calvin.

Nor are we afraid that any junior college will mean loss of loyalty and affection to Calvin. Of course, if Synod takes an adverse attitude, some community might conceivably seek to realize the need for a junior college. Such an undertaking by a local group would prove definitely harmful to Calvin. But if these schools are so established and controlled that they will be properly integrated into the whole higher educational system of our church, enjoying the control and support of our whole group, then these junior colleges will serve to give our educational structure a broader, stronger basis, Calvin will not lose prestige, influence nor usefulness, but will rise to greater heights: an eventual Calvin University. We are convinced that the growing interest in, and the request for junior colleges is natural, necessary and wholesome. It is the natural result of the growth of our church and the increased demand for higher education. It must, therefore, not be denied nor discouraged, but it must be wisely led. It is a wholesome desire initiated by those who seek higher education for their youth on a Reformed basis; by those who love our principles, who are devoted to Calvin.

Therefore, if wisely guided, this movement need cause no loss of affection for Calvin. As history has proven that those communities which established a local Christian High school did not thereby lessen in their love and enthusiasm for Calvin. Rather the reverse is true.

But will not these schools be small, inferior, languishing? They will from the nature of the case be small at their beginning. But smallness is no reproach. Institutions of learning like organisms usually have small beginnings. Think of Calvin itself and of the many Christian day and high schools. Think of the great state universities of our land! Smallness is sometimes an excellency. Small schools can be very effective and thorough. The question of size need not hinder us. The question to be answered is: Is the present apparent need sufficient, and does it indicate future growth? We are convinced it does. And we are sure that any further delay in meeting this challenge will be harmful. The time has come to act.

Therefore, your committee presents the following recommendation:

THAT SYNOD DECLARE THAT THERE IS A DEFINITE NEED FOR ESTABLISHING JUNIOR COLLEGES.

Grounds:

1—The large number of available students, which number must be expected to increase with the growth of our Church.

2—The large number of our Christian Reformed young people who are now enrolled in some college other than Calvin, of which a large percentage will be lost to our Church eventually.

3—The undeniable drift towards an increasing demand for college education by our young people.

4—The congested condition at Calvin College.

II. WHO MUST ESTABLISH, CONTROL AND SUPPORT THESE JUNIOR COLLEGES?

If our advice so far should prove acceptable to Synod, the next question to be answered is: Whose shall these proposed schools be? Here one of two courses can be followed: 1—Commit the task of erecting these schools to whatever group or society which might desire to do so; or 2—Synod, having declared the need to exist, now proceeds to supply it. In other words, Synod can here stop and give the continuance of this project into the hands of others, or Synod can now begin to comply with the request of Classis California and establish Junior Colleges here and there where most needed.

Your committee proposes that Synod proceed with the establishment of Junior Colleges. We realize that this proposal goes contrary to the conviction of many that it is not the task, not even

the right of the institutional Church to maintain colleges for teaching the liberal arts. The conviction of many is that all education, except what is purely religious and spiritual, and all such educational institutions are the business of parents and of societies. And rather than to take on and add Junior Colleges, our Christian Reformed Church should seek to rid itself of the responsibility of maintaining Calvin College.

However, we submit the following propositions on which we shall presently base our advice.

1—Church supported and church-controlled colleges may be tolerated. The objections against Calvin as a Church-college have been examined and argued repeatedly. But never have sufficiently compelling reasons been advanced to forbid the Church from having its own school. We refer to the frequent and excellent studies, and to the several Synodical declarations made in the past. The latest and perhaps the best is found in the Agenda of Synod of 1926, pp. 27-42, on *The Relationship of the Church and College*, which study was adopted by Synod in its entirety. Cf. Acts 1926, p. 30.

2—Although it is not the first duty of a Church to provide learning and to promote higher education, nevertheless a Church has an inalienable right, if so desired, to establish and maintain such schools. For several reasons. These schools must prepare her future leaders. Schools that were established independently of Church control, that chose their own course, too often disregarded the just demands of religion, and of the indispensable need of revealed truth. Too often science has claimed to be an end unto itself. Today science is naturalistic, humanistic, proud, dictatorial and often hostile to religion and intolerant of the Church. But science also needs a sponsor and guide. For her own welfare, a Church may promote learning which is based on God's revelation, and she may establish schools which teach sciences by the light of His Word. With this in mind Dr. Kuyper wrote in the *Heraut* No. 1109: "De geinstituteerde kerk kan ook een Universiteit stichten, ze kan een Faculteit tot stand brengen, ze kan een Seminarie in het leven roepen. En dat volstrekt niet alleen voor de theologie, maar voor elke wetenschap, en voor alle wetenschappen." And from Dr. H. Bavinck we quote: "Wederom kan daartoe (tot het oprichten van een gymnasium) aan de kerken het recht en de bevoegdheid niet worden ontzegd. Als de kerken jaren lang, niet uit willekeur maar door den drang der omstandigheden, ook voor de litterarische of gymnasiale opleiding harer aanstaande predikanten hebben zorg gedragen, dan is niet in te zien, waarom ze zich daarvan terstond moeten terugtrekken, zoodra eene of andere vereeniging daarnaast een gymnasium opricht. De kerken behoeven in dezen niet voor eene vereeniging te wijken. En als zij bovendien

het bestaan van zulk een vereeniging wankel of onzeker vindt, en liever het zekere voor het onzekere kiezende, met de zorg voor het gymnasiaalonderwijs voort gaat, dan is de kerken daarvan geen verwijt te maken. Zij hebben wel terdege te waken, dat de opleiding harer aanstaande predikanten niet door ontbinding eener vereeniging, door de sluiting of ook door de gebrekkige verzorging van een gymnasium plotseling in het ongereede komt." *De Theologische School En De Vrije Universiteit*, p. 33. And again: "Voor een Gereformeerd mensch staan de kerken toch altijd veel hooger in rang en waarde, dan de deugdelijkste en grootste vereeniging. Voor het voortdurend bestaan der opleiding, voor het wetenschappelijk en het Gereformeerd karakter der school, voor het toezicht op het onderwijs, voor de voorziening in de finantieele behoeften, bieden de kerken veel sterker waarborgen dan de beste georganiseerde vereeniging. Zelfs moet deze voor dat alles toch weer bij de kerken terecht komen." Op. Cit. p. 49. Because they keenly felt this right and need The Free Church of Scotland has since 1843 established its own colleges in Edinburgh, Glasgow and Aberdeen where not only theology but the free arts were taught. And the Reformed and Presbyterian churches in our own land have established scores of colleges. See Report To Synod in Agenda 1926, p. 38.

3—Only a Church supported and a Church controlled college can cope with the difficulties connected with the establishing, the maintenance and the control of such schools.

We do not want to encourage an epidemic of disreputable junior colleges, one in each small Church community. The junior colleges which we envisage, far from being inadequate, competitive and wasteful, must be a credit to our whole educational system, and their standard of scholarship such that their graduates can readily be accepted by Calvin. Only Church controlled and directed schools can be properly correlated and integrated into the whole pattern of our higher educational set-up. Any contemplated junior college must fit favorably into the picture with Calvin and the rest of the schools on this level that may eventually come into being.

Only church control can secure the trustworthy supervision for this type of school. Only the church through its Synod and by means of its appointed boards can give the needed control over the faculty, the equipment and policies. Incompetent management can easily and speedily cause such institutions to end in total failure.

And only church support will guarantee a fair and adequate financial basis for such schools. We realize that this implies an added financial burden for our denomination. For this reason many may deem it desirable to saddle the financial load on a local community. But it may well be doubted whether any church com-

munity would be able or willing to undertake such a burden alone. If they would consent to undertake it, we fear, this would undermine their loyalty to Calvin. Those communities might well refuse to contribute their quotas to Calvin. For as long as Calvin, also having a junior college department, is supported by the church as a whole, it would be manifestly unfair to require of any local community to support its own Junior College also.

Besides, these small Society supported schools would have to compete with Calvin, the Church supported school. And Calvin enjoys a reputation second to none. It has the solid confidence of our churches. It enjoys the benefits of an efficient administration. It has two field representatives, one for the pupit and the other for the purse. Every week it has a page in *The Banner* to promote its interests with our people. What a tremendous advantage Calvin, the Church school, would have over any locally supported junior college! It just would not be fair, and no independently supported junior college could be expected to succeed under such a handicap. Only one other solution to the problem might be suggested, viz. that Calvin relinquish the first two years, that is, surrender its junior college department to an independent local group or society in Michigan, and that Calvin be limited to the upper two classes. But we are convinced that this is not the intention of Synod nor the wish of the Calvin administration. Therefore, the only way to support these schools equitably and adequately remains this, that the Church as a whole support them.

Such Church support has another benefit. It will secure the future for these schools, and will greatly assist in an eventual accreditation. No school can hope to be recognized by educational authorities unless its financial basis is trustworthy.

In this connection we wish to call the attention of Synod to the fact that the North-Western Iowa Christian School Alliance, after several years of detailed study of this matter, has for these very reasons come out definitely in favor of a Church supported and Church controlled junior college.

In view of these considerations your committee makes the following recommendation:

THAT SYNOD DECLARES THAT IT FAVORS CHURCH SUPPORTED AND CHURCH CONTROLLED JUNIOR COLLEGES WHERE THE NEED FOR THESE HAS BECOME CLEAR TO SYNOD.

Grounds:

1—The Church has the right, if she desires, to establish its own institutions for higher learning; which right our Church has consistently exercised.

2—The anti-religious genius of modern science compels the Church to safeguard its own welfare by establishing its own schools for the training of its future leaders.

3—Church supported junior colleges is the only fair and practicable solution of our present problem where the Church already has one college to support.

4—Church support and Church control alone will safeguard the financial needs, will guarantee the quality of scholarship, and will secure the proper supervision of this type of schools.

III. ARE THESE RECOMMENDATIONS PRACTICABLE?

If our Report and its Recommendations as presented thus far should find favor with Synod, your Committee would like to submit the following for your consideration as concerns the practicability of our previous advice. We are convinced that we have established the *need* on the basis of the number of students available in at least two of our church communities. But can these recommendations be carried out successfully? We realize that there is a great deal involved in erecting and operating a junior college successfully. Therefore, we would like to have Synod consider the following designed to show that these recommendations can be carried out, and that our proposals are feasible.

At the onset Synod should adopt the conditions circumscribing the establishing of each junior college. Synod must guide the policies to be followed. This will safeguard the quality of these schools and assure their permanency and success. Hasty and premature attempts to establish junior colleges at random must be prevented. Synod, having reasonable assurance of a sufficiently large number of students available should at the same time be assured of the desire of a church district to have such a school. One such request for a junior college has already come to Synod. Others will, no doubt, follow. If now these church communities give clear proof of their desire by promising to furnish the building(s) or a large share of the initial outlay, this would greatly reduce the initial cost. It would also give assurance of the loyal backing of such a junior college. This is also reasonable and would follow the pattern of the history of Calvin, whose present main building was largely paid for by donations raised in Grand Rapids. The Association of Commerce assisted in raising \$10,000; two legacies, one from Holland, Mich., and the other from a Grand Rapids estate, contributed \$22,000. The Grand Rapids churches raised near to \$50,000, thus totaling almost \$92,000. These facts and figures are from the Semi-Centennial Volume of Calvin College, pp. 68-75. Besides, the library and the Seminary building were donated exclusively by Grand Rapids families.

Such an arrangement, besides being fair, would at the same time greatly lessen the initial cost of each junior college. And if further, a junior college could be established in connection with a local Christian High School, the annual cost would be still further reduced. Much of the expense of operating and maintaining the plant could be shared. Library, laboratory and athletic facilities could serve to a certain extent in double capacity. The largest single expense item would be the salaries of a sufficiently large and competent staff of teachers.

The cost for the type of school we are contemplating may be computed at about \$200 per student. The expense sheet of Calvin shows these approximate figures. If we may allow for an enrollment of 75 students at each junior college the annual amount of \$15,000 would suffice. But since extra expenses must be anticipated at the beginning we might better suggest \$20,000 as the annual budget for each of such schools.

If now tuition were to be charged according to the rates and deductions of Calvin, this could be expected to raise \$7,500. And if Synod would add one (\$1.00) dollar per family to the annual educational quota for the benefit of these junior colleges, this would raise a total of \$30,000, which amount would suffice to start two junior colleges. By this arrangement Calvin would not get less, and the Churches would not be unduly burdened.

What we have presented in this last section is not a specific program of action complete in all detail. We are not yet ready to suggest any such concrete set-up at this time.

This also would be premature as long as Synod has not yet adopted the principle contained in Section II. But in the event Synod should adopt our Recommendations in regard to a Church supported and Church controlled junior college, we present the following recommendation:

That Synod continue its study committee, or if desired, appoint another committee with the mandate to study and prepare a more detailed and complete plan with specific recommendations as already suggested in the foregoing, as to the conditions under which such junior colleges are to be established, and how they are to be administered.

Your Committee wishes to inform Synod that it has appointed one of its members to be its representative at Synod.

We also call the attention of Synod to the fact that one of our members, Dr. R. Bronkema, was not able to concur with the recommendations of Section II on the principles of Church sup-

port and Church control, and that he will submit a minority report to Synod.

Humbly submitted,

H. KUIPER, *President*

J. HANENBURG, *Secretary*

R. J. BOS

J. TEN HARMSEL

A. VAN GROUW

MINORITY REPORT ON JUNIOR COLLEGES

The minority agrees with the majority that Junior Colleges are desirable and feasible, that they are coming, that this movement cannot be checked, that it should be directed in the right channels, and that the Church should use its influence to that end even as it does in connection with the Christian grade and high schools.

But the minority differs from the majority in contending that the Christian Reformed Church should not commit itself to the idea of Church controlled and Church supported Junior Colleges.

The minority in denying that the Junior Colleges should be Church supported and Church controlled contends that such support and such control is contrary to principles generally accepted among us, and is not in the best interests of the proposed Junior Colleges.

The taking on of Christian schools as our ecclesiastical obligation appears to foster the financial bond between the churches, but it would do so, if what appears were real, at the expense of the spiritual principles that have so far never been abrogated by the Church. For supposed material benefits we would sacrifice our spiritual liberty. Christian initiative would be smothered, as also the autonomy of the local church. Church instituted Junior Colleges would strengthen the tendency to "Boardism" and at least point in the direction of totalitarianism in the Church as it prevails today in the Roman Catholic Church.

In short, the minority believes that it is not the business of the Church to establish and maintain schools for educating our youth and that it is contrary to our principles to do so.

The minority does not contend that the Church has no responsibility toward Christian education, nor that the Christian school should be entirely free from the influence of the Church. Article 21 of the Church Order must be upheld as it stands, but then in its true significance. The Church should see to it that there are good Christian schools and that these schools give proper Christian instruction.

But what is the meaning of Article 21? Van Dellen and Monsma in their Church Order Commentary, page 94, tell us.

“The wording of this article might lead one who is not fully informed to think that our Church Order stipulates that Consistories, (1) must organize and maintain good Christian schools, (2) must see to it that parents send their children to these Church schools. This, however, is not the meaning of Article 21. The wording of the Article may be explained from a desire to adhere as closely as possible to the wording of Article 21 in its historic form. Church schools have never been advocated by Reformed churches. All that know the history of our churches and the history of Article 21 realize that the Article as it reads today means to say that our Consistories must promote the organization and proper maintenance of good Christian Day Schools by believing parents, and must urge the members of our churches to use these schools for the education of their God entrusted children, if at all possible.”

And also on page 94 they give this added explanation :

“And regarding the Church, in keeping with the threefold office of Christ its glorious Head, the Church must preach the Word; must show mercy in His Name; and must govern the Church under Him. To be sure, by reason of its prophetic task the Church is charged to teach. But the subject matter which the Church is required to teach pertains to the Gospel of the Kingdom and is limited to the domain of spiritual grace. Only by exception is the Church permitted to teach so-called secular subjects, such as reading, arithmetic, chemistry, psychology, etc. Why? Because these and kindred subjects are of secondary importance to the welfare of the churches. * * * And so the Church should concentrate on its own specific task, and teach only that which pertains to the Gospel and the doctrine of the Kingdom. * * * But clearly, the Church is not charged to run grade schools, high schools, or colleges. No more than the State.”

The Church definitely has responsibilities toward both the school and the home, but that doesn't mean that the Church should take over the school and the home. Not at all.

So much for Article 21 and its significance.

A second principle is found in the Form of Baptism which very clearly shows that education is the task of the parents. We read, “And as they grow up the parents shall be bound to give them further instruction in these things.” Also, “Do you promise and intend to instruct these children, when come to the years of discretion, in the aforesaid doctrine, and cause them to be instructed therein, to the utmost of your power?” Here it is clearly specified that it is the duty of the parents also to cause their children to be instructed. It's not the duty of the State. It's not the duty of the Church.

Separate texts can be quoted that admonish the parents to do this. Deut. 6:7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 11:19, "And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Eph. 6:4, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

Such texts are very clear. But that the duty of educating the children rests with the parents follows also from the relation in which the Creator and Covenant God has placed the parents to the children.

Wielenga in "Ons Doopsformulier" puts it this way, page 168:

"Maar ook blinkt het *profetisch* ambt in zijn heerlijke waardigheid hier uit. De ouders worden door den doop tot *onderwijzers* aangesteld. Of liever, de doop verplicht hen tot onderwijzen, omdat zij reeds, krachtens Goddelijke beschikking, wegens de banden des bloeds, de natuurlijke onderwijzers *zijn*."

On page 313 he asks the question, "Op wie rust de verantwoordelijkheid het kind te onderwijzen, dat het van jongsaf verplicht is tot een nieuwe gehoorzaamheid?"

"Immers op hen, die reeds krachtens den band des bloeds de meest natuurlijke opvoeders zijn,—op de ouders?"

"Het onderwijzen brengt een *ambt* met zich, van Godswege. * * * Het omvat een profetische taak, n.l. het kind te leeren van den weg, dien het te gaan heeft . . .

"In deze derde doopvraag worden de ouders in dat profetisch ambt tot getrouwheid vermaand.

"Zij moeten beloven voor hun kind getrouwe *onderwijzers* te zijn.

"Inderdaad is het onderwijs het voornaamste element der opvoeding.

"In dat ambt komen zij door het afleggen der belofte. 'Of gij niet *belooft* en u *voorneemt*' wordt er gevraagd. De belofte draagt hier tevens het karakter van een *gelofte*, die de ouders den Heere schuldig zijn den Heere te betalen."

Wielenga offers us a better translation of the Latin: "Of gij niet belooft en voor uzelfen *besluit*," this latter from the Latin *decernere*.

On page 315 Wielenga asserts that the promise to instruct refers not to the physical life of the child, but to education. Hence it begins when they are come to *years of discretion*.

And on page 326 he makes the all important statement: In this task of instructing and causing them to be instructed lies the

principle of *Christian education*. "Daar staat verder: naar uw vermogen te onderwijzen of te doen onderwijzen. * * * In deze woorden ligt het beginsel van het *Christelijke onderwijs* uitgedrukt."

The Christian school, based on the promise given at baptism, may not proceed from the State nor from any organization outside of the parents, but must be established and supported by the parents themselves. "Zulk een inrichting is allereerst de Christelijke school, die, op grond der doopsbelofte, niet van den Staat of eenige organisatie buiten de ouders om mag uitgaan, maar door de ouders zelf moet worden gesticht en gedragen." Page 326.

It is claimed by some that the Christian character of the education has a firmer guarantee in the Church owned schools, that the schools become modern when separated from the Church.

The fact is, however, that almost all colleges that began as Church schools became liberal whether they remained Church schools or not. Nor is it at all evident that the character of instruction in our grade and high schools is any less Christian than it would be if all our schools were Church schools.

The one argument for Church schools that seems potent is the financial one. It would seem that if part of the Church quotas could be given for the support of Church colleges, the new venture must necessarily succeed.

The minority feels that there is room for the question as to whether Calvin wouldn't have attained a larger development if it had not been a Church school. Isn't it true as Van Dellen contends in the *Christian Home and School Magazine*, of December, 1947, page 7, "With great hesitancy it was decided again and again to raise the quota"?

The minority dreads to think of what the Grand Rapids Christian High School would be now if it had been a Church school, dependent on various synodical decisions for its expansion and building program. And so too it would have been with other Christian High schools and with the Reformed Bible Institute as well as with non-educational institutions such as Cutlerville.

It is true that Calvin College is a Church school. But Calvin College became a Church supported school through its connection with the seminary. The College was simply a necessity with a view to the training for the ministry.

In late years, however, the College has gained a much broader significance while it still remained a Church school. Under the Providence of God it gradually grew out in many directions without any regard to the question as to whether or in how far such development was in agreement with principle.

So now we are faced with the fact that we have a Church college, and there are not many who want it otherwise.

But does our Church now want to do what it never did in regard to Calvin? Does it want to declare that education is the Church's duty? That fundamental question must be answered affirmatively before any steps can be taken toward the establishment of Church supported and Church controlled Junior Colleges.

And if Synod should decide that education is the Church's duty, then that holds for all education, also that in the high schools and grade schools, and the Church should be willing to assume responsibility for it all.

Rather than make all schools Church schools as Calvin is now, let the Church consider in future years in connection with Calvin's real welfare the separation of the college from the Church.

The minority urges Synod once for all to take a definite stand on this matter that through the years has been cropping up in our churches and to declare:

a. That any plan to work out Church controlled and Church supported Junior Colleges must necessarily result in great confusion, in constant bickering, and in local jealousies.

b. That Church control and support of Junior Colleges would involve such support and control of Christian grade schools and high schools.

c. That the matter of Christian education in the schools is not per se an ecclesiastical matter.

d. That it is contrary to the meaning of Article 21 of Church Order.

e. That it is contrary to the Form for Baptism.

The minority wishes to draw Synod's attention to an objective report on Junior Colleges that has been prepared for our College faculty by Dr. H. H. Meeter and Prof. H. Dekker. If Synod should feel at all inclined at this session to establish Church schools, it should by all means consider this report.

And if Synod decides both in favor of Church schools and for the continuance of the present committee, the undersigned feels that he cannot profitably continue in such work and must therefore resign from the committee.

Respectfully submitted,

REV. R. BRONKEMA

CHURCH HELP COMMITTEE

To the Synod of 1948.

ESTEEMED BROTHERS:

WE HEREWITH submit to you our report for the year 1947. It has been a pleasure for us to help the many "needy" churches that requested aid from this fund. Financially it was a very prosperous year as is evident from the fact that our total receipts amounted to \$85,295.60.

We are also happy to report that all the churches having loans made their repayments as per Synodical ruling. One church, Oak Lawn, Ill. (formerly Berwyn), had loaned \$10,000 in 1944. This loan was now paid in full and even the discount to which they were entitled was donated to the Church Help Fund.

Only four churches failed to pay the quota. These churches were reminded of their negligence and two replied that their quota had been paid in full, but was evidently delayed in transit.

In order that our Canadian churches may not misinterpret our financial report we would like to remark here, that some Canadian churches have received their loans in Canadian money, hence they have been permitted to repay in Canadian funds, but those churches that received their loans in American money must repay in New York or Chicago exchange.

We would like to draw the attention of Synod to the fact that we are having difficulty with the interpretation and carrying out of the instructions of the Synods of 1944 and 1947 in regard to payments of the Church Help Fund to the Home Missions Committee. The decisions to which we refer are as follows:

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

1. The stipulation, that Church Help reimburse the Church Extension Fund the amount loaned a specific field for its building, is inequitable, since it does not take account of the depreciation in value of a meeting place in question.

2. The stipulation advanced by the Home Missions Committee would actually change the character of the Church Help Fund, as we now have it, namely, a fund to help congregations to purchase their own property. Acts 1944, p. 45.

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

1. Otherwise we have two funds having loans outstanding to organized churches.

2. The general committee for Home Missions has received a limited amount for the purpose of organizing new churches and this should be returned to it for this use. Acts 1947, p. 62.

We would like to have Synod take note of the following problems and questions that we have faced in the carrying out of these instructions:

1. Does the decision of 1947 cancel the rule of 1944? We assume that this is not the case, because the Synod of 1947 did not say so.

2. The decision of 1947 surely did not clarify the issue, as to when such payments should be made. When has an organized church reached "a reasonable degree of permanency"?

3. These rules do not state who is to determine when these conditions have been met, so that the payments referred to must be made.

4. These rules do not reckon with the fact that in certain cases the funds for buildings did not come from the funds of the Home Missions Committee, but from special offerings taken for that purpose. (Minneapolis.) If these rules are to be enforced as they are, then the churches would be requested to pay twice toward the same buildings: first by means of the special offerings for that purpose, secondly in increased quotas for the Church Help Fund to repay the Home Missions Committee. In the past when special offerings were taken for any church, these offerings were considered a debt to the Church Help Fund. (Denver.)

5. These rules also lose sight of the fact that if these stipulations were carried out, the Church Help Fund would be drained of all funds in a brief time. Minneapolis could ask for \$31,000. This would be approximately two-thirds of the whole yearly quota, and \$20,000 more than any other church has received to date.

Because of these difficulties we request Synod to give earnest consideration to this matter. We would suggest that the rules of 1944 and 1947 be so amended that they will meet the following needs:

1. That these rules be so specific that there will be no possibility of misunderstanding and that the bodies concerned will have no difficulty in carrying them out. We would especially draw the attention of Synod to the specific rules of 1944 (see quote above).

2. That Synod also declare, who are to determine when these conditions for repayment have been met. Surely the local church should have a due voice in this matter.

3. That when special offerings have been taken for certain buildings the churches should not be assessed for these again by an increased quota to the Church Help Fund.

4. That in no case shall churches instituted and financed by the Home Missions Committee, receive more than the maximum which other churches receive from the Church Help Fund.

Your Committee recommends a quota of \$1.50 per family for the year 1949. The term of all three members of the Committee expires this year, and the alternate, Rev. W. Hekman, has left for Sunnyside, Wash. We again remind Synod of the fact that according to the Articles of Incorporation the majority of the Committee must reside in the state of Iowa.

Our Chairman, the Rev. R. J. Bos, will represent us at Synod.

In regard to our financial report which follows it may be well to state that the \$55,500.00 held in Government Bonds has practically already been promised to churches who have not yet called for their money.

Our financial report is as follows:

SCHEDULE "A"	
BANK RECONCILIATION	
NORTHWESTERN STATE BANK	
ORANGE CITY, IOWA	
Bank Balance as per Statement January 1, 1947.....	\$16,816.76
1946 Deposits (Late).....	10,119.76
Total	\$26,936.52
Less Checks Outstanding January 1, 1947.....	10,527.44
Our Ledger Balance	\$16,409.08
1947 Receipts.....	83,110.80
Total	\$99,519.88
Less 1947 Disbursements.....	94,292.30
On Hand	\$ 5,227.58
Cash — \$5,227.58	
Bank Balance as per Statement.....	\$15,444.85
Deposits Late.....	1,782.73
Total	\$17,227.58
Less Checks Outstanding.....	12,000.00
Balance	\$ 5,227.58
Cash — \$5,227.58	
In U. S. Government Bonds 1944.....	\$18,500.00
In U. S. Government Bonds 1945.....	37,000.00
Total	\$55,500.00

SCHEDULE "B"
ANALYSIS — LOANS OUTSTANDING

Church at	Outstanding			Outstanding Dec. 31, 1947
	Jan. 1, 1947	New Loans	Payments	
Allison, Bethel, Iowa.....	\$ 600.00	\$.....	\$ 600.00	\$.....
Arcadia, Calif.....	4,750.00	.....	250.00	4,500.00
Ackley, Iowa.....	2,375.00	.....	125.00	2,250.00
Artesia, Calif.....	.....	5,000.00	.....	5,000.00
Auburn Park, Ill.....	.....	7,500.00	.....	7,500.00
Bejôu, Minn.....	400.00	.....	50.00	350.00
Bellflower, Second, Calif.....	5,700.00	.....	600.00	5,100.00
Berwyn (Oak Park), Ill.....	9,000.00	.....	9,000.00	.....
Bozeman, Mont.....	5,000.00	3,000.00	400.00	7,600.00
Boston, Square, Grand Rapids, Mich.....	7,500.00	.....	375.00	7,125.00
Cedar, Iowa.....	2,050.00	.....	500.00	1,550.00
Chatham, Ont., Canada.....	2,725.00	.....	50.00	2,675.00
Compton, Calif.....	6,500.00	.....	250.00	6,250.00
Conrad, Mont.....	.....	1,500.00	1,500.00	.....
Crookston, Minn.....	1,682.90	.....	400.00	1,282.90
Des Plaines, Ill.....	1,834.19	.....	105.00	1,729.19
Decatur, Mich.....	3,014.35	.....	125.86	2,888.49
Denver, Second, Colo.....	5,225.00	.....	375.00	4,850.00
Dorr, Mich.....	962.50	5,000.00	150.00	5,812.50
Dearborn, Mich.....	.....	8,000.00	.....	8,000.00
Edmonton, Alta., Canada.....	10,200.00	.....	150.00	10,050.00
Estelline, S. D.....	700.00	.....	700.00	.....
Everson, Wash.....	9,500.00	1,000.00	750.00	9,750.00
Edgerton, Bethel, Minn.....	.....	8,000.00	.....	8,000.00
Flint, Mich.....	4,200.00	.....	375.00	3,825.00
Grandville, Mich.....	4,620.63	.....	4,620.63	.....
Goshen, Ind.....	1,050.00	.....	75.00	975.00
Grand Rapids East Leonard, Mich.....	3,395.38	.....	3,350.00	45.38
Hollandale, Minn.....	2,872.50	.....	2,872.50	.....
Hamilton, Ont., Canada.....	1,906.00	.....	150.00	1,756.00
Holland, Minn.....	1,488.57	.....	1,488.57	.....
Houston, B. C., Canada.....	.....	5,000.00	.....	5,000.00
Holland, Bethany, Mich.....	.....	7,500.00	.....	7,500.00
Lansing, Mich.....	6,000.00	.....	375.00	5,625.00
Luverne, Minn.....	3,600.00	.....	200.00	3,400.00
Lacombe, Alta., Canada.....	4,500.00	.....	400.00	4,100.00
Modesto, Calif.....	1,750.00	.....	300.00	1,450.00
Montello Park, Mich.....	2,800.00	.....	2,800.00	.....
Milwaukee, Wis.....	4,250.00	.....	250.00	4,000.00
Mt. Vernon, Wash.....	8,000.00	.....	3,000.00	5,000.00
Monarch, Alta., Canada.....	8,000.00	.....	400.00	7,600.00
Newton, Iowa.....	6,085.00	.....	400.00	5,685.00
Newton, N. J.....	.....	5,000.00	.....	5,000.00
Orange City Second, Iowa.....	937.50	.....	112.50	825.00
Ogilvie, Minn.....	2,000.00	3,000.00	100.00	4,900.00
Preakness, N. J.....	500.00	.....	50.00	450.00

Parchment, Mich.....	1,700.00	.....	150.00	1,550.00
Pipestone, Minn.	2,639.00	.....	686.00	1,953.00
Pine Creek, Mich.....	1,525.00	.....	240.00	1,285.00
Plainfield, Mich.....	1,000.00	4,500.00	500.00	5,000.00
Randolph, Second, Wis.	1,902.38	.....	1,246.80	655.58
Raymond, Minn.....	1,745.00	.....	125.00	1,620.00
Ripon Immanuel, Calif.	7,500.00	.....	375.00	7,125.00
Sumas, Wash.....	438.17	.....	425.00	13.17
Seattle, Wash.....	4,050.00	.....	1,925.00	2,125.00
Sibley, Iowa.....	764.60	3,000.00	500.00	3,264.60
Sioux City, Iowa.....	2,590.00	.....	150.00	2,440.00
Sarnia, Ont., Canada...	2,550.00	.....	150.00	2,400.00
San Diego, Calif.....	7,000.00	.....	350.00	6,650.00
Saginaw, Mich.....	.....	10,000.00	.....	10,000.00
Tracy, Iowa.....	3,325.00	.....	408.90	2,916.10
Terra Ceia, N. C. ....	.....	4,000.00	.....	4,000.00
Vancouver, B. C., Canada.....	.....	7,500.00	.....	7,500.00
Washington, D. C.....	3,650.00	.....	200.00	3,450.00
Wyckoff, N. J.....	.....	5,000.00	.....	5,000.00
Western Springs, Ill....	625.00	.....	370.00	255.00
Winnipeg, Man., Canada	950.00	.....	70.00	880.00
Total	\$191,628.67	\$93,500.00	\$45,646.76	\$239,481.91

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1947, insofar as disclosed by the records.

Respectfully submitted,

CORA M. HILGER, *Public Accountant*

SCHEDULE "C"
DENOMINATIONAL QUOTAS BY CLASSES
AND PERSONAL DONATIONS

Classes	1946	1947
California	\$ 867.96	\$ 1,511.28
Chicago North	1,315.56	2,356.25
Chicago South	1,401.76	2,370.40
Grand Rapids East	1,843.44	3,416.28
Grand Rapids South	2,119.39	3,608.20
Grand Rapids West	1,175.35	2,081.27
Hackensack	725.74	1,128.74
Holland	1,745.44	3,023.77
Hudson	1,197.03	2,034.41
Kalamazoo	987.00	1,975.62
Minnesota	994.39	1,699.13
Muskegon	1,722.75	2,993.47
Orange City	773.30	1,280.00
Ostfriesland	509.25	866.56
Pacific	951.83	1,912.01
Pella	1,223.28	1,877.90
Sioux Center	1,069.87	2,078.60
Wisconsin	619.50	1,063.75
Zeeland	1,439.34	2,356.40

Canadian Churches.....	397.84	
Miscellaneous, Personal.....		15.00
Total	\$23,080.02	\$39,649.04

**CHURCH HELP FUND
SUMMARY**

Balance on Hand January 1, 1947.....\$16,409.08

Total Receipts:

Repayments by Churches, "B".....\$45,646.76
 Quotas by Classes and Personal Donations, "C"..... 39,649.04

Total

	\$85,295.80	
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Less Discounts to:

Allison, Bethel, Iowa.....	\$ 100.00		
Seattle, Washington.....	1,000.00		
Holland, Minnesota.....	215.00		
Hollandale	60.00		
Grandville, Michigan.....	800.00		
Edmonton, Alta., Canada, Canadian Ex- change,	10.00	2,185.00	83,110.80

Total

			\$99,519.88
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Total Disbursements:

New Loans		\$93,500.00	
Administrative Expense.....		747.03	
Canadian Exchange paid to:			
La Combe, Alta., Canada.....	\$ 28.40		
Sarnia, Ont., Canada.....	16.87	45.27	94,292.30

Balance on Hand December 31, 1947.....\$ 5,227.58

Cash — \$5,227.58

Respectfully submitted,

The Church Help Committee

R. J. Bos, *President*

J. CUPIDO, *Secretary*

CHAS R. MULDER, *Treasurer*

REPORT NO. 17

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1948.

ESTEEMED BRETHREN:

THE General Committee for Home Missions herewith respectfully submits its annual report to your honorable body for information and consideration.

The material is presented under the following heads:

PART I
PERSONNEL AND ORGANIZATION

CLASSES	MEMBERS	ALTERNATES
California.....	Rev. L. Bouma.....	Rev. F. De Jong
Chicago North.....	Rev. H. Baker.....	Rev. W. Kok
Chicago South.....	Dr. M. Van Dyke.....	Rev. B. Van Someren
Grand Rapids East.....	Rev. E. Visser.....	Rev. M. Ouwinga
Grand Rapids South.....	Rev. J. Bult.....	Rev. R. Veenstra
Grand Rapids West.....	Rev. T. Van Eerden.....	Rev. E. L. Haan
Hackensack.....	Rev. D. De Beer.....	Rev. D. Hoitenga
Holland.....	Rev. C. Witt	
Hudson.....	Rev. E. Van Halsema.....	Rev. J. Smith
Kalamazoo.....	Rev. G. Gritter.....	Rev. E. Boer
Minnesota.....	Rev. J. Mulder.....	Rev. R. Rozeboom
Muskegon.....	Rev. D. Mellema.....	Rev. G. Vander Hill
Orange City.....	Rev. G. Zylstra.....	Rev. R. O. De Groot
Ostfriesland.....	Rev. A. H. Bratt	
Pacific.....	Rev. J. De Jong.....	Rev. P. J. Hoekstra
Pella.....	Rev. J. A. Mulder	
Sioux Center.....	Rev. W. Hekman.....	Rev. G. Vande Riet
Wisconsin.....	Rev. C. Schoolland.....	Rev. E. Joling
Zeeland.....	Rev. M. Bolt.....	Rev. C. Vanden Heuvel
MEMBERS-AT-LARGE	ALTERNATES	TERMS
Rev. D. D. Bonnema.....	Mr. R. Kooi.....	1945-1948
Mr. B. H. Brouwer.....	Mr. J. Knoll.....	1946-1949
Mr. W. Hofstra.....	Mr. B. Smit.....	1947-1950

B. The term of the Rev. D. D. Bonnema expires at this time. Hence a member-at-large and his alternate must be elected for the term 1948-1951.

C. The Executive Committee lost a valuable member when its president, the Rev. J. Breuker, took leave to become the pastor of our Sioux Center II Church.

Moreover due to the acceptance of a call to the Holland Center Church by the Rev. P. Vos, the acceptance of a call to become Home Missionary by the Rev. A. Persenaire, secundus for the Rev. P. Vos, and the appointment of the Rev. H. Blystra as Secretary for Home Missions the membership of the Executive Committee has undergone some changes. It now comprises the following mem-

bers: The Reverends M. Bolt, D. D. Bonnema, J. Bult, D. Mellema, E. Visser, T. Van Eerden, C. Witt and the Messrs. B. H. Brouwer and W. Hofstra, with the Secretary, the Rev. H. Blystra, as member ex-officio.

The Reverends M. Bolt, J. Bult, and D. D. Bonnema served respectively as President, Vice-President, and Treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, E. Visser, D. D. Bonnema, B. H. Brouwer, and H. Blystra.

The sub-committee having charge of the FNC comprised the brethren M. Bolt, C. Witt, A. Persenaire, W. Hofstra, and H. Blystra.

D. The General Committee for Home Missions convened for its annual meeting on February 18 and 19 of the current year. At that time the following officers were elected:

President.....	Rev. M. Bolt
Vice President.....	Rev. J. Bult
Treasurer.....	Rev. D. D. Bonnema

We are indebted to the Consistory of the Bates Street Christian Reformed Church which generously permitted use of its Consistory Room for our monthly and annual meetings.

PART II GENERAL INFORMATION

With respect to the work of Home Missions your Committee has sought to comply with the mandate of Synod. Our task was the administration of the FNC Fund, the promotion of Church Extension both in the States and particularly among our Holland immigrants in Canada, the advancement of Evangelization in accord with the Synodically approved program for "United Home Missionary Service," and the contacting of Dispersed and Non-resident Church Members.

The appointment of a full-time Secretary for Home Missions by the Synod of 1947 has proved advantageous. By this arrangement we are able to give more attention to the extensive secretarial work and correspondence. Moreover our M-a-L, J. M. Vande Kieft, now has more time at his disposal to devote himself to his particular task. Besides in conjunction with the M-a-L the work of Home Missions has been promoted through preaching and speaking engagements. Assistants was also given in caring for our Canadian immigrants.

With respect to the latter field it should be added that this is definitely a church extension project holding much promise for our Denomination. A large number of immigrants of Reformed persuasion are expected to settle in Canada this year and in subsequent years. Our Church has assumed responsibility for the spiritual

care of these brethren and sisters in the faith. To the extent that this obligation is complied with, we may expect to augment our own membership proportionately. Lest we come with "too little and too late," it is well to note that other Canadian churches besides our own are devising plans and programs to gather the newcomers into their fellowship.

That the Evangelization Program both in the States and in Canada is and remains a divine imperative is established by Scripture. We shall not take the time of Synod to plead anew the great need of evangelization at home. Just this. Mr. J. E. Hoover, Chief or the F.B.I., is reported to have said: "There are 7,000,000 criminals, at least, in the U. S." Reflecting upon these F.B.I. figures submitted by Mr. Hoover, our Attorney General Tom C. Clark made this statement: "Apparently, we have lost touch with religion." And in a release under date of January 7, 1948, the Missions Public Relations of New York reports: "... of the 7,808,000 people in New York City, at least 3,500,000—a population equal to that of the City of Chicago—are without active membership in any Protestant or Catholic Church or Jewish congregation. New York is now reaching the point in its history where secularism is destined to become the majority faith." These staggering figures and stunning facts which are characteristic of countless urban and rural communities throughout the land must stimulate the activation and advancement of our "United Home Missionary Service." Amid present darkness we must be the light-bearers of the Lord. The mission areas, the harvest fields, lie at our very doors.

It is reason for gratitude that increased interest on the part of our people in the limitless possibilities of Home Evangelization is discernable. May Synodical vision continue to inspire evangelical fervor both locally and denominationally.

PART III CHURCH EXTENSION

A. PERSONNEL AND PLACEMENT.

Besides the Rev. Harry Blystra, Secretary, and the Rev. John M. Vande Kieft, Missionary-at-Large, our Home Mission fields at this time are staffed as follows:

The Rev. Gerrit B. Boerefyn, stationed at San Diego, California (mission church); Rev. Samuel G. Brondsema, Compton, California (mission church); Rev. Harry A. Dykstra, Phoenix, Arizona (mission church); Rev. James M. Ghysels, Washington, D. C. (mission church); Rev. Bartel N. Huizenga, Le Mars, Iowa (mission station); Rev. William Meyer, Sioux City, Iowa (mission church); Rev. Adam Persenaire, St. Catherines, Ontario (mission station); Rev. Henry Ridders, Minneapolis, Minnesota (mission church);

Rev. Charles Spoelhof, Kitchener, Ontario (mission station); Rev. Leonard Trap, Grand Rapids (Michigan District); Rev. William Verwolf, Des Moines, Iowa (mission station); Rev. Sidney Werkema, Iowa Falls, Iowa (mission church).

Since the departure of Missionary Henry Petersen the Chicago district is vacant. A successor is being called to be stationed at the Bellwood Mission. The future of the Milwaukee Station as Home Mission field of our Church is precarious.

The Eastern District of Classes Hudson and Hackensack is still vacant since the Rev. Elbert Kooistra left and the executive northwest district of Classis Pacific is still awaiting replacement of the Rev. S. G. Bronksema who was transferred to the California district two years ago.

During the summer months ten of our seminary students were assigned to assist in the various fields. A number of our ministers were engaged for a month's period to serve the new, rapidly expanding field of Dutch Immigrants in Canada. Since no student was able to speak Dutch the Rev. W. Meyer served the church of Houston in the far north for the summer months while a student took care of his field.

The Rev. Albert H. Bratt continued the weekly hospital visitation at the Mayo Clinic and Hospitals at Rochester, Minnesota.

B. STATE AND PROGRESS OF THE WORK.

Our Home Missionaries as Evangelists, Pastors, Teachers, and Preachers, have labored faithfully in their respective fields of service. While they have met with difficulties and discouragements, the Lord has blessed them so that they might also see fruits upon their work. The Lord of the harvest will not withhold the blessing for eternity with which He crowns the labors of His harvesters in time. As the time is growing shorter, and the night is coming upon a doomed world, we must all work together in prayer and in witnessing while yet it is day.

Our workers in the fields need the continual undergirding of the churches in prayer, financial support, and interest in the work. Above all, they need the Holy Spirit to enable them to plant and to water, and to give the increase.

Our report is arranged according to the districts in which the present home mission fields of our Christian Reformed Church are found.

1) *California District.* California with its large influx of migrants and rapid increase of population presents an urgent challenge to all evangelical churches to establish Chapels and Churches within or adjacent to the many housing projects and business developments in the post-war boom. The devil is fast occupying the field

and claiming it for the kingdom of darkness. Our Church must not fail to man its sector on this spiritual front. The California churches are willing to do their full share in evangelizing the hosts of unchurched at their doors. But they need help from the Church at large. They requested an additional two Home Missionaries. But in view of the heavy demands of the Canadian Immigration, and the deficit in the Church Extension Fund, only one was granted.

Compton. In November of last year the re-fabricated Chapel was dedicated on Compton Boulevard in Los Angeles County adjoining Long Beach. It is neatly furnished and has facilities for Sunday School Classes. The Rev. and Mrs. S. G. Brondsema are faithfully carrying on in fostering the little flock of the Great Shepherd and seeking to reach the unchurched in their vicinity and inviting them to their Sunday School and services of worship. Recently in conjunction with the American Home Bible League, workers from the congregation helped to place the Word of God in Bibleless homes. This also opens the way for follow-up work among mission prospects.

San Diego. Our most southern church is forging ahead and planning by next year D.V. to attain the stage of a calling church. They have assumed responsibility for a part of the Home Missionary's salary for this year and placed an equal amount in their budget for the large increase of the salary item for the following year. They too have conducted a Bible placement project in the neighborhood of their church and are active in personal witnessing and inviting the unchurched to their services and meetings. The Rev. G. Boerefyn is head of a joint committee of several evangelical churches which are uniting together for the purpose of establishing a Christian school. Mr. Mark Fakkema has helped to promote this movement. Plans are to open the school by next Fall.

Phoenix. Half of the ten acre site has been sold and half is being retained for the building of parsonage, church and Christian school with room for parking and playgrounds. Building is still in the planning stage and efforts to obtain the maximum loan allowed by the Church Help Fund are being made. Since most of the congregation are in straightened circumstances and many are afflicted with ill health there is special need for financial assistance. Funds for this purpose from the deaconates of our churches, similar to the help given to our Denver poor are requested. The little flock is steadily growing as more of our people afflicted with respiratory diseases are moving in. The ministry and pastoral care of Missionary Harry Dykstra are much appreciated.

Tucson. This is another growing health center to which thousands are coming every year. A Christian Reformed group of some eight families and a number of individuals have begun, and are

continuing, regular services under their own leadership every Sunday in the Y.M.C.A. They have sought recognition and help, as another Home Mission Station, and have been recommended for this by the Home Mission Committee of Classis California. Your Committee decided to approve the giving of classical appointments by Classis California with the intent further to explore and develop this field. The Home Mission Committee of Classis California is to advise regarding the placement of a summer student at Tucson.

2) *Pacific Northwest District.* Steps to again place at least one full time Home Missionary in this extensive territory which includes also the western Canadian field are being taken. In connection with the expected immigration into the Canadian Western provinces it was decided to call a missionary for Alberta with Nobleford as the calling church.

3) *Iowa District.* The Home Mission Station in the Capitol City of Des Moines where the Rev. Wm. Verwolf is now laboring in his second year is enjoying slow but steady growth and a spirit of harmony prevails. Here also combined efforts are under way to establish a Christian school on the broader basis of the N.A.E. Our Missionary was entrusted with the leadership in this movement.

Iowa Falls. With the aid of his musical family the Rev. Sidney Werkema has made progress in this field. The Lord has prospered so that the Home Mission Station could be organized into a congregation on the 10th of December with a membership of 19 families, including 90 individuals, twelve of whom made their profession of faith and two received the sacrament of holy baptism. They were also happy to meet for the first time in the new church basement. The Lord has done great things for them, whereof they are glad. The calling church of Wellsburg I and the Classis of Ostfriesland have given their wholehearted support in the rapid development of this new manifestation of the body of Christ at Iowa Falls.

Le Mars. In the development of this Home Mission project the 23rd and 24th of last October were red letter days. The ordination service of our Home Missionary, Cand. Bartel N. Huizenga, took place on the 23rd and the evening following the remodeled Chapel-parsonage was dedicated. The funds for the property and building were in part provided by Classis Orange City and by collections from the churches, and in part loaned by the Executive Committee. One magnificent gift for the remodeling was received and several other donations for equipment of the Chapel. Church affiliation of families represented are Christian Reformed, Reformed Church of America, Nazarene, Evangelical Reformed, Presbyterian, and

"none." The group is increasing but suffered a sad loss of one of its faithful members through death.

Sioux City. This field is scarcely holding its own although it reached the stage of an organized church a number of years ago. The Rev. Wm. Meyer was stationed here as Missionary-Pastor with the understanding that the congregation would in a year or two be in a position to call its own minister again with the aid of the Fund for Needy Churches. The church is presently in a static condition and the future is not bright, but the challenge to hold fast that which we have, and to continue and extend our witness in this thriving industrial center of northwestern Iowa with its many unchurched should make us hesitate to leave this field.

4) *Minneapolis and Milwaukee.* Our Home Missionary Church in the Twin City is making progress under the ministry of their Missionary-Pastor, the Rev. Henry Rikkers. The evangelistic witness to those without is carried on in the neighborhood to reach the unchurched.

The membership at Milwaukee has fallen off. A plan to disband has been considered though the desire to continue is strong. The church has been leased to the Foursquare Gospel Group with an option to buy. The present members meet at stipulated times in the home of the former missionary and the religious work done there is supervised by the Wisconsin Home Missions Committee and directed by the Rev. C. M. Schoolland of Racine, Wisconsin.

5) *Edgerton and Rochester, Minnesota.* Upon request the Missionary-at-Large gave assistance to the newly organized Bethel Church, daughter of the flourishing, overcrowded congregation of Edgerton, Minnesota. They have made an auspicious beginning with nearly 50 charter families and substantial amounts pledged for building.

The sick-visitation conducted by the Rev. A. H. Bratt in behalf of our own people and others at the Mayo Clinic and Hospitals is a blessed spiritual ministry which is much appreciated. It has led to the question whether more should not be done for those who suffer in the body and are distressed in mind and spirit about themselves or their dear ones. The request has come that our Church place a Home Missionary in Rochester and one interested member now residing in the City of Hospitals has offered \$50.00 per month for two years toward the necessary finances. The General Committee did not see its way clear to commit itself on this request.

6) *Chicago District.* In consequence of a report from the Home Missions Committee of Chicago North, that the attendance at the South Side Missions was decreasing and that the missionary should center all his efforts on the Bellwood area, the South Side Mission was returned to local control. Provisionally it was taken over by the Church of Englewood II.

The parsonage on Throop Street in Englewood is to be sold if another can be purchased in Bellwood where the missionary for the Chicago District is to be stationed.

The many responses received to our Back-to-God Hour Radio Program from the Chicago area and the many unchurched residing there, make this metropolitan centrum an appealing field for evangelization.

7) *Michigan District.*

The project south of Grand Rapids in *Home Acres* on Division Avenue, reported last year in its incipient stage of exploring and canvassing, has developed under the leadership and labors of the Rev. L. Trap so that organization with a charter membership of some 45 families took place in February.

At the request of the Ada Consistory and Classis Grand Rapids East the *Belding-Greenville* area is being investigated by Missionary Leonard Trap as a prospective Home Missions Station. Other districts in the outskirts of Grand Rapids offer fields for exploration and development.

The *Hope Chapel Mission* sponsored by the Immanuel Church of Muskegon has been assured financial aid from the F.N.C. as authorized by the previous Synod. Since the dedication of the new Chapel both morning and evening services are being held and the calling of a full time ordained missionary for this field is the intent of the Immanuel Church.

8) *Eastern District.*

Washington, D. C. Our little but faithful mission church in the nation's capital is still meeting in the downtown Ladies' Club Room but has procured a suitable building site in a growing residential section of the city near the parsonage. Architectural plans for a church building have been obtained. Plans for building a Chapel as first unit of a future church and parish house were approved and the Executive Committee was instructed to make provision for financing the project. To properly carry on our gospel ministry in this great throbbing heart of the nation, as well as in our other Home Mission stations we will need a substantial increase in budget allotment for building purposes.

The calling of another Home Missionary for the East is contingent upon action by the Eastern Home Missions Board.

C. MISSIONARY-AT-LARGE.

True to his name and calling, the Missionary-at-Large has been very much at large in journeyings and labors covering thousands of miles, far and near. The Lord has given His gracious protection and sustained in health and enabling grace to carry out the task assigned in the extension of His vineyard.

Since the previous report, the work has again included deputation-visitation of fields, mission stations and churches, missionaries, exploration and surveys of prospective fields, mission speaking-tour, attendance at Classical meetings, installation and dedication services of Home Missionaries and chapels, numerous preaching and speaking engagements, writing and correspondence to promote the cause and further the work of church extension and evangelism.

Much time was given to the Canadian Immigration field, both as a member of the Synodical Committee for Holland Immigration to Canada, charged with welcoming and assisting our brethren and sisters from across the sea in finding and establishing their homes in America, and also in behalf of the Home Mission Committee which is seeking to provide them with food for the souls and spiritual homes in the continuance of the faith of our fathers.

The total-challenge of the work in our far-flung Home Mission fields becomes more urgent as the times grow more grievous according to the word of prophecy and the clearly discernible signs of our times. The tide of secularism and spiritual indifference is running strong. We must not only combat it on every front, but we must meet it with the only power that can change the sinful, hardened hearts of men—the Gospel of the crucified and glorified Lord, which is for every age the mighty Power of God unto salvation unto all that believe. With all our fellow-evangelicals we may not be able to stem the tide of quasi-christianity, fast becoming anti-christianity, but we must not fail to do our full part in the Lord's own Coast Guard and Life Guard Service and in the gathering of His dispersed sheep into His fold.

Our Church is aroused to the need and meeting the challenge of our Canadian Immigration Field in an exemplary way. We are conscious of a special obligation towards those of the household of the faith, who, under the providence of God, we aided in settling in Canada.

At the same time we have a responsibility and duty towards the unchurched and the dispersed within the United States and Canada. We must continue in these fields also to evangelize in the blessed Gospel of Jesus Christ, the Saviour of the world, and its only hope.

PART IV

UNITED HOME MISSIONARY SERVICE

With the activation of this program a beginning has been made.

The M-a-L and the secretary have, whenever the opportunity presented itself, endeavored to arouse interest in the work of evangelization; and to stress the need of personal witnessing. Moreover some of our ministers have been asked to serve as key-men in order to get this program under way. Naturally the introduc-

tion and activation of this program takes time. The more so since the cooperation of Classical Home Missions Committees, Consistories, Ministers, and Congregations must be had before local, personal, and congregational witnessing can be inaugurated.

We pray and trust that with the favor of the Lord and a quickened sense of spiritual warfare, the "United Home Missionary Service" may bear blessed spiritual fruit both for the membership of our church and the many that are without.

PART V

CANADIAN IMMIGRANTS

As previously reported, immigrants of Reformed persuasion have come to Canada in June and September of the past year. The majority of these immigrants have located in the province of Ontario. The membership of our Chatham, Hamilton, Holland Marsh, and Sarnia Churches has been greatly augmented.

At the outset spiritual work was in charge of various ministers who were engaged for short term periods and granted a leave of absence by their respective Consistories.

Two missionaries have been called to the work among the immigrants and have responded to the challenge laid before them, namely the Reverends A. Persenaire and C. Spoelhof. These two brethren will be fully occupied in caring for those who arrived in Canada during 1947. However, in the course of the present year many more immigrants of Reformed persuasion are expected to come to Canada than during 1947. With that eventuality before us, we may need at least an additional six missionaries in Canada before the year is over, the more so since a large percentage of these immigrants will of necessity be placed in localities where we as yet have no church of our own. As soon as these new groups have become sufficiently large, settled, and stable, congregations can be organized, subsidized, and ministers called, thereby releasing the missionaries to continue their pioneering among other new arrivals.

That the Canadian work will initially require a large outlay of money from our Church Extension Fund is clear. Salaries and traveling expenses must be paid the missionaries. Homes and places of worship must be procured.

In view of the facts as outlined above, and the exceptional opportunity during the next few decades of church extension and consequent growth both as to membership and congregations, we submit the following:

First we suggest that Synod consider the advisability of encouraging and promoting the study of the Dutch language by our students preparing for the gospel ministry.

Secondly we petition Synod to make a substantial increase in the allowance for our Church Extension Fund. We are confident, assured of the Lord's blessing, that the wisdom of such an exceptional allowance will be established by eventual, numerical, financial, and spiritual dividends.

Hence we recommend to Synod that for the duration of the present emergency, Synod set up a Canadian Emergency Fund for Home Missions, and that the quota for this fund be set at \$3.00 per family.

PART VI DISPERSED AND NON-RESIDENT CHURCH MEMBERS

Pursuant the decision of Synod (Acts 1947, p. 40) a record has been set up of dispersed and non-resident church members.

Wherever possible personal and direct contact has been made by nearby ministers or missionaries.

From September 1, 1947, to January 31, 1948, the names of 15 families and 16 individuals were received. These comprise a total of 49 souls of which 26 were or still are members by baptism of our church and 23 were or are communicant members. Not all have yet been contacted; but of those reached the reaction of 4 was favorable, of 2 unfavorable, and of 2 others there was no trace. Moreover of the families and individuals 7 had affiliated with other churches, namely the Presbyterian and the Lutheran Church.

The majority of the dispersed and non-resident members have located in the Northwest, California, and Central West areas.

In this connection we suggest that Synod reconsider the present rule, namely, that Consistories submit the names of dispersed and non-resident members to the Clerks of their respective Classes, after each Classical Meeting, and these Clerks then forward same to the Secretary for Home Missions. Since at least some of our Classes meet but twice per annum, the names of dispersed members may not reach the office of the Secretary until six months to a year after their departure. During that time the opportunity for making contact and above all making a favorable contact may have slipped by.

Hence we suggest that Synod:

- a. Instruct our Consistories to forward the names of dispersed and non-resident members directly and as soon as possible to the office of the Secretary for Home Missions.
- b. Instruct our Classes to inquire at each meeting if there are names of dispersed and non-resident members and same have been forwarded to the office of the Secretary for Home Missions.

The foregoing suggestions are motivated by the discovery that in some cases individuals concerned had disappeared or had already affiliated with other churches before their names were received.

It can be further stated that we have suitable filing cards available for our Consistories on which the pertinent information re the dispersed and non-resident members can be notated. The use of these cards will enable us to make better contacts and to keep an up to date record as decided by Synod.

PART VII THE FUND FOR NEEDY CHURCHES

A. GENERAL INFORMATION

1. In compliance with the decision of Synod (Acts 1946, p. 22) bonuses were paid to all churches whose pastor's salary was less than \$2000.00 to total that amount.

2. Moving expenses were granted to the following churches: Conrad, Montana; Holland Center, South Dakota; Western Springs, Illinois; Cadillac, Michigan; Sultan, Washington; Sullivan, Michigan; Newton, New Jersey; Mt. Lake, Minnesota; and Chatham, Ontario.

3. Pursuant the new-aid plan adopted by Synod (Acts 1947, p. 62) a circular letter was addressed to the Classical Home Missions Committees, urging that these Committees after consultation with the individual churches determine which churches would be in need of aid, the amount which these churches themselves would be able to pay toward the pastor's salary, and the amount required to meet the actual needs.

B. AID FROM THE F.N.C. FOR 1948—INFORMATION

1. The subsidy for 1948 is being paid as per adopted schedule; and in exceptional cases, as allowed by Synod, adjustments have been made to meet local conditions.

Of the 315 churches in our denomination, 68 are now receiving aid from the F.N.C. and the total amount promised these churches for 1948 is \$63,312.00.

2. The schedule of payments is available to Synod for perusal, and if deemed desirable, may be published in the Acts. The General Committee for Home Missions, however, has not presented the schedule for publication in the Agenda for the following reasons:

- (a) In view of the new arrangement adopted by Synod of 1947 in which the General Home Missions Committee is authorized to make the proper appropriation, the publication of the figures is no longer necessary.
- (b) The figures alone are often inadequate in giving a fair picture of the financial ability and cooperation of the congregations involved.

(c) Information as to the salaries of those laboring in other denominational fields is likewise not published.

C. RECOMMENDATIONS

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the F.N.C. for 1949 be set at \$2,500.00.

2. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches be set at \$45.00.

3. We recommend that the Denominational per family quota for 1949 for the F.N.C. be set at \$2.00.

4. The Synod of 1947 having adopted new rules governing the F.N.C. (Acts 1947, p. 178-180, p. 62, II), we herewith remind Synod of the adopted advice under IX which reads: "Churches receiving assistance from the F.N.C. shall be expected to assist in carrying out the Denomination's Home Mission task by giving their pastors time and assistance in evangelizing their immediate communities. The Classes, in recommending assistance for said churches, shall strongly urge the fulfillment of this task."

Pursuant thereto we recommend:

a. That Synod instruct the Classical Home Missions Committee and the Executive Committee for Home Missions to determine if and to what extent point IX of the adopted advice is complied with.

b. That Synod authorize the Executive Committee for Home Missions, in the event the pastor of the church receiving assistance is not occupied with neighborhood evangelism, to engage him for Home Mission work when and where needed, and at the rate of one full week for each \$200.00 allotment received.

5. Whereas the intent of the F.N.C. is to assist **NEEDY CHURCHES** or churches where actual need exists; and

Whereas churches though small in numbers may have a membership which financially has been so prospered by the Lord, that they are well able to assume full responsibility for the salary obligations of the pastor or a larger proportionate share of that responsibility; and

Whereas the ideal to reach the self-supporting stage must be the objective of all churches now receiving aid, we recommend that Synod urge the Classical Home Missions Committees to carry on the required consultation, if at all possible, through personal contact and conference with the Consistories concerned in order to elucidate the purpose of the F.N.C. and promote the self-supporting objective.

PART VIII
REPORT OF THE TREASURER FOR THE YEAR 1947

RECEIPTS

Cash on Hand Jan. 1, 1947.....	\$ 42,963.07
Received for Church Extension.....	133,871.94
Received for Soldiers' Fund.....	203.25
Received for Needy Church Fund.....	65,420.67
Total Receipts.....	\$242,458.93

DISBURSEMENTS

For Church Extension.....	\$ 92,938.01
For Soldiers' Work.....	6,339.53
For Needy Churches.....	44,775.19
Total Paid Out.....	144,052.73
 Cash Balance Dec. 31, 1947.....	 \$ 98,406.20

ACCOUNT OF INDIVIDUAL FUNDS

THE CHURCH EXTENSION FUND —

Receipts for 1947.....	\$133,871.94
Deficit for 1946.....	17,629.21
Total	\$116,242.73
Disbursements in 1947.....	92,938.01

Balance on Hand.....\$ 23,304.72

THE SOLDIERS' FUND —

Cash on Hand Jan. 1, 1947.....	\$ 6,136.28
Receipts for 1947.....	203.25
Total	\$ 6,339.53
Disbursements	6,339.53

Balance on Hand..... NONE

FUND FOR NEEDEY CHURCHES —

Cash on Hand Jan. 1, 1947.....	\$ 54,456.00
Receipts for 1947.....	65,420.67
Total	\$119,876.67
Disbursements	44,775.19

Balance on Hand..... 75,101.48

Total Cash on Hand.....\$ 98,406.20

STATEMENT OF INCOME IN THE THREE FUNDS

THE CHURCH EXTENSION FUND —

From Classical Treasurers.....	\$103,981.97
From All Other Sources.....	29,889.97
Total	\$133,871.94

THE SOLDIERS' FUND —

From Classical Treasurers.....\$ 144.03
 From All Other Sources..... 59.22

Total 203.25

THE FUND FOR NEEDEY CHURCHES —

From Classical Treasurers.....\$ 63,014.37
 From All Other Sources..... 2,406.30

Total 65,420.67

Total received in 1947.....\$199,495.86

Cash on Hand, Jan. 1, 1947..... 42,963.07

Grand Total\$242,458.93

STATEMENT OF MISCELLANEOUS RECEIPTS

Source	Extension Fund	Soldiers' Fund	Needy Church Fund
Individuals, Mission Unions, etc.....	\$ 9,406.70	.....	\$ 210.00
Securities and Savings Account.....	1,646.30	.....	2,196.30
Transfer from Soldiers' Fund.....	6,226.26	.....	.....
Refund: San Diego, Calif.....	10,850.00	.....	.....
Arcadia, Calif.....	150.00	.....	.....
Exchange with Canadian Treasurer.....	1,610.71	\$59.22	.....
Totals	\$29,889.97	\$59.22	\$2,406.30

TOTAL INCOME FROM ALL SOURCES

From Classical Treasurers.....\$167,140.37

From Miscellaneous Receipts..... 32,355.49

Grand Total.....\$199,495.86

INCOME FROM SECURITIES AND SAVINGS ACCOUNTS

	Value	Earned
Kent Country Club.....	\$ 500.00	\$ 15.00
Pantlind Hotel.....	500.00	15.00
Cleveland Electric:		
Common Stock.....	20,000.00	910.00
Preferred Stock.....	2,200.00	90.00
Little Miami R.R.....	1,600.00	137.00
U.S. Defense Bonds.....	80,000.00	2,000.00
Bank Savings Account.....	65,000.00	675.00
Totals	\$169,800.00	\$ 3,842.60

ADMINISTRATIVE EXPENSES

Traveling and Meeting Expenses.....\$ 1,657.91

Miscellaneous Expenses..... 1,125.28

Mission Secretary Salary and Expense..... 1,971.73

Total\$ 4,754.92

STATEMENT OF DISBURSEMENTS

THE CHURCH EXTENSION FUND —

Missionaries' Salaries.....\$ 35,879.83

Special Services..... 19,379.42

Missionary Expenses	6,580.21
Missionary Pensions	1,221.09
Administrative Expenses.....	2,377.46
House — Iowa Falls, Iowa.....	10,000.00
House — San Diego, Calif.....	10,000.00
Lots — Washington, D. C.....	7,500.00

Total\$ 92,938.01

THE SOLDIERS' FUND —

Expenses Paid.....	\$ 113.27
Transferred to Church Extension Fund.....	6,226.26

Total\$ 6,339.53

THE FUND FOR NEEDEY CHURCHES —

Subsidies Paid Out.....	\$ 39,783.09
Moving Expenses for Pastors.....	2,487.64
Administrative Expenses.....	2,377.46
Refund	127.00

Total\$ 44,775.19

Total Disbursements.....\$144,052.73

This has been another year of blessings. The Lord has prospered His people, and they have manifested their gratitude by their gifts. May our God use it all to His glory, and for the extension of His glorious Kingdom.

Humbly submitted,

D. D. BONNEMA, *Treasurer*

AUDITOR'S STATEMENT

General Home Missions Committee of
The Christian Reformed Church.
Gentlemen:

Holland, Michigan
February 13, 1948

This is to certify that I have examined the records of Rev. D. D. Bonnema, treasurer of the Church Extension and Needy Church Funds, for the period from January 1 to December 31, 1947, and found these to be correct and in good order to the best of my knowledge and belief. The balance on hand corresponds with statement of the Old Kent Bank of Grand Rapids.

Fraternally yours,

H. VANDER ZWAAG

The General Committee requests Synodical approval of this financial report.

PROPOSED BUDGET FOR CHURCH EXTENSION

1. Salaries for the missionaries.....	\$ 65,000.00
2. Expenses in the missionary fields.....	7,000.00
3. Administrative expenses.....	9,000.00
4. Opening of fields.....	5,000.00
5. Procurement of buildings.....	75,000.00

\$161,000.00

The General Committee requests that Synod approve this budget and set the quota for the Church Extension Fund for 1949 at \$5.00 per family.

PART IX
INDUSTRIAL CHAPLAINS
(Acts 1947, p. 64)

A study committee has been appointed, which is to report and serve the General Committee with advice at its annual meeting in 1949 D.V.

May the presence of the Spirit be granted and His power imparted unto Synod. May the work of Synod further the realization of the petition "Thy Kingdom come."

Respectfully submitted,
The General Committee for Home Missions
H. BLYSTRA, *Secretary*

REPORT NO. 18

NATIONAL CHRISTIAN ASSOCIATION

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

THE Board of the National Christian Association hereby submits to you the following report of its past activities and future plans.

The past year has been very successful in many respects and we can truly say that God has richly blessed us. In addition to the promotion of several public meetings in which our cause was championed, we can report the following as to the anti-lodge literature that was sent out. We mailed 362 cards, 854 letters, and 1,241 packages containing books and tracts, during the period between May 1, 1947, and March 1, 1948. Much of this literature was sent gratis to our various missionary workers and to the different Christian Reformed Churches that are contributing to our cause. In addition to this, we sent complimentary copies of *The Christian Cynosure* to the ministers of all churches, as well as to individuals who sent in gifts or articles written for our magazine.

PROSPECTS FOR THE FUTURE

We hope to send our *Christian Cynosure* gratis to a large number of colleges and seminaries for the coming year. In this way we reach an influential group of young people and acquaint them with our cause. We also anticipate supplying the various graduates of these schools with our reading material combatting the evils of the lodge. The Board further decided to increase our propaganda for this cause by means of public lectures and mass meetings in the different churches. Several of these mass meetings were held in the past and the results were exceedingly encouraging. At times the buildings were filled to overflowing capacity and the messages have always been well received. Plans are to continue this work on enlarged scale for the coming year.

OUR NEEDS FOR THE FUTURE

If we are to be successful in this gigantic undertaking to stem the evils of lodgism in our land we will be in need of your continued financial support. Some of our tracts and books which are now in print are out of date and consequently new stocks must be supplied to meet the requirements of the future. Our literature which is now in the process of being printed will cost approximately \$2,215.

Much more ought to be published to meet the growing demand of this cause. Besides that, our building will have to undergo some

badly needed repairs. All this requires funds to carry on. We especially covet your intercessory prayers that our covenant God may richly bless us in this glorious work.

Our Board at present consists of the following members:

Rev. B. Essenburg, *President*
 Rev. Wm. Masselink, *Vice-President*
 Mr. T. P. Kellogg, *Treasurer*
 Rev. A. H. Leaman
 Mr. Geo. Ottenhoff
 Mr. J. Weir
 Dr. H. Hager
 Mr. W. H. Horsch
 Rev. J. H. Kromminga

Yours in His service,

WM. MASSELINK

**FINANCIAL REPORT OF THE NATIONAL CHRISTIAN
 ASSOCIATION**

May 1, 1947, to March 1, 1948

Balance on hand, April 30, 1947.....\$ 837.87

RECEIPTS

OPERATING:

Accounts receivable.....	\$ 299.12	
*Contributions	3,860.52	
†Subscriptions	265.00	
Cynosures — single copies sold.....	15.00	
Sale of books	292.48	
Sale of tracts	191.57	
Interest and liquidating payments.....	1,183.15	
Outdoor Advertising Co. — for wall space.....	25.00	
Papers typed.....	.67	6,132.51

NON-OPERATING:

Bonds called in and sold.....	5,034.31
Withholding and Social Security Tax collected.....	119.00
	<u>5,153.31</u>
	6,132.51
	<u>\$12,123.69</u>

DISBURSEMENTS

OPERATING:

Office expense — supplies, light, phone and bank charges	\$ 180.89	
General expense — water tax.....	21.16	
Printing Cynosures and postage for mailing.....	551.32	
Editing Cynosure.....	150.00	
Salaries — office secretary and extra help.....	1,104.00	
Annuity interest.....	19.50	
Books purchased.....	383.99	
Tracts printed and purchased.....	169.00	
Postage	153.81	\$ 2,733.67

NON-OPERATING:

Investments — stocks and bonds purchased.....	7,211.83
Internal Revenue Office — Withholding and Social Security Tax.....	117.00
	<hr/>
	\$10,062.50
Cash balance on hand, February 29, 1948.....	2,061.19
	<hr/>
	\$12,123.69

* Of this amount \$2,306.62 was contributed by 98 Christian Reformed Church of United States and Canada.

† Ministers of contributing churches and friends who send in contributions receive the "Christian Cynsure" complimentary. Tracts also given gratis for distribution to these churches upon their request for same.

PROPOSED BUDGET OF THE NATIONAL CHRISTIAN ASSOCIATION

March 1, 1948, to March 1, 1949

Publishing and editing of Christian Cynsure.....	\$1,070.00
Expense of public meetings and speaking engagements of Field Secretary	200.00
Printing books and tracts.....	2,500.00
Salary — office help.....	1,500.00
*Annuity obligations.....	28.00
†Obligated on New England work.....	100.00
Building repairs, decorating, insurance and water tax.....	300.00
Office supplies and expense.....	200.00
Miscellaneous	100.00
	<hr/>
Total	\$5,998.00

* On certain Trust Funds received, we have agreed to pay Annuities.

† Note: In 1936 the New England Association turned over to us the balance of their Assets under the agreement that we maintain work in that locality totalling not less than \$100.00 per year.

**NATIONAL CHRISTIAN ASSOCIATION
BALANCE SHEET**

February 29, 1948
ASSETS

CURRENT ASSETS		
Balance in bank.....	\$ 2,032.96	
Cash on hand.....	28.23	
Accounts receivable.....	105.36	
Investments	23,457.09	
Inventory of books and tracts.....	3,000.00	\$28,623.64
	<hr/>	
FIXED ASSETS (Depreciated Value)		
Land and building, 850 West Madison Street.....	\$ 7,000.00	
Furniture and fixtures.....	75.00	
Reference library	167.50	7,242.50
	<hr/>	
TOTAL ASSETS.....		\$35,866.14

LIABILITIES AND NET WORTH

Unearned subscription reserve.....	\$ 75.00
Cost of publication reserve.....	90.00

Annuities:

Laura Brenneman.....	\$ 100.00	
Blanche H. Pieper.....	200.00	
Mrs. E. E. Young.....	200.00	500.00

UNCONFIRMED LIABILITIES

Cynosures	\$ 200.00	
New York.....	1,200.00	
Ohio	160.00	
Pennsylvania	200.00	
Unpaid bills.....	745.94	2,505.94

\$ 3,170.94

NET WORTH..... 32,695.20

TOTAL LIABILITIES AND NET WORTH.....\$35,866.14

Board of the National Christian Association

850 West Madison Street

Chicago 7, Illinois

Gentlemen:

As requested, I have made an examination of the books of the NATIONAL CHRISTIAN ASSOCIATION, as they pertain to the financial transaction of your institution for the period May 1, 1947, to March 1, 1948.

I have found the records in fine order and all accounts in balance. I have reconciled all disbursements with the vouchers or cancelled checks and compared those respective entries in the Cash Journal and Ledger.

Statement of each receipt and disbursement were reconciled with all entries in the cash books.

I certify that the attached statement of income and expense are prepared from the books, are in keeping therewith and correct to the best of my knowledge and belief.

Respectfully,

GEORGE OTTERHOFF,
Auditor

REPORT NO. 19

STATUS OF MINISTERS CONNECTED WITH
NON-ECCLESIASTICAL INSTITUTIONS

To the Synod of the Christian Reformed Church, June, 1948.

DEAR BRETHREN:

THE Committee on "Status of Ministers Connected with Non-Ecclesiastical Institutions" herewith submits its report.

I. OUR CHARGE. The charge given to our committee is contained in Article 164, Acts of Synod 1947, page 94:

"The Advisory Committee on Church Order reports on the 'Status of ministers connected with non-ecclesiastical institutions.' (Supplement 27.) (Cf. Art. 108.)

"This report was directly before Synod. Synod could not come to a decision and referred it to our advisory committee. Your committee believes that this was in part due to a weakness in the report in that it lacks specific recommendations. Your advisory committee tried to do so, but failed because of the limited time at its disposal. Your advisory committee further believes that this is the proper task of the study committee who has made a special study of this matter.

"Hence your committee recommends that this matter be referred back to the same study committee with instructions that they draw up specific recommendation for the Synod of 1948.

"Ground: The matter is not urgent, and can wait for the considered recommendations of this committee. (Cf. Art. 176.) Adopted."

Your committee cannot but consider this a most unfortunate charge. First, we have the vague words "that *this matter* be referred back to the same study committee." It is not specified *what* "this matter" is.

Second, the implication of this charge is that our report last year lacked specific recommendations. Hence the Synod could not reach a definite decision. And hence the decision to refer "this matter" back to us, so that we may do what we should have done last year, namely come with "specific recommendations."

And all this sounds rather plausible, for our report last year *did* lack specific recommendations.

However, it should not be difficult for Synod 1948 to understand that this whole conception of Synod 1947 was a mistaken one. The simple truth is that the "matter" supposedly referred to us by Synod 1947, *never was referred to us*. Hence we came with no specific recommendations. We had no authority to do so. We had

no charge to do so. We had no right to do so. And that "matter" was not a minor question. It concerned directly the honor, ministerial standing, and perhaps peace of mind of several of our ministers. It concerned the meaning or interpretation of one of the articles of our Church Order. It concerned a very important phase of the work of our Christian High Schools, namely the teaching of Bible in these institutions.

May our ministers do this work, and yet retain their ministerial status? That evidently is the question Synod 1947 had in mind. But we repeat, that question was never referred to us. And both on general principles, and because of the importance and delicacy of the subject, our committee had neither the conviction of duty nor the courage to begin giving advice to Synod, on a matter not specifically referred to us.

"We request Synod 1948 at this point to give to our report of last year (you will find it in Acts of Synod 1947, page 348 ff.) the close attention that Synod 1947 should have given, but evidently failed to give. From this report it will at once become evident that our committee was never charged with the task of advising Synod whether ministers serving in non-ecclesiastical institutions might retain their ministerial status. Our charge and our task was very different indeed. It was twofold:

First, we were asked to "study and clarify the status of ministers connected with non-ecclesiastical institutions." We did this. We gave, we believe, complete information on the subject. Among other things, we pointed out that Synod 1934 in considering the status of a particular minister, ruled that his ministerial status could be retained, if he were engaged only as teacher of Bible. We also gave our reasons why we could not and did not interpret our mandate to mean that we must reconsider the question whether it is proper, according to our Reformed principles, that such ministers retain their ecclesiastical standing. We were merely asked to study or *clarify* the *status*, not to reconsider the problem. No overtone requesting such reconsideration had been received from even *one* classis or consistory. And proper Christian courtesy, not to speak of fairness to our colleagues serving as Bible teachers in High School, demanded that we do not go farther, in questioning the legality of their status, than was absolutely demanded by the charge given us.

However, and here is the crux of the whole situation, in seeking to fulfill the second part of our charge, we were forced to question the correctness of the method we as a church had been following and therefore to question the legality of the status of such ministers.

That second part of our charge read as follows: "if the conclusions reached by the Committee after study warrant it, to draft proposed forms for the calling and installation of such ministers." This part of our charge was the response of Synod 1946 to an overture from Classis Pella asking Synod "to consider the need of drawing up a proper form for the calling and installation of such men."

Now your committee reported to Synod 1947, that we did not consider it either necessary or proper that such special forms be drawn up. We, of course, had to give our reasons. We had to give account of ourselves to Synod. And in doing so, we had to and did reveal to Synod our serious doubts whether our present rules and practices in this matter were correct.

We especially called attention to Article 12 of our Church Order.

"Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis."

A minister, according to this article, is bound to the service of the Church for life.

We therefore expressed our opinion that, if our people and our High School officials persisted in the view that ministers are absolutely indispensable in and for this work, that then at any rate, a very different method should be used in the calling or appointment of such work. The *Church* must first be contacted, not the man, the individual, since he is "bound to the service of the Church." And the Church must completely control the calling and work of such ministers. Else Article 12 is violated.

However, we added that we were not convinced that non-ministers could not be used for this work.

We therefore informed Synod that we could not in good conscience draw up special forms for the calling of such ministers. We believed that this would be but another step in the wrong direction.

However, and this is what Synod 1947 failed to grasp clearly, we expressed these opinions *only in explanation* of our stand that we could not cooperate in the drawing up of special forms.

We could not and might not go any further, for Synod had not charged us with reconsideration of the previous stand of the Church, nor had even one classis or Synod asked such reconsideration or rescinding.

Our report therefore was complete when we clarified, that is, gave all possible information on the status of such ministers, and informed Synod that we could not, as Classis Pella and Synod

tentatively suggested, draw up special forms for the calling of such ministers.

The supposed lack in the report was merely the absence of specific recommendations to revise or rescind the previous stand of the Church. But Synod 1947 had no right to expect such recommendations. For Synod 1946 had not charged us to consider that problem. Nor had even one classis or consistory asked reconsideration or revision.

We believe in all humility that your committee deserved to be commended for staying within the limits of its charge, rather than give specific recommendations on an important and delicate question on which we had not been asked to give advice.

However, in our report to Synod 1947 we indirectly opened up this question. And Synod should have faced the question that had never been given to us, and on which it therefore could not legitimately ask specific recommendations. This question namely: is our present stand and practice in re the calling and control of ministers serving in non-ecclesiastical institutions (of learning) in conflict with Article 12 of our Church Order?

We expressed our serious doubts on this point in our report to Synod 1947. And that Synod had ample material before it, on the basis of which it could intelligently proceed to take a definite stand. It is to be regretted that Synod 1947 did not do so.

However, it would be regrettable if again nothing was done by *this* Synod to clear the air. And it seems that Synod 1947 felt considerable sympathy for the views we were forced to reveal.

Therefore, to meet this situation, and in spite of the fact that no consistory, classis, or Synod has officially asked for reconsideration or rescinding of 1934, nor in official overture or decision expressed its agreement with the views we expressed in our previous report,

We advise Synod to give earnest consideration to the following resolution:

Synod rescinds the decision of 1934, that a minister may retain his ministerial standing, if he teaches Bible in a Christian High School. Grounds:

(a) Teaching Bible in a non-ecclesiastical institution is religious work only in a general sense, and can legitimately be performed and is being performed by laymen.

(b) Teaching Bible in a non-ecclesiastical institution does not satisfy the requirement of Article 12, Church Order, that a minister is bound to the service of the church for life.

(c) Experience has proved that such ministers are actually *bound* to the non-ecclesiastical institution, since it controls their work and appoints them, and their relation to the institution of the church is largely, if not completely, an empty form.

Respectfully submitted,

W. KOK

W. VAN REES

G. HOEKSEMA

REPORT NO. 20

IMMIGRATION COMMITTEE

*The Synod of the Christian Reformed Church,
Grand Rapids, Mich.*

ESTEEMED BRETHREN IN CHRIST:

THE Immigration Committee for Canada herewith respectfully submits its report to your honorable body.

While the report to the previous Synod gave promise of an influx of Holland immigrants into Canada in 1947, we can now report that the tide has not only set in but is increasing in volume in the year 1948. Your committee has endeavored to fulfill its mandate, and herewith presents the following account of its activities.

PROGRESS OF IMMIGRATION

During the year of 1947 two immigrant boats arrived in Canada: the S.S. Waterman on June 26th and the S.S. Tabinta on the 19th of September. The Ontario members of our Committee with the Missionary-at-Large represented our Committee and our church in extending an official welcome and in aiding the immigrants at the port of debarkation.

Out of a total of approximately 1500 there were placed in Ontario of Reformed persuasion 891 and in Western provinces about 150, which were distributed as follows: Hamilton 104, Chatham 180, Sarnia 64, Holland Marsh 71, Windsor 35. At Kitchener and St. Catharines a sufficient number were placed to enable the Home Mission Committee to establish full fledged mission stations, numbering respectively, 93 and 74 souls. The following nuclei were formed: in Owen Sound, Trenton, Brampton, Woodstock and Hagersville ranging from 10 to 5 families.

Our Canadian churches and local immigration organizations have responded splendidly in welcoming and assisting the newcomers in their new homeland. The Canadian Red Cross rendered invaluable and highly appreciated service at the ports and railway depots. The Canadian public has also shown a cordial attitude toward the strangers from the Low Lands. Further care was bestowed upon them by organizing classes in English in cooperation with the Ontario Department of Education, by arranging for sickness and accident insurance and by conducting a drive for clothing for needy immigrant families through the channel of the Deaconate of Classis Grand Rapids East. The churches of this classis have responded generously to this appeal. The Committee has been active in trying to meet the inevitable problems which arise from situations in semi-pioneering immigration. Our Committee has

cooperated with the Home Missions Committee in the development of mission stations and in advising on mutual problems.

MATTERS OF POLICY AND PROCEDURE

Since our previous report one meeting was held at Winnipeg, Man. Whereas in 1947 most of the immigrants were placed in the Province of Ontario it was decided to include the western provinces in settling immigrants for the year 1948. As reported by Netherlands legation officials some 10,000 immigrants will be allowed entrance into Canada if a sufficient number of sponsors can be procured.

In view of this the Committee authorized the appointment of field men in the different districts. Although it was the purpose of the Committee to follow a policy similar to that in Ontario in the western provinces, difficulties have arisen which made this unworkable, since other agencies are working there to place Holland immigrants. Our Committee therefore while taking full financial responsibility for field agents feels justified in limiting itself to the placement of those of the Reformed faith. The following brethren were appointed as part-time field men:

H. A. Wierenga, Neerlandia, Alta.

H. J. ten Hove, Blackfalds, Alta.

J. Prins, Beverly, Alta.

E. de Jong, E. Kildonan, Man.

B. Nieboer, Iron Springs, Alta.

The ever mounting volume of correspondence and the placing of increased numbers of immigrants necessitated our secretary to devote all his time to this work.

Our cooperative relationship with the official Holland Immigration Agency, Stichting Landverhuizing, Nederland, is to be continued during 1948.

The governmental restriction permitting only farm laborers, miners and lumbermen remains unchanged.

Of the booklet "De Gids" 2000 copies were sent to Holland to be distributed by the Christelijke Emigratie Centrale in the Netherlands and 298 copies were sold in the U.S.A. and Canada. Copies were presented to all our congregations, to the members of the Synod of 1947 and to various official bodies connected with immigration. We plan to also provide copies for the Gereformeerde Kerken, the Christelijke Gereformeerde Kerk and the orthodox congregations of the Hervormde Kerken in the Netherlands in order that they may inform their members who desire to emigrate.

The Canadian Railroads have favored the Committee with free passes to attend meetings and with district passes to the secretary and our field men.

In order to secure harmonious cooperation and proper division of work regulations governing the relationship between local societies, Leagues and our Committee were drawn up.

We call Synod's attention to certain evidences that the Presbyterian church of Canada is eager to welcome immigrants into their church. They not only had an official representative at the arrival of the boats handing out literature in the Dutch but they also plan to send one of their ministers to the Netherlands to persuade prospective Reformed immigrants to unite with them. They seem to consider our churches inadequate to take care of the influx. May this be an added incentive for us to meet the challenge with God's help.

The government of the Netherlands has allotted two troopships and a passenger liner to transport an estimated 10,000 immigrants between March 25 and September 20, 1948, to Canada. Again we anticipate that half of these will be of our common faith. Of these some 2560 have been placed on the date of this report. In our supplemental report to Synod we will be able to give a more detailed account of numbers and places.

An indication that our Dutch immigrants are on the whole contented in their new surroundings is shown by the fact that many of them have already found sponsors for relatives and friends, who will also arrive this year.

FINANCES

Our Committee is grateful to Synod for establishing the Immigration Fund and for recommending it for an annual offering and to the churches for their generous response. We were enabled to repay our loans to the Synodical treasurer and to the Home Missions Committee amounting to some \$4700.00 and to meet current expenses.

One considerable item of expense was transportation of immigrants to churches on Sunday. Until November 1, 1947, Classis Grand Rapids East graciously consented to meet this expense. After that date our Committee has taken over this obligation also. One third of the amount is being paid by the immigrants themselves, one third by the established churches and one third by our Committee. In the case of mission stations one half is paid by our Committee and the remainder by the group itself.

Remuneration for services rendered by field men and secretary has been fixed at \$8.00 per day and 6 cents per mile for the use of a car. Expenses of the locals in connection with the work of the Committee are defrayed from our fund. Since most of the immigrants in the past year were placed in Ontario and the secretary resides in that province, the bulk of expenditures were for this district.

The financial report will be attached to the supplemental report to bring it more to date for Synod.

Synod should be aware of the acute inadequacy of our present buildings to take care of the increased membership. Measures must be taken through church help or otherwise to enable them to enlarge or reconstruct our houses of worship. We cannot expect immigrants whose resources were mainly left behind in the Netherlands, to give appreciable help for some time to come.

In conclusion your Committee humbly conscious of its own insufficiency to meet the challenge placed before it in the Providence of God, and sensing deeply the many problems that the work entails, yet believing that this is a great open door that the Lord has set before us and all our Christian Reformed churches, commends itself to the Lord for guidance and strength and to Synod and our churches for continued interest and support.

MATTERS REQUIRING SYNODICAL ACTION

1. That Synod again recommend our immigration fund to the churches for one or more annual offerings.
2. That Synod continue the policy and appointments as adopted last year, c.f. Acts 1947, page 65, Art. IV, 5 and 6.
3. That Synod approve the altered policy necessitated in the western provinces and approve the appointments of field men there.
4. That Synod devise ways and means to enable our Canadian churches to procure adequate buildings and equipment to take care of their increased membership.

Respectfully submitted,

PETER J. HOEKSTRA, *President*

J. VANDER VLIET, *Secretary*

Canadian Immigration Committee

A. DISSELKOEN, *Recording Secretary*

L. A. KOOL

J. VELLINGA

J. M. VANDE KIEFT, *M-a-L*

H. J. TEN HOYE

REPORT NO. 21

PUBLICATION COMMITTEE

To the Synod of 1948.

ESTEEMED BRETHREN:

YOUR committee was able to carry out the assignment which you gave to it for the past year. We thankfully present the following report.

The church papers, *The Banner* and *De Wachter*, were published and dispatched regularly. Synod's instruction to publish *The Banner* earlier in the week (cf. Acts 1947, p. 35) has been carried out. There is nothing more that we can do to secure earlier delivery. The editors have been able to carry forward without interruption except for co-editor Rev. James Ghysels, who was compelled to relinquish the pen for about three months due to physical disability. We are happy to report that he has recovered and is again writing the meditations. We were fortunate to secure the Rev. W. Van Peurseem, who in the face of immediate need, responded to our request to take over for the three-month period.

A number of changes have been made during the year both in personnel of writers and of the appearance of the papers. The brethren, Rev. H. Evenhouse, Rev. B. J. Haan, Rev. H. Van Til, Rev. A. Persenaire, and Drs. J. E. Meeter and J. Van Bruggen were appointed to write three articles each per year for a period of two years for *The Banner*. The department edited by the Rev. J. Gritter is reduced to two columns instead of three and a new department of one column per week entitled, "Bible Doctrine," is being edited by the Rev. J. Weidenaar. The requests of Calvin College and of the Home Missions Committee for a full page per week to present their cause to the Church have been granted. Space has also been allowed these causes in *De Wachter*.

The Sunday School papers and the Mission Sunday School papers have also been published regularly. The editor-in-chief of the Sunday School papers, the Rev. J. Schaal, was authorized to attend the Sunday School Convention of the N.A.E. at Cincinnati, October 8-10. The Rev. A. Persenaire informed the Committee that he could not accept reappointment as writer of the Sunday School Lessons and the Rev. A. A. Koning was appointed to succeed him. The Rev. H. Evenhouse requested to be released as writer of the Young People's Column and the Rev. T. Van Klooten was appointed in his stead. The subscription cost of the *Children's Comrade* was increased from 25 to 30 cents per half year and that of *The Key* from 50 to 75 cents per half year subscription. This was

necessary in view of the volume of work done and the loss sustained heretofore in the publishing of *The Key*. The following writers were reappointed to write for the *Good News* Mission paper: the Reverends N. Veltman, E. Haan, Mr. B. Bruxvoort and Miss M. Schoolland. Mr. E. Dykstra of the Roseland Mission was appointed to write mission news for one year instead of Mr. J. Van de Water. This is the beginning of a rotating policy in this column. The arrangement with the Grand Rapids Mission Board whereby it agrees to subsidize the small mission paper, the *Good News Junior*, to the extent that costs exceed subscription receipts has been continued for another year. It is impossible for your committee to take over the cost of publishing this little sheet. Its cost has also been increased from 25 to 30 cents per half year subscription.

The new edition of the Psalter Hymnals for which we have been so long time waiting has arrived. The Hymnal is a handsome volume printed on better paper, contains the newly revised chorales, is lighter and thinner than the former editions. The sale of these books is brisk at \$1.50 per volume for churches and at \$2.00 per volume for individuals. We are very pleased to be able to present such a fine book to our people at such a low cost. Permission was granted to the Psalter Committee of the Protestant Reformed Church to use the chorales of the Dutch Psalms to which we hold copyrights, provided proper acknowledgment of this is made in the new edition of the U.P. Psalter which it is planning to publish. It has agreed to do this.

We have not been able to get our Yearbook out as early as we would like. Printing shops have been loaded with work. Our business Manager does all in his power to get it out early. The Rev. L. Lamberts was appointed to write the article "Our Family Circle" succeeding the late Dr. Henry Beets who has written it for so many years.

Your Committee took note of the fact that Mr. J. Van Ess had served our Christian Reformed Publishing House for forty years and has been very instrumental in building our large number of subscribers. A testimonial dinner was accorded him, attended by the members of the Publication Committee, the editors of *The Banner* and *De Wachter* and the Business Manager.

Another of the men who served our church for many years by way of its publications was taken away by death. Mr. J. B. Hulst had served our church in this department for thirty-two years, sixteen of which he was president of the Committee. He retired in 1946. He served the church faithfully and well in this field. We rejoice in his never failing testimony of God's grace.

The chief problem with which your committee has been confronted this year has been financial. It has required much time especially on the part of the Business Committee. It was considered advisable to publish a twenty-four page *Banner* for five months instead of the usual three months during the summertime for economy's sake. Wage increases had to be made again the first of the year for the workers in the shop and those in the office. The salaries of the Business Manager, Mr. J. Buiten, and those of the Editors-in-Chief of the two papers likewise had to be revised upward to meet the rising cost of living. The salary of the Editor-in-Chief of *The Banner*, Rev. H. J. Kuiper, was increased to \$4500.00 and that of the Editor-in-Chief of *De Wachter* to \$1800.00 as of January 1, 1948. These are subject to approval by Synod. We request such approval. Synod's instruction to increase the honorarium of the co-editors. (Acts 1947, p. 36) has been carried out.

The terms of the Editors-in-Chief expire this year. In agreement with Synod's decision concerning the length of term of the editor-in-chief of *The Banner* (Acts 1947, p. 36, D) your committee recommends the reappointment of the present editor, the Rev. H. J. Kuiper, for a period of six years. Your committee recommends that the present editor of *De Wachter*, the Rev. H. Keegstra, be reappointed for the regular two year term. Although it has been customary to present nominations for this office, your committee believes that the Rev. Keegstra is the only one qualified in this vicinity to carry on the work. He is still able to do so.

The term of office of the following members of the committee also expires this year, namely, Dr. H. H. Meeter, Rev. Peter Holwerda, Mr. G. I. Buist, Mr. H. Denkema, Mr. G. J. Rooks. Your committee recommends their reappointment for the four year term.

Praying that the Lord may bless Synod in its labors this year,

We are your servants,

Publication Committee

PETER HOLWERDA, *Secretary*

FINANCIAL REPORT

INCOME

Banner subscriptions	\$ 82,301.83
Banner advertising	11,305.08
Wachter subscriptions and advertising.....	12,361.53
Sunday School papers.....	42,436.74
Psalter hymnals.....	7,892.99
Yearbooks	4,919.43
Other income, tracts, etc.....	10,817.06

Total income.....\$172,034.66

PAID OUT

Shop wages.....	\$ 34,775.89
Paper, supplies, etc.....	46,965.22
Postage, depreciation and production cost.....	18,301.83
Editors' and contributors' remuneration.....	15,429.63
Agent's salary and travel expense.....	3,535.90
Other agents' commission.....	4,938.27
Office salaries, supplies, postage, etc.....	22,051.58
Cost of printing yearbooks.....	2,575.23
Cost of Psalter hymnals.....	5,517.43
Contribution to pension plan.....	1,816.91

155,907.89

Gain in 1947.....\$ 16,126.77

Balance Sheet as of December 31, 1947

ASSETS

Cash on hand and in bank.....	\$ 7,834.92
Accounts receivable.....	7,447.02
Inventory paper, supplies and type.....	22,887.62
Bank stock.....	250.00
Replacement fund (U. S. Savings G Bonds).....	45,000.00
Lot and building.....	48,738.98
Machinery and equipment.....	27,083.19
Office equipment.....	270.22

Total assets.....\$159,511.95

LIABILITIES

Accrued withholding tax.....	\$ 577.10
Accrued contribution pension fund.....	920.92
Investment Jan. 1, 1947.....	\$141,887.16
The Banner gain.....	10,941.25
S.S. Papers gain.....	1,249.05
Yearbook and Other Items.....	7,118.89

\$161,196.35

Loss from De Wachter.....3,182.42

Present total investment.....158,013.93

\$159,511.95

PUBLICATIONS PRINTED:

The Banner, weekly.....	30,200
De Wachter, weekly.....	5,300
The Instructor, weekly.....	30,000
Children's Comrade, weekly.....	14,500
Good News, weekly.....	3,000
The Key, semi-quarterly.....	6,000
Good News for Little Ones, weekly.....	1,550
Yearbook, annually.....	8,500

NOTE: You will notice from the above report that our profit (gain) last year was \$16,000. Some may think this is a rather large profit. One must not forget, however, that some profit is needed if we are to grow and

expand. New machines and presses are needed from time to time and if there is no profit, old and worn machinery cannot be replaced, and there can be no progress. We now need a new and faster press on which to print *The Banner*. The cost of such a press is about \$30,000. We also need another linotype machine and another press on which to print the Yearbook, tracts, etc. The linotype machine costs \$15,000 and the press \$18,000.

The Publication Committee has raised the wages of the shop and office employees the beginning of this year about 15%. Editors' wages and remunerations have been increased also. This means that if other conditions remain about the same, our profits for 1948 have already been wiped out. The cost of paper and other materials is still increasing. The Publication Committee has decided to print a 32-page *Banner* for 10 months this year instead of 7 months as was done in 1947. This will also increase our cost considerably in 1948. Altogether the outlook for 1948 is not very bright.

JACOB J. BUTTEN, *Business Mgr.*

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

*To the Synod of 1948.
Grand Rapids, Michigan.*

ESTEEMED BRETHREN:

THE work of the Lord's Day Alliance in which our Christian Reformed Church has had under God a responsible part, continues to be carried on under the direction of a Board of Managers, representative of a score or more denominational bodies. Once per year in the month of December this body meets to hear the reports of work done, to note what state auxiliaries and affiliated societies are doing, to transact all needful business, and to conduct a public propaganda meeting, to which various notables of metropolitan New York are invited. We were pleased no end that at the annual meeting held last December in the Marble Collegiate Church of New York, two of our loyal Christian Reformed laymen, Henry Zeeuw and John Roukema, both of Prospect Park, N. J., were invited to speak. It was truly refreshing to hear these men of the pew witness how they have sought to uphold the honor of the Lord's Day in daily practice, the one in the field of sports and the other in the field of business, in keeping with the principles proclaimed by our Christian Reformed pulpits. Here too was a place where the voice of our church was heard in a volume beyond the proportion of our size. Accounts of these worthwhile speeches have been reproduced in the *Leader*, the official publication of the Alliance.

An Executive Committee of twelve, in which both your present and former delegate have a seat, carries on the main part of supervisory work during the year, meeting as often as the work demands. Regular reports are received from the indefatigable General Secretary, Dr. Harry L. Bowlby, who shows himself possessed of an energy that belies his years and who is still fully alert to the great need of keeping constantly at the work of "the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God." He continues to pit his energies and thought against the encroachments upon the Lord's Day, whether it be at the United Nations gatherings, in state assembly halls, executive mansions, or in the court rooms of the land. One outstanding gain last year was the persuading of the Economic and Social Council of the United Nations to withdraw the proposed World Calendar from its agenda. Our denominational representatives have continued to press for a revitalizing of the work in general, and a rebuilding of state organ-

izations that ceased to be in the days of retrenchment. Increased revenues are making expansion possible. For a number of years the work has been done by a pitiful small staff in a far too restricted area. Much more work should be done. The day of the Lord is under fire. Wartime regulations have had a most disastrous effect upon the sabbath-keeping habits of our citizens, including many of our own constituency. As funds allow, we must go forward in our crusade for Christ's Day.

Efforts to secure one of our own pastors as a part time worker appear headed for success, and it is hoped that this may be the beginning of a general forward advance, a reviving of the work throughout the nation so that we may better realize our goal "to unite the citizenship in the various states of the nation and its possessions in abolishment of all unnecessary Sunday work and the securing of a weekly rest day for all."

We are heartily sorry that the financial report which the Alliance office sent to Synod last year proved incomplete and insufficiently detailed. A fuller report is herewith presented for the year 1947. We trust that Synod will find it satisfying and may encourage the workers in this part of the vineyard with the assurance of both moral and financial support. It will be noted that our churches have responded well, surpassing the total of gifts for the immediately preceding years.

It has been a distinct pleasure to serve our denomination and the Lord in this work for the honor of His Holy Day.

Humbly submitted,

JOHN T. HOLWERDA

FINANCIAL STATEMENT
OF THE

LORD'S DAY ALLIANCE OF THE UNITED STATES

Balance in bank, December 31, 1946, brought forward..\$	9,725.51	
Total receipts, December 31, 1947.....	18,380.28	
		\$28,105.79
Total disbursements, December 31, 1947.....		22,446.21
		\$ 5,659.58
BALANCE IN BANK, DECEMBER 31, 1947.....		
LIABILITIES		
Bills payable, December 31, 1947 (paid in full since Dec. 31, 1947)..\$	88.13	
LIVE ASSETS		
Cash or Loan Value on \$5,000 Life Insurance Policy No. 54,789 dated 4/17/33, Presbyterian Ministers' Fund, on Life of General Secretary.....		\$ 2,258.00
Six \$1,000 United States Savings Bonds, G Series.....		6,000.00
First Mortgage Bond, Westshore R.R. Co. 4's 2361, Bond 2233, Par Value \$1,000 — Market Value, Bid, December 1, 1947	570.00	
City of New York Bond, No. 23925, 3½%, Par Value \$1,000 — Market Value, Bid, December 1, 1947.....		1,117.50

Reserve Fund, Broadway Savings Bank, December 31, 1947..	3,026.78
Balance in Corn Exchange Bank, December 31, 1947.....	5,659.58
Postage on Hand, December 31, 1947.....	250.00
Refund due from Collector of Internal Revenue re Social Security, Interest, Penalties, etc.....	1,307.77 plus
Furniture and Equipment insured at \$1,500.....	500.00
Seals for resale — "Awake America" and "S.O.S.".....	450.00
	<hr/>
	\$21,139.63
LIABILITIES	
Bills Payable (Paid in full since Dec. 31, 1947).....	\$ 88.13

January 1, 1947 -- December 31, 1947

RECEIPTS

December 31, 1946, Balance in Bank Brought Forward.....\$ 9,725.51

	Individuals	Churches	S. S. and Y. P. Societies	Postal Assns.	Miscellaneous	TOTAL	
Jan.	\$ 362.00	\$ 1,363.92	\$ 5.00	\$ 360.00	\$ 70.81	\$ 2,161.73	
Feb.	366.00	314.00	129.00	102.75	14.41	926.41	
Mar.	526.50	1,215.85	40.00	25.50	*560.88	2,368.73	
Apr.	344.69	1,603.81	37.10	33.75	23.12	2,042.47	
May	533.50	866.95	.....	.....	*681.06	2,081.51	
June	237.00	510.02	.....	2.00	40.06	789.08	
July	311.50	1,441.93	.....	5.00	99.31	1,857.74	
Aug.	620.00	306.71	16.00	25.00	55.11	1,022.82	
Sept.	489.00	544.38	130.00	.....	21.81	1,185.19	
Oct.	390.50	1,122.31	7.00	20.00	9.75	1,549.56	
Nov.	294.75	399.11	40.00	25.00	83.01	781.87	
Dec.	576.00	952.67	.....	.....	84.50	1,613.17	
	<u>\$5,051.44</u>	<u>\$10,581.66</u>	<u>\$ 404.35</u>	<u>\$ 599.00</u>	<u>\$1,743.83</u>	<u>\$18,380.28</u>	<u>18,380.28</u>

\$28,105.79.

* \$ 85.00 Morganstein, re Sunday Closing Poultry Markets
 50.00 Sale of Stickers
 493.57 Lawyers Mortgage Bond called in
 702.40 Final Settlement Buchanan Estate

January 1, 1947 -- December 31, 1947

DISBURSEMENTS

	Salaries and Honor.	Rent	Travel	Print. and Multi.	Telephone and Telegraph	Postage	Office and Miscellaneous	TOTAL
Jan.	\$ 540.00	\$ 94.88	\$ 74.82	\$.....	\$ 14.50	\$ 8.33	*\$3,240.03	\$ 3,973.49
Feb.	*3,474.89	94.88	22.00	317.25	21.56	168.70	*1,200.23	5,299.51
Mar.	620.00	94.88	5.00	170.42	14.06	9.58	321.91	1,236.53
Apr.	514.33	94.88	130.00	233.20	1.50	12.55	*501.30	1,487.76
May	528.33	94.88	120.00	184.66	25.88	30.00	*201.93	1,185.68
June	586.53	94.88	41.00	12.63	2.52	5.00	199.49	942.05
July	516.48	94.88	10.00	.....	23.04	11.70	195.63	851.73
Aug.	499.33	94.88	27.00	150.00	1.24	4.40	111.59	888.44
Sept.	489.33	94.88	200.94	102.74	25.41	10.11	180.76	1,104.17
Oct.	606.33	114.17	14.50	.....	.....	5.74	172.95	913.69
Nov.	528.37	114.17	5.00	22.85	30.83	104.97	170.38	976.57
Dec.	587.33	114.17	80.38	417.30	15.79	7.85	*2,363.77	3,586.59
	<u>\$9,492.86</u>	<u>\$1,196.43</u>	<u>\$ 730.64</u>	<u>\$1,611.05</u>	<u>\$ 176.33</u>	<u>\$ 378.93</u>	<u>\$8,859.92</u>	<u>\$22,446.21</u>

*\$2,990.06 Paid to Dr. Bowby for Back Salary in Full
 219.00 Expenses 58th Anniversary
 139.00 Purchase of Remington Typewriter
 6,000.00 Purchase of 6 \$1,000 U.S. Savings Bonds
 587.75 Purchase of 128 M Stickers for resale and advertising

RECEIPTS FROM CHRISTIAN REFORMED CHURCHES BY
 LORD'S DAY ALLIANCE OF THE UNITED STATES

January 1, 1947 — December 31, 1947

January	1947	\$1,113.15
February	1947	30.00
March	1947	183.17
April	1947	711.27
May	1947	444.47
June	1947	250.08
July	1947	688.82
August	1947	150.26
September	1947	169.29
October	1947	558.97
November	1947	25.00
December	1947	474.17
		<hr/>
		\$4,798.65

THE SYNODICAL TRACT COMMITTEE

To the Synod of 1948.

ESTEEMED BRETHREN:

YOUR Committee is happy to present the following report of its activities during the period from June, 1947, to March 18 of this year, during which time it met regularly once a month, with the exception of August.

SECTION I. PERSONNEL OF THE COMMITTEE

All the men appointed by the Synod of 1947 were able to serve. They are: Prof. L. Berkhof, Dr. J. C. De Korne, Rev. H. J. Kuiper, Mr. P. B. Peterson, Mr. Thos. Afman, Rev. D. H. Walters, Rev. Geo. Yff, and Mr. Ben De Boer. The first five mentioned have served on the committee from its inception. During the past year Prof. Berkhof served as president and B. De Boer as secretary.

Various sub-committees carry on certain definite assignments submitted to them by the Committee as a whole. They are:

Editing Committee.....Kuipers, Walters, Peterson
Title Committee.....Afman, Yff
Finance and Printing Committee.....Peterson, De Korne

SECTION II. BRIEF SURVEY OF ACTIVITIES

This is the third year that the Synodical Tract Committee has been functioning. The first two years can well be thought of as a period of preparation—the determining of policies to be followed; consideration of the type of tracts to be issued; deciding upon the type of people expected to be reached by these tracts; and the solving of a host of technical details. No one, unless he were actually engaged in such work, could begin to appreciate the many problems that had to be solved, the details that had to be arranged, and the difficulties that had to be faced. Much of the activity of his past year consisted in the selection and approval of further titles, assigning of these titles to various prospective writers, and the perusal and final preparation of tract manuscripts submitted by such writers.

Naturally, upon receipt of manuscripts, the problems began to multiply. It is too much to expect that a manuscript should be perfect and ready for printing as received; often the committee felt the need of major changes or improvements. Who is to make these changes? The Committee is largely composed of men who have regular duties of an arduous nature. They cannot very well take the time to correct, improve, change such manuscripts. Hence,

the policy had to be adopted of returning such tracts to their authors for such needed changes. It can be readily seen how much time must elapse for the necessary correspondence involved.

Moreover, those selected for the writing of tracts are also men who are daily engaged in their ministerial activities and must take time when they can find it to respond to our request to write. Hence, when titles have been approved and have been assigned to prospective writers, often, months elapse before manuscripts begin to appear.

Then, it must be borne in mind that not everyone has the special abilities required to write acceptable tracts. The Committee can only decide in a very general way whether a man might be able to produce something that could be used. As time went on certain men showed that they possessed the qualifications which this work calls for. The ideal thing would be to have these few write all the tracts, but the more titles we submit to a select few writers, the more time it takes to finally produce tracts.

By this time many tract titles have been approved and assigned. Space does not allow of our listing all of them individually, but to date about 100 titles have been adopted and most of them assigned to someone. Some of these tracts are meant for Home Church reading, on such subjects as Sabbath observance, marriage, baptism, youth, etc. A considerable number of these titles are for the so-called "Down and Out Class," since it was felt most necessary to provide literature for people in that strata of society. A series of tract titles was approved dealing with prevailing social evils: immorality, drinking, gambling, and the like. Another series of tracts has been planned, to present the way of salvation. A number of titles has already been adopted and assigned on such subjects as the Cross, the Atonement, the sinfulness of man, God's claim upon man, etc. A number of tracts is planned to deal with Roman Catholic errors. In addition it was decided to ask Rev. Kuiper to prepare for publication, in pamphlet form, a recent series of editorials appearing in *The Banner* under the general subject: "God and Man in Salvation."

Much time was also devoted to exploring the possibilities of distributing acceptable tracts produced by other organizations, these to appear under our imprint. The possibilities in this regard are not too encouraging, but we are planning to recommend certain titles produced by such groups as the Orthodox Presbyterian Church, the Good News Publishing Co., the LeTourneau Evangelistic Center, and the Faith, Prayer, and Tract League, to our mission workers to supplement those produced under our sponsorship.

Not only were we engaged with the matter of the writing of tracts, but it was felt from the beginning that our tracts should be as attractive as possible in outward appearance. That meant having covers with striking illustrations and designs. To obtain these it was almost imperative to discover and engage Christian artists who would be in sympathy with and who could properly interpret the message of the tract. Much time was spent just here, but we are happy to report that we now have 6 or 7 artists who are ready to serve us, although most of them must do such work in their spare time.

SECTION III. MATTERS OF PRODUCTION

All things being equal, it was felt that the best arrangement would be for the Christian Reformed Publishing House to handle the printing and distribution of our tracts. A satisfactory agreement was reached between the Publication Committee and the Tract Committee in this matter. Of course, the Publication House can only devote time to tracts after it has brought out its regular weekly publications; and it can be readily seen that such time must be at a premium. The Committee is still considering what is the best procedure to follow, and may have something further to report on this matter at the time Synod convenes.

Since most of our tracts will probably be used by our own mission workers, it was felt that the Committee was not engaged in a venture which must necessarily run at a profit. It was our early conviction that tracts should be made available at cost price. Hence, at present, our 4-page tracts are being sold at \$1.00 per hundred.

We were happy to take note of the fact that the first edition of our first three tracts was soon sold out, and that demand was such that it was necessary to run another edition. At the present time six tracts are in print, and we trust that by the time Synod convenes we will be able to display ten or twelve.

A brief pamphlet is soon to be issued, describing the activities of the Synodical Tract Committee, listing tracts now available and those soon to appear, and listing tracts of other organizations which we feel safe to recommend. This pamphlet is to be issued for purposes of publicity and to serve as a catalog for the benefit of mission workers and others who make use of tracts.

SECTION IV. TRACTS APPROVED AND READY FOR PRINTING

The following tracts have been approved by the Committee, and are either in print, ready for the printers, or in process of preparation for printing:

“This Is My Father’s World”

“Not Good Enough for Heaven”.....Rev. Fred Huizinga

“The Pay-Off”

“How to Pray”

"If?"	
"No Time".....	Rev. Rolf Veenstra
"Hypocrites in the Church"	
"Why I Go to Church".....	Rev. L. Veltkamp
"Can You Tell Time?"	
"Believe and Live"	
"Tomorrow?".....	Rev. Nicholas De Vries
"One Church, Why Many Denominations?"	
"Worship in the Home"	
"Down But Not Out".....	Rev. J. Vander Ploeg
"Who Is a Christian?"	
"Solid Comfort".....	Rev. A. Poel
"Chained!"	
"Need a New Suit?".....	Rev. A. Hoogstrate
"Building Sound Homes"	
"The Hammer Breaks"	
"The Inspiration of the Bible".....	Rev. L. Greenway
"Who Is John Calvin?".....	Rev. J. Kromminga

In addition several manuscripts are now in the hands of the Committee, to be given thorough study and review.

SECTION V. RECOMMENDATIONS TO SYNOD

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

B. Your Committee requests Synod to appoint the personnel of the Synodical Tract Committee, bearing in mind the decision of the Synod of 1947, Acts—Article 69, II, B, 3c.

In this connection your Committee calls attention to:

The request of Dr. J. C. De Korne, who because of the press of his regular duties, desires to be relieved of his work on the Tract Committee.

The fact that, since Rev. G. Yff will be taking up his work on the Indian Mission field, he will not be in position to serve longer on this Committee.

C. Your Committee proposes that Synod appoint a full-time Tract Secretary who will be ex officio a member of the Synodical Tract Committee.

The grounds for this recommendation are as follows:

(1) Our experience as a Committee has convinced us that we cannot make the proper headway because the work takes much more time than we have at our disposal. Last year one of the members resigned for that reason. This year another member asks release for the same reason. Two other members have indicated a desire to resign and may refuse to serve another year unless the measure we propose is adopted.

Permit us to shed some light on the difficulties we face and which we cannot overcome because of lack of time. Practically all the bottle-necks which are slowing down our work result from this fact. They will grow worse as the work progresses unless we get a different set-up.

a) The Secretary of our Committee has too big a task. He must not only keep a record of all our transactions but correspond with tract-writers and others involved in the work. Often, after such persons have promised to write, the Secretary must write them again and urge them to complete the work. In not a few cases the tracts considered acceptable must undergo revision by the authors, and this requires correspondence. In some cases a personal conference would be much more effective but for this the Secretary has no time. He must also carry on correspondence with prospective artists regarding cover designs. He must prepare the minutes and send out copies to the members. He must also have copies made of submitted tracts and send these to us that we may be able to study them before we meet for discussion.

b) We have an editing committee which often must make more or less extensive changes in the contents of the tracts accepted. We find that tract-writing requires a skill which few possess. In some cases this sub-committee has to re-write tracts which are potentially satisfactory. It has often complained that it does not have sufficient time for this work.

c) As we publish and send out more tracts the work of corresponding with purchasers, and of distribution, will increase. In time our Publication House will not be able to do justice to this phase of the work. A Tract Secretary could take care of this.

d) We have found it very hard to find men who have the time, talent, and inclination to engage in the work of tract-writing. We simply cannot produce sufficient tracts to meet the demand. Our mission workers are constantly in need of new tracts; they cannot hand out the same tracts to the same people. There is not much point to offering to supply our workers with tracts if we cannot fill their need. We need a full-time secretary who is able to write good tracts, not to supplant the occasional writers but to supplement their work. We have given special attention to the question whether a man who is qualified for this phase of the work as well as for the other can be found, and are prepared to make specific suggestions to Synod on this point.

e) We regard it as one of our tasks to recommend to our mission workers and provide them with tracts published by others when such tracts measure up to our standards. This applies to the Faith, Prayer, and Tract League, The Good News Publishers, the

Mennonite Publishing House, the Le Tourneau Evangelistic Center, etc. But this, too, takes far more time than the Committee can spare since it means that thousands of tracts have to be read and judged. Only a full-time Secretary could do this.

(2) The importance of tract-work should be considered. Experience proves that the use of tracts is an important phase of mission work. Many unchurched persons can be reached only by means of the printed word; and tracts are needed even when the missionary can have personal contact with mission-subjects. We as a Church are just beginning to realize what a powerful means for the spread of the truth of Scripture the printed word in the form of popular tracts and booklets can be. Other denominations and especially the sects are making a tremendously wide use of this agency. There are large establishments in this country which do nothing but produce and distribute religious tracts. If our Church is going to do something worthwhile along this line, it will need more workers than just a committee of busy men who, with just one exception, have their hands full with all kinds of other Kingdom work.

(3) The broad scope of our task should not be lost sight of. We are trying to produce tracts for three kinds of people: down and outs, up and outs, and our own church people. This is a pretentious program which we cannot begin to carry out as we are organized now.

* * *

From the foregoing it appears that the Tract Secretary whose appointment we propose would have the following duties:

1. Write tracts and submit them to your Committee for approval;
2. Edit the tracts sent in by other writers;
3. Prepare such tracts for the printers, proof-read them, and see to their distribution;
4. Serve as Secretary of the Synodical Tract Committee. As such he will have to:
 - a) Correspond with prospective tract-writers and confer with them personally when necessary;
 - b) Correspond with artists regarding cover designs and send them copies of the tracts for which designs have to be made;
 - c) Prepare copies of his and other tracts for the members of the Committee for later discussion at the committee meetings;
 - d) Select tracts published by others and offer them for approval to the Committee; also distribute these to purchasers;
 - e) Prepare annual reports to Synod.

As to the question how to raise the money needed to pay the salary and expenses of a Tract Secretary and office rent, we feel that since the tracts will pay for themselves if sold at cost price, the annual collection already recommended to our churches for this work will take care of the former provided every church does its part. Gifts for this work can also be solicited. We believe that Synod will find tract production and distribution to be by far the cheapest form of mission activity. As for office space, that space should be provided in the proposed denominational building, as soon as it is erected. At present the supply of printed tracts is being stored in our overcrowded Publication Building.

* * *

Your Committee has also considered the question who of our ministers would be qualified to serve as Tract Secretary, and is ready to recommend certain persons who, we believe, have the qualifications. We speak of "ministers" in this connection for the simple reason that the writing of even the simplest tracts and passing judgment on the tracts of others presupposes a good theological background. Such a training is necessary for one who can be expected to write tracts with a strong evangelical appeal but in which at the same time all Arminian pitfalls are avoided.

* * *

We respectfully request that Rev. H. J. Kuiper be permitted to represent the Committee at the sessions of Synod, to assist Synod with information and advice.

Note: The Synodical Tract Committee is continuing its work up to the time of the meeting of Synod and begs leave to present a supplementary report which will include additional information on the progress of the work and possible recommendations.

Respectfully submitted,

L. BERKHOF, <i>President</i>	G. YFF
B. DE BOER, <i>Secretary</i>	D. H. WALTERS
H. J. KUIPER	THOS. AFMAN
J. C. DE KORNE	P. B. PETERSON

COMPLETE FINANCIAL REPORT
January, 1947, to March 17, 1947

RECEIPTS

Received from Executive Committee for Home Missions.....	\$5,000.00
Contributions from churches and individuals.....	3,677.90
Received from sale of tracts.....	240.68
	<hr/>
	\$8,918.58

DISBURSEMENTS

Writing of tracts.....	\$130.00	
Color engravings for covers.....	217.72	
Printing tracts.....	750.30	
Printing stationery.....	47.98	
Art work for covers.....	80.00	
Advertising in Banner.....	50.00	
Expenses of members.....	176.18	
		1,452.18
		\$7,466.40

Respectfully submitted,

P. B. PETERSON, *Treasurer*

BACK TO GOD HOUR

To Synod convening in Grand Rapids, Michigan, June 8, 1948.

ESTEEMED BRETHREN:

SINCE the Lord has signally blessed our denominational broadcasting activities it is with delight that we herewith present the following report. As you scan its details we are convinced that you will testify with us, "What hath God wrought! Thanks be to Him for the opened doors." Gradually we are leaving the experimentation stage, and with God's help we would strive unto perfection.

I. MANDATE AND WORK PERFORMED

A. Our mandate, contained in Art. 66 (Acts of Synod 1947) reads, "Synod continue the Back to God Hour on a fifty-two week basis. Rev. Peter H. Eldersveld was elected as our radio minister for a term of two years (cf. also Art. 72)." Synod appointed a committee.

B. WORK PERFORMED.

1. *Officers.* D. H. Walters, President; E. B. Pekelder, Secretary; H. Baker, Vice-President; W. Kok, Treasurer up to Jan. 1. Since that time L. Bere. The secretary has (as much as space would be allowed in *The Banner*) kept our people informed as to the responses from our listeners in radioland. We regret that more space was not available as this column is read with keen interest by hundreds of our readers.

2. *Administration.* Due to the increasing amount of work resulting from larger mail receipts, the committee was compelled to open an office and hire additional help. The office is located at 11106 South Michigan Ave., in Roseland, Chicago. This move not only provides us with proper facilities to handle the mail, but it is also designed to further unify the varied activities of the radio work and locate it in one central place. The office is under the direction of our radio minister, but this does not place an added burden upon him, inasmuch as our efficient Business Manager, Mr. Ralph Rozema, as well as Rev. Eldersveld's secretary, Mrs. J. Ledeboer, direct the work of the office. Mr. Harold Pals has been employed to serve full time in this branch of our radio work.

3. *Speakers.* Since Synod appointed and called the Rev. Peter H. Eldersveld, and whereas he accepted, there has been that much desired continuity which builds up a radio audience. Each Lord's Day the same voice is heard and there is unity and system in the messages that are delivered. We are grateful to the Revs. George

Schuring and George Stob who took over during the months of July and August. Your Committee is convinced that God has given us in our radio minister one who with great tact and with fearlessness has championed our Reformed views. Hundreds and thousands of letters of commendation are on file, and we can testify that he is beloved by thousands for his work's sake.

4. *The Offer from Mutual Broadcasting System.* You have been informed through our church papers and other sources about the opportunity extended to us by the Mutual Broadcasting System in September, 1947, to put our program on that chain of stations. Your committee considered every aspect of the problem thoroughly, and then approached our Consistories directly. Their response was so enthusiastic that it constituted a mandate for your committee to accept the new challenge. On December 7 the first broadcast was heard over the basic stations, about 70 in number, comprising many of the larger outlets. Meanwhile we continued as many of the stations on our old network as are necessary to reach our own people.

You have also been informed through our church papers of the next step in our expansion work, namely, that we have proceeded to go beyond the basic stations in the network, and have ordered the remaining stations, which total over 400 in number, and cover some 100,000,000 of persons in the United States and thousands more in Canada. These stations have not all cleared for us (and a large number are not available for various reasons), but over a period of months the process of clearing others will be largely completed. This was a tremendous step for us to take, and it was done only after prayerful consideration of all the factors involved. To summarize our decision, it may be stated that the following reasons motivated us:

- a. The Mutual Broadcasting System, although it had other requests for this same half-hour, urged us to take the whole network. We were told in very flattering terms that our program was regarded to be far superior and more desirable than others. And in order to encourage us the Mutual authorities made many concessions and reductions. The following figures speak for themselves. The basic stations on Mutual plus our other stations which were used before March 7 amounted to about \$3,300.00 per week. The cost on March 7 and following Sundays including 235 Mutual stations and our other log amounted to \$3,800.00. If we cancel the spot basis stations no longer needed and acquire most of Mutual's stations the net cost per week will not exceed \$4,500.00 per week.
- b. It began to be apparent that if we did not desire to have the whole network, our time on the remaining stations would

have to be sold to other advertisers, and we would not be able to go beyond the basic stations. Your committee feels that this is a great responsibility, and yet, we did not dare to close the door when it was opened to us in such a wonderful way.

- c. Another reason for our decision was that our Consistories, churches, societies, and many individuals in our congregations were so enthusiastic about the first appeal we sent to them, and they in turn urged us, if at all possible, to take on the whole network. Their voluntary contributions far exceeded our expectation, and were a direct instruction to avail ourselves of this opportunity for our church. These supplementary gifts, over and above the quotas, were enough to assure us that our people want to bring their Reformed faith to America and will support that work generously.
- d. Perhaps we ought to add one additional reason. We have in mind the tremendous spiritual challenge that comes to us. America is predominated more and more by Secularism, Humanism and practical Atheism. Many Protestant churches are no longer true to the faith. Millions have turned their backs upon God. At the same time people are filled with dread and fear. There are still thousands in America who desire the true Word of God. We have the message that these people need. Our task is clear. We must witness for the truth. God calls us to declare His truth in such a time as this. Dare we fail? Is not our God able to raise up those who can assist us financially?

Consequently on March 7, 1948, our first broadcast was heard on the entire Mutual System, with the exception of those stations which have as yet not cleared for us. We regret that the matter was of such urgency that it could not wait for Synod's action. Had we waited the opportunity would have slipped by. Your committee, recalling that the original intention of Synod was to have a network broadcast, and that we have been commissioned repeatedly to take on more stations as opportunity arises, felt that it was correctly interpreting its mandate by proceeding as we have indicated in this report.

5. *The Musical Portion of the Program.* A distinct improvement has been made in our music by the appointment of Professor James De Jonge, of the Music Department of our Calvin College, to be our Director of music. He has been training his choir of college students, and his work is deeply appreciated. We are thankful to the College and Seminary authorities for making this arrangement possible, for giving us the free use of the Seminary chapel, and for cooperating with us in originating this portion of our program

directly from our College and Seminary Campus. This arrangement also gives wide publicity to our highest educational institutions.

6. *Youth Radio Fund.* Increasing interest on the part of our young people, and their desire to help support the radio work with their gifts, have led to the establishment of our Youth Radio Fund. We appreciate the ready help given us by the Young People's Department of *The Banner*, and of the Young Calvinist Federation together with their leaders. A separate record of their contributions is kept, and we are affording an outlet for their Kingdom activity in a tangible way. In fact, it may be said that one reason which led us to expand to the whole network was this growing support from our young people.

7. *Local Projects.* The Sunday Schools of Grand Rapids and vicinity have undertaken the responsibility financially for station WOOD, and have thus enlisted the support of our children in this work. Station KFAM at St. Cloud, Minnesota, is paid for by the Mission Society of Pease, Minnesota. The Men's League of Alto-Waupun-Randolph, Wisconsin, pay the cost of station WIBU at Poynette, Wisconsin. One of our members is paying singlehandedly for the station at Miami Beach, Florida, WMBM. Many have pledged themselves to regular support of the broadcast in one way or another. An especially encouraging item was the contribution of the Young Calvinist Youth Rally offerings all over our denomination, which was no doubt the inspiration for the Youth Radio Fund. We are grateful for all these local efforts, and all those which are directed toward advertising our program in various local newspapers, and by canvassing whole communities with the printed messages and personal letters.

II. RESPONSE TO OUR PROGRAM

A. FAN MAIL.

1. For the months of September through February, the first half of the season, our fan mail averaged over 600 pieces of mail per week. The previous year it was just half of that, 300 pieces. So our fan mail has doubled, and most of this is due to the three months of that period in which we were using the basic Mutual stations. The gifts are likewise increasing.

2. Not only in quantity, but in quality, our mail gives us reason for encouragement. The fact that we can now reach areas where the Word of God is not heard, means that our broadcast provokes responses from many starving souls. We now have excellent coverage in New England, where Modernism has a strong hold, and the responses indicate that the Lord is blessing our message to those people in wonderful ways. Another new section for

us is California, which brings in more mail than any other state. And it is evident that in that large area there is great need for the Truth as it has been given to us.

3. Too much space would be required to quote from the thousands of letters which we have received. Professional men and women, doctors, lawyers, Senators, hundreds of ministers of every faith (including Roman Catholics) write of blessings received. Prisoners and wayward men and women have found Christ. The Spirit of God has sent definite fruits upon our program. For all this we are grateful.

4. The response from our own people has also increased, indicating that more and more of them send in direct contributions to supplement the quotas. We are indeed grateful for this, and especially because we make no appeal for funds outside of our own churches.

B. LITERATURE.

1. 30,000 copies of the message are printed and distributed every week. Our churches are engaged in this work, and the fruits are seen in the enlargement of our audience. Many people write who first learned of our program through the printed messages. But, many of those outside of our churches are distributing large quantities too. We have requests for as many as 1000 from one person, to be distributed in cities where there is not one Orthodox church. This work, we believe, is one of the most important phases of our radio ministry, and it brings the message of our church far beyond the reach of the radio itself. We have received mail from foreign countries because the messages were sent there. Hospitals, penitentiaries, schools, colleges, seminaries, and university centers are receiving the booklets regularly. We now have a monthly mailing list of hundreds to whom the messages are sent.

2. The Daily Manna Calendar was again offered in November, and over 2500 requests were received. We had only 2300 to send. Our listeners are profoundly grateful for this means of fine spiritual food written by men of Reformed persuasion.

3. A new addition to our radio ministry will be the publication of a "Bulletin" or "Messenger" which will be sent to all our churches from time to time, and to our listeners who have written in as well. It will keep our people informed about the Back to God Hour, and will help to advertise the broadcast to those outside our churches.

C. FOLLOW-UP WORK.

1. During the past season two meetings were held with members of the Executive Committee for Home Missions. As yet we have no definite solution or recommendation to make. In consultation with this Committee we will seek to solve this problem.

2. In the meantime we have appointed the Rev. Henry Baker, former Home-Missionary-at-large, and Vice-President of our committee, to take charge of distributing the mail to ministers, missionaries, and others, who can establish contact with our listeners who write in. The fruit of this work is seen in the profession of faith by a woman of 83 years in one of our Denver congregations. Rev. Baker is seeking to develop an efficient system by which our mail can be directed to our churches wherever possible.

3. Another attempt to follow up our broadcast and identify it with our local churches is an experiment in Chicago, just begun, whereby the Radio Minister occupies the pulpits of our churches on Sunday evenings and radio listeners are invited to come if they have no church of their own. Our Radio Minister is consulting with committees of the two Chicago Classes on ways and means to establish further contact between our churches and our radio audience in this area.

III. FINANCES

A. TREASURER'S REPORT FOR THE FISCAL YEAR 1947.

RECEIPTS	
Classes —	
California	\$ 4,538.82
Chicago North	4,653.25
Chicago South	8,258.03
Grand Rapids East	10,736.23
Grand Rapids South	10,091.75
Grand Rapids West	5,690.20
Hackensack	3,445.39
Holland	11,950.94
Hudson	5,130.87
Kalamazoo	3,682.86
Minnesota	2,006.25
Muskegon	7,404.29
Orange City	4,905.80
Ostfriesland	2,062.37
Pacific	3,373.16
Pella	6,052.44
Sioux Center	5,394.24
Wisconsin	1,295.69
Zeeland	6,415.40
Total	\$107,087.98
From individuals through the fan mail	46,898.42
Organizations not connected with local church	4,864.42
Radio Minister (fees, offerings, gifts)	1,174.60
Varia	295.48
Total	\$160,320.90
Balance on hand January 1, 1947	9,973.85
	\$170,294.75

DISBURSEMENTS

Broadcasting	\$ 87,188.88
Recording	10,774.41
Advertising	6,080.52
Printing and supplies.....	15,724.29
Postage	3,841.74
Secretarial work	2,060.51
Committee expenses.....	1,436.10
Loans and interest.....	8,164.18
Varia	227.50
Radio Minister —	
Salary	\$ 3,500.00
Auto	480.79
Travel	1,631.61
Telephone	247.87
Parsonage	888.89
	6,749.16
 Total	 \$142,197.29
Balance on hand December 31, 1947.....	28,097.46
	\$170,294.75

WILLIAM KOK, *Treasurer*

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

C. A Supplementary Report of our Finances for January 1, 1948, through May 30, 1948, will be forwarded to Synod by Mr. Lambert Bere.

D. PROPOSED BUDGET FOR 1949 FOR THE BACK TO GOD HOUR.

Broadcasting, including engineering, transcriptions, studio, line charges, etc.....	\$234,000.00
Salaries for radio minister, secretary, music director, clerical help	13,200.00
Committee expense.....	1,500.00
Office rent	900.00
Advertising	6,000.00
Printing and supplies.....	8,000.00
Telephone, travel, and other administration expenditures not given above.....	2,500.00
	\$266,100.00

ESTIMATED INCOME

Synodical quotas (if quota is set at \$5.00).....	\$156,910.00
From individuals in the fan mail, including individual gifts from our people.....	50,000.00*
From voluntary offerings and donations through special appeal to organizations and churches.....	59,190.00†
	\$266,100.00

* Based upon receipts during 1947 and 1948 (to March, 1948) and allowing for some increase due to the expanded network facilities.

† Balance necessary, and based upon previous receipts from these sources.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION

A. Your committee seeks approval of the work performed, and the expansion of the program as outlined above.

B. RECOMMENDATIONS.

1. That Synod express a word of appreciation and of commendation to our radio minister and to those who took over during the months of July and August; to our Music Director and Choir; our Secretarial staff and Business Manager and to all those who have in some way contributed to our radio ministry.

2. That Synod decide to set the quota at five dollars (\$5.00) per family for the year 1949, and that the balance necessary to meet our proposed budget be raised by special appeals from your committee to our people for voluntary gifts according to their desire and ability.

Reasons: a. The proposed Budget (cf. above) calls for an expenditure of \$266,100.00 in 1949. If the quota is set at \$5.00 for our churches, it will bring \$156,910.00 of the amount necessary. The enthusiastic response of our people to the Mutual Network indicates they are ready to supplement their quotas, if they are able to do so, on a voluntary basis, to raise the balance necessary. Moreover, this method will avoid placing too much upon the churches, and will give those better able to do so an opportunity to augment their contributions. Our experience during the past year has proved conclusively that this method of raising the necessary funds by quotas and voluntary contributions beyond the quotas is a sound one for our cause.

b. The radio ministry is flexible on the score of its financial needs, and the expenditure can be adjusted to fit the income by reducing the number of stations in case that becomes necessary. In that respect it is unlike other denominational causes. We feel, therefore, that it is not necessary to set a quota which is sufficient to cover the entire budget requirement.

c. The increase in the quota from \$3.00 to \$5.00 is nominal when we consider the tremendous expansion from 30 stations to over 250 stations on the network. We have stations to date in all but one of the states, in Canada, and one in China. Our mail has tripled. We receive mail from every state in the Union, from many Canadian provinces, and from foreign lands. Our audience was estimated at a minimum of 3,000,000 people while we were using the basic stations only, and what it will be on the expanded basis for the whole network only time will tell. We will eventually be within the reach of well nigh 100,000,000 people.

3. That Synod appoint a committee to carry out its mandate. We sincerely pray that God's Spirit may guide Synod in this great Kingdom work, may give its members vision and faith to carry on what we began with God's help. May we move forward in faith!

Humbly submitted,

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

P.S. We have appointed our Secretary and our Radio Minister to represent us at Synod. E.B.P.

REPORT NO. 25

SOUTH AMERICA AND CEYLON

To the Synod of 1948.

ESTEEMED BRETHREN:

THIS report will not be subscribed with the name of the late President, our beloved Dr. Henry Beets, as was that of 1947. We praise the Lord for all that He gave us in Dr. Beets, whose interest also in the South American work was unabated to the last.

The Reverend Harry Blystra was chosen by the Committee as its new President, and the Reverend Thomas Yff as Vice-President. This marked the first year that the Reverend Christian Vanden Heuvel served on the Committee.

During the war and after, the Committee (of "Deputaten") of the Reformed Churches in the Netherlands, for South America, has paid regularly into the Pension Fund of their denomination, for the Rev. A. C. Sonneveldt, a minister of their Churches, serving Chubut and Buenos Aires, in Argentina. During 1946 and 1947, no other subsidy for the Rev. A. C. Sonneveldt from the Netherlands was reported to us, either by this Committee, or by the Rev. A. C. Sonneveldt.

Brother Sonneveldt continues to serve Chubut, in Southern Argentina, where he is the called pastor, and in Buenos Aires, where he resides. He visits Chubut some eight or ten weeks each spring and fall. The work in the State of Chubut is a good deal like that of our home missionaries. The consistory of Chubut meets at Comodoro Rivadavia, a seaport, where the church building stands. But there are also some eight or ten "spreek-plekken"—"speaking places"—where services are held and where there is an elder, who is at the same time an elder of the consistory at Comodoro Rivadavia. He is elected locally and reelected by the Consistory at Comodoro Rivadavia as elder. When the Rev. A. C. Sonneveldt is present, in the spring and in the fall, for one Sunday, there is the administration of the Word and of the Lord's Supper and possibly of Baptism, in each of these "speaking places," while opportunity is also given for making confession of faith. In some places, it may be possible that the Rev. A. C. Sonneveldt is present more than one Sunday per trip. Snow blocks the highways between these "speaking places" in the winter, while the sheep and wool industry determines the mode of life of these people largely throughout the year. It is possible that there is no organized congregation nearer the South Pole than this sturdy congregation of Boer immi-

grants from South Africa, now residing in the southern State of Chubut, Argentina.

The Rev. A. C. Sonneveldt also continues faithfully to serve Buenos Aires, most of the year, as its appointed pastor, although not now as its called pastor, since his letter of call remains in Chubut. He has also served the home mission station of the Reformed Dutch little colony at Galvez, in Northern Argentina, an occasional Sunday. His work is much appreciated, wherever he serves. He continued to edit "Kerkblad voor Zuid-America"—"Church-Paper for South America"—as the Reverend Jerry Pott edits "Juventud Calvinista"—"Calvinistic Youth"—the "Young Calvinist" for Argentina.

The Rev. Jerry Pott continues capably to serve the Church at Tres Arroyos, southwest from Buenos Aires. He has also translated a good deal of liturgical literature into the language of Argentina—Spanish. His Church is in a town of some forty thousand people, but part of his congregation lives in a Reformed Dutch colony in the country, so that a Christian Boarding School is maintained at Tres Arroyos, where children of these country people are boarded and housed, and taught together with the children of the Reformed people in the city of Tres Arroyos. This Boarding School was organized under the inspiration of the Rev. and Mrs. Jerry Pott, who lived in it for some time, until Candidate D. Bergsma and his wife took their place in the Boarding School.

Candidate D. Bergsma had come to Argentina as a candidate in the Reformed Churches of the Netherlands, and as a seminary graduate from the Free University of Amsterdam—traveling to Argentina with his family and library at his own expense, and without any appointment or call. Eventually he became an elder in Tres Arroyos, and later an assistant to the Rev. Jerry Pott, in home mission work, among scattered Reformed Dutch Hollanders, visiting many small colonies of these Holland people in Argentina. But now Candidate D. Bergsma has received a call from a congregation in the Netherlands, and has accepted it, subject to the condition that he can get his passport and other legal papers into shape. Although he experienced some difficulty on this score, we hope that he will be able to get through the obstacles. He expects to leave for the Netherlands in March, 1948. Meanwhile, he continues to serve according to the budget for 1948, that was approved by our Synod of 1947.

Attempts were made by the Committee for South America of the Reformed Churches in the Netherlands, to the end that our Christian Reformed denomination would extend a call to the Reverend A. C. Sonneveldt and provide for his eventual emeritation. Your Committee for South America is not prepared at this time

to recommend either of these steps to Synod. Rev. Sonneveldt's transference to the work of Home Missionary ("Predikant in Algemeenen Dienst") in Argentina is still under consideration.

A combined Consistory Meeting was held of Buenos Aires and Tres Arroyos, Argentina. Among the matter discussed was the eventual work in Argentina of a son of the congregation of Tres Arroyos, Mr. Juan van der Velde, now studying theology at the Kampen Theological School in the Netherlands. Three possibilities were envisioned by these Combined Consistories, which were reported for advice to our Committee by both the Rev. A. C. Sonneveldt and the Rev. Jerry Pott, for their respective consistories. We will quote from the draft of the Rev. Jerry Pott, since that is in English, while that of the Rev. A. C. Sonneveldt is in the Holland language:

- "(1) That he be called by one of our congregations here, perhaps Buenos Aires;
- "(2) That he be called by the congregations of Buenos Aires and Tres Arroyos together for home mission and evangelistic work; the two congregations together might be able to go a long way toward supporting him then;
- "(3) That he be called in name of the Committee by one of our congregations in the States and then loaned to Classis Buenos Aires, as is the case with Rev. Muller and myself . . . The first two might be preferable with a view to our people here to increase the feeling of responsibility; but the third possibility will, for the present, give a more stable financial basis, for the young minister, and also make him a minister of our Christian Reformed Church with its privileges and duties."

Your Committee of Synod for South America favored the second possibility, since this would probably result in a greater measure of spiritual interest and financial participation, of our Reformed Dutch people in Argentina. All three proposals apparently presuppose the need of a subsidy from our Christian Reformed Churches, to give stability to the financial status of the young minister.

Subsequently, your Committee for South America received from the Consistory of Tres Arroyos, Argentina, a report concerning a fourth possibility, in connection with the eventual work of Mr. Juan van der Velde. We quote from the Rev. Jerry Pott's letter on this subject dated March 8, 1948:

- "(4) That Mr. Juan van der Velde be called by the Tres Arroyos Consistory as assistant to Rev. Pott, especially for evangelization and church extension, and, if needed, loaned occasionally to Buenos Aires for labours there."

We quote in full the Rev. Jerry Pott's further consideration and discussion of these four possibilities, in this letter to our Committee dated March 8, 1948, which he says he writes "as president and on behalf of the Consistory of the Tres Arroyos congregation." Says the Rev. J. Pott:

"After considerable discussion, our Consistory definitely expressed itself as favoring the fourth possibility, namely to seek the Committee's advice about calling Juan van der Velde as assistant pastor at Tres Arroyos for evangelistic and home mission work. Of course, we have considered the needs at Buenos Aires also, since our two congregations will be working in cooperation when it comes to church extension, and our Consistory is at all times willing and ready to lend a helping hand to our sister congregation, especially during the absence of the Rev. Sonneveldt in his visits to Chubut.

"The matter of salary was also considered at length, and the result is as follows: in case Tres Arroyos should call Juan van der Velde, they would offer him 6000 pesos salary a year plus free home, and then ask your Committee for subsidy to the amount of one thousand (1000) dollars a year. Tres Arroyos would then also continue to pay our house rent and auto expense, as well as contribute toward our salary as is now being done. Of course, that all means a much higher budget for our local congregation, but we trust our people will be willing to make a special effort for the Lord's cause.

"We here in Argentina are perhaps not making the matter at all easy for your Committee by coming with so many suggestions and requests for advice. We trust, however, that the Committee will consider this matter very soon and advise accordingly. I am sure that our two consistories will be happy with the advice and will follow it up, whatever you may decide.

"May we look for an early reply?

"Wishing you the Lord's blessing in all your deliberations, I remain, as always,

"Yours for Christ in South America,

(Was signed) JERRY POTT."

Seeing our Committee's advice has been requested on this matter, your Committee of Synod for South America now goes on record as favoring this fourth proposal, in preference to the former three proposals.

It will not be necessary to change the item of the subsidy of Rev. Pott's assistant, in the budget on this account. That item involved twelve hundred dollars (\$1200) in the budget approved by Synod for 1948, concerning Rev. Pott's assistant—Candidate D. Bergsma. But Candidate D. Bergsma has accepted a call to a

church in the Netherlands and expects to leave Argentina for the Netherlands, D.V. in March, 1948. That item of \$1200 for Rev. Pott's assistant can remain at \$1200, which is \$200 higher than the subsidy requested by Tres Arroyos, of \$1000 per year, for Juan van der Velde, as Rev. Pott's new assistant, for evangelistic and home mission work, in the scattered home mission fields of Reformed Dutch people that have been served by Rev. Pott for many years, besides his local work at Tres Arroyos. We feel that your Committee for South America must be prepared for special requests and emergencies, and possibly for helping the young brother van der Velde to get properly equipped for the work of the Lord, since it is not likely that he possesses much equipment, as a theological student in the Netherlands, and since his father is no longer living.

Speaking of the budget, we may add that when the Rev. A. C. Sonneveldt was first granted support, as a loan ("voorschot") to the Reformed Churches in the Netherlands, the amount was placed by your Committee at three fourths of the basic salary of \$1200, at that time, or \$900, since Chubut and Buenos Aires also had some responsibility to support him, even though they are not strong financially. Now your Committee for South America has again placed his support, which continues to be a loan ("voorschot") to the Reformed Churches in the Netherlands, at three fourths of the *present* basic salary of \$2600 or \$1950, in the proposed budget for 1949, the higher amount being due to the inflationary situation in South America. It is presupposed that Chubut and Buenos Aires will supplement this subsidy of \$1950, and that the Netherlands will again pay this subsidy as soon as possible, with aid from South Africa.

In southeastern Brazil, the Rev. Wm. V. Muller continues to serve the growing congregation of Carambehy, and to take an active part in support of the local Christian School. The neat and impressive church building is evidently getting too small. The need of an enlarged church building is being felt as well as the desirability of acquiring a pipe organ at Carambehy. Scattered groups of Hollanders also exist in other Brazilian communities, and remain a part of Rev. Muller's responsibility. Some immigration from the Netherlands to Brazil continues, but nothing like the massive trend to Canada. The government of Brazil opens the door to immigrants wider than is the case in Argentina. Rev. Muller is much interested in Dutch immigration to Brazil, and in home missions among those of Reformed persuasion, in church extension.

As Committee of Synod, we do not take any active and direct part in matter of immigration, but leave that to local initiative. Nevertheless, in the measure that immigration from the Reformed people of the Netherlands goes forward to South America, our

Committee's responsibilities for the spiritual care of such immigrants will increase. We hope to do all in our power to prevent too much scattering of these immigrants, and to provide them with the spiritual influences of the ministry of the Word and Sacraments.

Prospective immigrants and their friends can correspond with the three ministers of Classis Buenos Aires, according to the following addresses: The Reverend Wm. V. Muller, Caixa Postal 37, Ponta Grossa, Carambehy, Parana, Brazil, South America.—The Rev. Jerry Pott, San Lorenzo 219, Tres Arroyos, F.C.S., Argentina, South America.—The Rev. A. C. Sonneveldt, Calle Caseros 410, Barracas, Buenos Aires, Argentina, South America. It is recommended that all mail be sent by air mail, registered letter, and return receipt. Much air mail remains undelivered, because the quantity is greater than the airplanes can handle, but registered air mail gets through. We are not aware that any letter from our Committee to South America was ever lost, although much unregistered mail between North and South America never reaches its destination.—In the Netherlands, the proper address follows: Ds. J. G. Adema, Scriba, Deputaten voor Correspondentie met de Kerken in de Classis Buenos Aires, Rotterdam, Heemraadssingel 255a, Gereformeerde Kerken in Nederland.—Correspondence with our Committee is also welcome.

* * *

CEYLON

From Ceylon your Committee received the following letter:

“THE DUTCH REFORMED CHURCH IN CEYLON
GENERAL CONSISTORY

Verdley,
Inner Flower Road,
Colombo, December 1, 1947.

Dr. M. J. Wyngaarden,
Secretary, Committee of the
Synod of the Christian Reformed
Church, for Ceylon and South America,
Grand Rapids,
Michigan, U.S.A.

Dear Brother Secretary,

“I am directed by the General Consistory to thank you for your letter of the 12th September, 1947, and to renew our request to your Committee and the Synod of the Christian Reformed Church for assistance in our search for a minister from abroad.

“We note with appreciation and gratitude the steps you have already taken to interest your ministers on our behalf and to raise

the funds required to supplement what we will be able to pay the minister who comes to us.

"The conditions and terms of service were fully discussed with Mr. Smit (Rev. Albert H. Smit) and also set out in my letter to him of the 11th March, 1947. I take it this as well as his letter to the Consul dated the 17th February, 1947, have been made available to you.

"In your letter under reference, you state that Mr. Foenander sent Ceylon the report of the Synod of 1947. This has not reached me. It would be well if you could send me a copy of this together with possible copies of Mr. Smit's report and your report to the Synod so that this Consistory may have a fair idea of the conditions which the candidate finally selected will expect to find on his arrival here.

"The housing problem is still very acute. Our ministers, who were given a change of Churches in November last year, have still not been able to find houses in their new districts. Every effort will, however, have to be made to find a house for the man who comes out.

"The brethren will be glad to have further information about the likely candidates, their academic qualifications, their ages, their experience, their families, etc. Will they be interested in all branches of our activities—Church, Mission and School?

"We are glad to hear that Mr. Foenander is making good progress and of the action you are taking towards offering Rev. Mr. Felsianes a scholarship at Calvin Seminary.

"Yours sincerely and fraternally;

(Was signed) C. A. SPELDEWINDE,

Scriba, General Consistory of

the Dutch Reformed Church in Ceylon."

On February 27, your Committee for Ceylon and South America met and passed decisions that were communicated in a letter to Ceylon of the same date. These decisions are as follows. The Committee of Synod of the Christian Reformed Church, for Ceylon and South America today decided to submit the name of a minister, who is available to the General Consistory of the Dutch Reformed Church in Ceylon, with our unanimous recommendation, for the work designated in your letter of Dec. 1, 1947, and in your prior correspondence with our Committee. We are agreeable, with reference to the labors of the brother, that he should be under the jurisdiction of the General Consistory of the Dutch Reformed Church in Ceylon. We hope that he and his family can be sent out to Ceylon not later than this summer. In connection with the proposed trip of the brother and family to Ceylon, our Committee

offers and promises to pay fifty percent of the traveling expenses of the family to Ceylon.

Although we now have authority from Synod to send out only one ordained man, the time may come ere long to send out another, since a number of the ministers of the General Consistory, or Classis, of the Dutch Reformed Church in Ceylon are becoming aged. We hope that matters in Ceylon will develop in this direction, and that accordingly such matters will eventually come to Synod for its consideration. With the blessing of the Lord, we may have other open doors for missionary enterprise.

May our great covenant God abundantly bless the work among the Hollanders in South America of Reformed persuasion, and among others in South America that can be evangelized, and may He graciously enable our Churches to provide one or more beacon lights on the Island of Ceylon, to give added light to the Dutch Reformed Church of Ceylon and to others afar off, for the honor of His thrice-holy name and the coming of His Kingdom. And may Christian hearts be touched by our triune God, in order that the persons and the financial means may be provided by Him.

MATTERS FOR SYNODICAL CONSIDERATION

I. We remind Synod of the fact that a vacancy has arisen in our Committee due to the death of Dr. Beets.

II. The following Budget for 1949 is presented to Synod for approval:

Basic salary, Rev. Wm. V. Muller.....	\$ 2,600.00
Salary raise after 10 years, Rev. Muller.....	200.00
Child's allowance, Rev. Muller.....	100.00
Inflation bonus, Rev. Muller, \$100 per month.....	1,200.00
Basic salary, Rev. Jerry Pott.....	2,600.00
Salary raise after 10 years, Rev. Pott.....	200.00
Children's allowance, Rev. Pott.....	450.00
Inflation bonus, Rev. Pott, \$100 per month.....	1,200.00
Mileage at 5 cents per mile, Rev. Muller and Rev. Pott, each serving a congregation and scattered groups of Hollanders.....	1,000.00
Subsidy, Rev. A. C. Sonneveldt, serving Chubut and Buenos Aires (Loan to the Reformed Churches of the Netherlands)	1,950.00
Inflation bonus if necessary, Rev. Sonneveldt.....	1,000.00
(Loan to the Reformed Churches of the Netherlands)	
Basic salary another ordained worker in Classis Buenos Aires; approved by Synod.....	2,600.00
Subsidy, Rev. Pott's assistant (Bergsma or Van der Velde).....	1,200.00
Ceylon basic salary.....	2,600.00
Ceylon children's allowances.....	650.00
Ceylon inflation bonus, \$100 per month.....	1,200.00
Ceylon mileage.....	500.00

Transportation to Ceylon.....	3,000.00
Administrative expense.....	350.00
Furlough reserve.....	750.00

Total\$25,350.00

Expected from Carambey for Rev. Muller's salary...\$ 360.00

Expected from Tres Arroyos for Rev. Pott's salary... 240.00

Expected from Ceylon, 7,200 rupees..... 2,175.84

Expected from Reformed Churches in Netherlands for
Buenos Aires salary.....

Expected from Reformed Churches in South Africa
for Chubut salary.....

Total more than..... 2,775.84

Resultant amount of budget submitted for approval.....\$22,574.16

III. Synod continue to support the work entrusted to its Committee for South America and Ceylon with an annual offering of seventy-five (75) cents per family, again in 1949, as in 1948.

Respectfully submitted,

Committee for South America and Ceylon

REV. HARRY BLYSTRA, *President*

MARTIN J. WYNGAARDEN, *Secretary and Treasurer*

REV. THOMAS YFF, *Vice-President*

REV. CHRISTIAN VANDEN HEUVEL

OVERTURES

1. *Art. 41 of the Church Order*
Classis Pacific inquires of Synod why the question concerning matters for Classical advice was dropped from Article 41 of the Church Order.

Classis Pacific
J. PAAUW, S. C.

2. *Appointment of a Canadian Treasurer*
Classis Pacific overtures Synod to appoint a Canadian Treasurer. *Grounds:*

At the present time no transfer of funds to the United States is possible.

Classis suggests that an advisor, who is conversant with finances, be appointed to advise the treasurer.

Classis Pacific
J. PAAUW, S. C.

3. *Sermons for Reading Services*
Classis Orange City overtures Synod, that if and when Synod publishes another book of sermons for reading services that these sermons be longer than those of recent publication. *Ground:*

Those of recent publication are so short that elders hesitate to use them in services.

Classis Orange City
OTTO DE GROOT, S. C.

4. *Priority Payment from Church Help Fund*
Classis G. R. East petitions Synod to give our Ontario churches priority payment from the Church Help Fund. *Reason:*

Due to the constant flow of immigrants from the Netherlands, the places of worship of these churches are too small to give room for those who come together.

Classis G. R. East
H. DEKKER, S. C.

5. *Canadian contributions to the Lord's Day Alliance and Gideons*

Classis Pacific supports the overture of Granum, Alberta, Canada, that Synod grant permission to the Canadian churches of the Christian Reformed Church to make their contributions to the *Lord's Day Alliance* and the *Gideons* payable to the *Canadian branches* of these organizations. *Grounds:*

1. This is in harmony with similar approval given to the British and Foreign Bible Society.
2. This will enable our Canadian churches to demand a voice on the boards of these organizations.
3. This will meet a present difficulty experienced in sending money to the United States.
4. This will enable Canadian residents to support Canadian organizations, as well as our own institutions in the United States.

Classis Pacific
J. PAAUW, S. C.

6. *Purchase of Part of New Calvin Site*

To the Synod of the Christian Reformed Church to convene at Grand Rapids, Michigan, June 9, 1948.

Dear Brethren:

In view of the request of Calvin Christian Reformed Church, of Grand Rapids, Mich., presented at the last meeting of the Board of Trustees of Calvin College and Seminary held at Grand Rapids, February 11-13 for the privilege of buying a half acre of the land recently purchased by the College from the Clark Memorial Home (See *The Banner*, pg. 262—Feb. 27, 1948).

The Classis of Wisconsin of the Christian Reformed Church overtures Synod to go on record as opposed to this request, on the following grounds:

(a) The seven and one-half acres of land recently purchased by the Christian Reformed Church from the Clark Memorial Home is denominational property, and if one Grand Rapids Church is given the privilege of purchasing a section of this land, there remains no reason why equal consideration and privilege should not be given to any other prospective church group within our circle who might seek a similar privilege. Sale of a parcel of this property might establish an unpleasant precedent.

(b) It is our conviction that Calvin College and Seminary can eventually make use of an even larger piece of land in this vicinity than that purchased from the Clark Memorial Home. The parcel pur-

chased is not too large for our eventual needs. It would therefore be unwise to dispose of a section of this property even though the good intentions of the prospective purchasers be ever so noble.

Classis Wisconsin
N. JANSEN, S. C.

7. *Proposed Director of Evangelization*

Classis Pacific, having heard the report of the delegate to the Board of Home Missions, feels constrained to state its objections to the plan presented by Classis California and adopted by the Home Missions Board for recommendation to the Synod of 1948 concerning the calling of a Director of Evangelization. *Grounds:*

1. Supervision of lay mission workers is judged to be the proper function of the local churches.
2. To grant this request may set a precedent for other similar requests.
3. We are gradually getting too many ordained men for especial denominational positions, and we should discourage rather than encourage the growing movement in that direction.

Classis Pacific
J. PAAUW, S. C.

8. *Uniform Administration of Lord's Supper*

Classis Chicago South overtures the Synod of 1948 "That Synod recommend to all of our churches that they observe the Lord's supper on the same Sunday." *Grounds:*

1. This custom would be an expression of our unity and could strengthen the tie that binds us to Christ and to each other.
2. This custom would make it possible for those who must be away from home to observe the Lord's Supper at some other church in the vicinity where they are.

Classis Chicago South
R. H. HAAN, S. C.

9. *Ministers of Subsidized Churches and Required Evangelization work*

Classis Pacific having heard the report of its member of the General Home Missions Committee concerning the new policy which is to be presented to the coming Synod, namely, to require work in the line of evangelization from the ministers of subsidized churches according to the subsidy received, presents the following overture to Synod:

Classis Pacific having taken note of the proposal of the General Home Missions Committee regarding evangelization work to be required of ministers of subsidized churches, overtures Synod not to give its approval to this proposal on the following grounds:

1. The principle of equality and parity, both of the churches and the ministers must be maintained in all the duties of the church. Classis Pacific has recognized this principle in practise in distributing equally the Classical appointments among ministers.
2. The proposal of the Home Missions Committee tends to penalize the churches and ministers according to the amount of subsidy received in spite of the fact that the subsidized churches contributed to the support of their minister as much as or more than the remaining churches of the denomination do.

Classis Pacific
J. PAAUW, S. C.

APPEALS

1. Mr. David Dykstra of Grand Rapids, Michigan
2. Consistory of Alameda, California
3. Mr. P. L. Van Dyken of Ripon, California
4. Mr. M. Van Andel of Ripon, California

DELEGATES TO THE SYNOD, 1948

- Classis California**—Revs. C. Veenstra, G. Boerefyn; Elders M. Bouma, T. Workman. Alternates, Revs. E. Tanis, K. De Waal Malefyt; Elders J. Boscher, A. Van Vuren.
- Classis Chicago North**—Revs. H. Baker, J. L. Schaver; Elders J. Meurs, R. Evenhouse. Alternates, Revs. W. Brink, W. Kok; Elders P. Nichols, H. Vander Eide.
- Classis Chicago South**—Revs. G. Hoeksema, A. Jabaay; Elders C. E. Voogt, J. G. De Vries, Sr. Alternates, Revs. M. Arnooys, R. H. Haan; Elders G. Pals, M. Bardolph.
- Classis Grand Rapids East**—Revs. J. Weidenaar, H. Moes; Elders J. Vellinga, H. Hoekstra. Alternates, Revs. C. Boomsma, C. Huissen; Elders J. Hekman, J. Kuiper.
- Classis Grand Rapids South**—Revs. J. O. Bouwsma, H. Evenhouse; Elders H. Holtvluwer, J. Bouma. Alternates, Revs. M. Monsma, G. Goris; Elders R. De Groot, F. Wieringa.
- Classis Grand Rapids West**—Revs. E. L. Haan, F. L. Netz; Elders G. I. Buist, W. Hofstra. Alternates, Rev. J. G. Van Dyke, P. Y. De Jong; Elders P. Brink, N. Nanninga.
- Classis Hackensack**—Revs. W. Haverkamp, H. Dekker; Elders M. Jellema, P. Damsma. Alternates, Revs. J. J. Kenbeek, C. Van Ens; Elders F. Style, I. Tanis.
- Classis Holland**—Revs. S. Kramer, W. Vander Hoven; Elders W. Beckman, T. Hoeksema. Alternates, Revs. G. Kok, C. Witt; Elders J. Knoll, J. Maat.
- Classis Hudson**—Revs. D. Grasman, J. T. Holwerda; Elders J. Damsma, C. Steensma. Alternates, Revs. E. Boeve, N. Veltman; Elders F. Van Dyk, M. Van Ostenbridge.
- Classis Kalamazoo**—Revs. J. Entingh, H. Vander Klay; Elders, M. Lange-land, G. Boerwinkle. Alternates, Revs. J. E. Meeter, G. Gritter; Elders, M. Hoekstra, H. Vander Zyden.
- Classis Minnesota**—Revs. P. Jonker, A. A. Koning; Elders M. Wolterstorff, J. W. Slagter. Alternates, Revs. J. Mulder, J. D. Pikaart; Elders W. Hoogveen, G. Prins.
- Classis Muskegon**—Revs. M. Goote, R. Rienstra; Elders H. Bode, J. P. Van-der Wall. Alternates, Revs. E. J. Tanis, R. Wezeman; Elders W. Nederhoed, H. Casemier.
- Classis Orange City**—Revs. P. Ouwinga, H. S. Koning; Elders J. Boer, J. Wal-burg. Alternates, Revs. C. Vander Ark, R. O. De Groot; Elders D. Weg, F. Kramer.
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