

# **AGENDA**

## **Synod Christian Reformed Church**

**To convene June 11, 1952  
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 1952 contains the reports of standing and study committees appointed by previous Synods, overtures of various Classes and Consistories, and the notification of appeal.

On *Tuesday evening, June 10, at 7:45 o'clock, D.V.*, a special *Prayer Service* for Synod will be held in the Broadway Christian Reformed Church of Grand Rapids, Michigan. This church is located at 1142 Broadway Avenue, in the northwest section of the city of Grand Rapids. The Rev. Henry Baker, pastor of the Auburn Park church of Chicago, and president of the Synod of 1951, will preach the sermon and lead in special prayer.

On *Wednesday June 11, at 9:30 a.m.*, the delegates to Synod will meet in the auditorium of the main building of Calvin College. Rev. H. Baker will formally open the first session of Synod with an appropriate address, lead in devotions and serve as chairman until Synod is duly constituted.

On the preceding *Sunday, June 8*, our pastors and congregations are urgently requested to remember the forthcoming sessions of Synod in their intercessory prayers.

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

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

P. S. Delegates to Synod are kindly requested to bring their copy of the Agenda to Synod.

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# Reports

REPORT NO. 1

## COMMITTEE ON VAN DYKEN PROTEST

### Majority Report

REPORT OF THE COMMITTEE MANDATED BY THE SYNOD OF 1948 TO STUDY THE PROTEST OF MR. PETER L. VAN DYKEN AGAINST THE DECISIONS OF THE SYNOD OF 1947 CONCERNING THE MEMBERSHIP OF DIVORCED AND REMARRIED PERSONS.

#### I. MANDATE.

**W**E WERE appointed by the Synod of 1948 to study the Van Dyken protest and to furnish Synod with an answer to this protest (Cf. Acts of Synod 1948, Art. 125, page 83).

#### II. THE DECISIONS OF THE SYNOD OF 1947 AGAINST WHICH VAN DYKEN PROTESTS.

We reproduce in full only the two points of the position of the Synod of 1947 against which Mr. Van Dyken directs his protest. These are points 2 and 3:

2. With respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery, and who, being guilty of either sin, subsequently remarried, Synod declares that unless it can be proved to the satisfaction of the consistory that such a person committed these sins while living in complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage, he cannot during the life-time of his former wife (or she cannot during the life-time of her former husband) be a member of the church, unless, in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general but also and specifically by his return to the former marriage partner, if this be possible, or, if it be impossible, by means of ceasing to live (in the ordinary marriage-relationship) with his present spouse.

#### *Grounds:*

A. With respect to those who have sinned against better knowledge Scripture declares in Rom. 7:1-3: "The woman that hath a husband is bound by law to the husband while he liveth; but if the husband die she is discharged from the law of her husband. So then, if, while



the husband liveth, she be joined to another man, she shall be called an adulteress . . .”

From this passage it is clear that if, at any time while her husband is still alive, this woman be living with another man, she is living in adultery even though she has become legally married to this second husband. Only the *death* of her (first) husband makes her free to marry another. Surely, if she commit adultery by *entering* a new marriage-relationship, she also commits adultery by *remaining* in that relationship.

b. In I Cor. 7:39 we read: “A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord.” While it is sometimes erroneously argued that Rom. 7:1-3 has no value as proof inasmuch as the apostle uses it as an illustration, the present passage, I Cor. 7:39, is not an illustration but pure didactic revelation with respect to marriage. The passage re-emphasizes the truth expressed in Rom. 7.

c. Prov. 28:13 does not leave open to doubt the fact that those who have wilfully transgressed should not only confess but also *forsake* their sin. The passage reads as follows: “He that covereth his transgressions shall not prosper; but whoso confesseth and *forsaketh* them shall obtain mercy.”

d. This position is in accordance with the official pronouncement of every orthodox denomination in our country which has drawn up resolutions anent this question. Unless, by solid arguments, those who disagree with it can prove that it is incorrect, the church should cling to it both in theory and in practice.

Adopted. For additional grounds, see pt. 3f.

3. The abrogation of the marriage-bond or cessation of marital relations shall not be demanded of those who committed the aforesaid sins while living in the state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage.

#### *Grounds:*

a. It would be contrary to the express teaching of Scripture to accord the same treatment to those who have sinned without the law as to those who have sinned under the law; to those who have transgressed knowingly as to those who have transgressed unknowingly: see Lk. 12:47, 48; 23:34; Acts 3:17; Rom. 2:12; I Tim. 1:13; cf. Acts 26:9.

b. While Scripture clearly instructs us that the continuation of polygamy cannot be tolerated in a heathen who comes to conversion, Tit. 1:6, it nowhere teaches that such a convert must reject his present wife in case there has been a previous marriage, or that he must cease to live with her in the ordinary relationship of marriage. On the

contrary, the apostle states: "Ye were once darkness, but are now light in the Lord: walk as children of light," Eph. 5:7; also, "Be not deceived, neither fornicators . . . nor adulterers . . . nor abusers of themselves with men . . . shall inherit the kingdom of God. *And such were some of you:* but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God," I Cor. 6:9-11. In this connection it must be borne in mind that the church at Corinth consisted primarily of recent converts from the Gentiles; see I Cor. 12:1: "Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led."

c. This principle is also in harmony with the Mission Policy of our denomination: when a heathen couple is brought from darkness to light, a Christian confirmation of the marriage takes place. Former marriages are ignored. Before the church has a right to abandon this policy opponents should prove that it is contrary to Scripture.

Adopted.

### III. THE VAN DYKEN PROTEST AGAINST 2 AND 3 ABOVE OF THE SYNOD OF 1947.

#### ESTEEMED BRETHREN:

The Synod of 1947 has made some important decisions in regard to the question whether and how persons unbiblically divorced and subsequently married to another party can be admitted or re-admitted to church membership.

The *traditional* position which had been maintained in general, and which was embodied in a statement made by the 1908 Synod, which prohibited admittance or re-admittance of persons as above-mentioned, has been declared untenable. In its stead the Synod of 1947 has decided that such party or parties can be admitted or re-admitted *upon certain conditions*.

These conditions are described in: "The Report of the Advisory Committee concerning the Re-admission of divorced and remarried Persons," which "Report" was adopted in full by the 1947 Synod.

The principle adopted and the position taken are embodied in Art. 2 of said "Report." (Art. 3 being the elaboration of an exceptive clause, contained in Art. 2.)

Concerning this 'position' Synod declares that "the Church should cling to it, both in theory and in practice, unless by solid arguments those who disagree with it can prove that it is incorrect." For which reason any member of the Christian Reformed Church has the right to protest the position taken by the Church, if he is in disagreement with said position, provided that such disagreement must be of a major and intensive nature and provided that "solid arguments" (both

scriptural and otherwise) must be put forth to support such disagreement.

Whereas I have repeatedly by overture and protest (1936, 1945, 1946, and 1947) advocated a position which differs radically from the position taken by the Church in Synod 1947, and

Whereas I am still of the same opinion in this important matter, I consider it my privilege and my duty to protest to the Synod of 1948 against the "position" of the Church taken in 1947, on the ground that it is both wrong in principle and impossible of execution, which protest I shall endeavor to substantiate by the following:

Objections to Art. 2 of the Advisory Report, adopted by Synod (without exceptive clause which will be taken up under: Objections to Art. 3.)

I. The synodical decision is *contrary* to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the Civil Government or the State. It (the decision) altogether ignores, disregards and by-passes said authority.

This complete disregard of the Church for the authority of the State in its own proper territory is one of the main issues of this controversy and should therefore be properly exposed.

a. Marriage or the married state was ordained by God at the time of creation. It was instituted when man was still in the state of innocence for the natural life of man on earth and for the propagation of the human race. Though after the fall grievously marred by sin, it has not changed in essence. It is still a divine institution and is in its various relations to the common life of man governed by the representative of God's justice in the realm of the natural and civil life, our Civil Government.

Marriage is a *sacred* institution, because it is *divinely ordained* and for *no other reason*. The demand to keep its relations sacred is to all races and classes alike. Being one of the greatest gifts of God to man, it is for that same reason more marred by sin than any other human relation. Yet the integrity of marriage has been preserved to this extent, that nowhere in the world (neither in civilized nor in uncivilized countries) mere co-habitation is considered a marriage. Though customs and rules greatly vary, always a certain *definite legal sanction* is necessary to establish a marriage.

This is also clearly shown by the Old Testament custom of kings and rulers to have besides their legal wives, also concubines with whom they had intercourse and by whom they had children, but which did not have the status of the wife, neither were their children considered heirs of the father.

b. To advocate that we should ignore and disregard the action of the State in this matter of marriage and divorce and re-marriage is to promote and create *chaos*. To ignore the authority of the State means that you have no authority left. And this is exactly what the Christian Reformed Church of today demands of persons who have committed the sins of divorce and re-marriage but who have come to repentance and have acknowledged their sins before God and would acknowledge them before the Church.

The Church *requires specifically* that the order of God, enacted by the State as his minister be altogether ignored or disregarded. The Church demands to add more and similar sins to the ones committed before, in order to prove the sincerity of repentance.

c. The contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery* has not been and cannot be proven from the Word of God, nor from actual life.

Rom. 7 says that "a woman that *hath an husband* is bound by the law to her husband as long as he liveth." But a woman who is divorced from her husband *hath no husband*. For which reason she is no more bound to him. Yet, because of the sin of the divorce, neither the man, nor the woman has the moral right to marry a third party, though legally they have. And if this second marriage (by legal authorization and legal action) has become an established fact, its integrity cannot be questioned. Since that action was taken by the proper authority, by the State which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God's minister in this respect is to disregard God.

Does the State err in the actions which it has taken in regard to divorce and re-marriage, it is responsible to God for them and to us as constituency. Would we prohibit the State from issuing divorces on grounds which are contrary to the Scriptures it becomes our duty as Christian citizens in a Christian nation to protest through the proper channels and to endeavor to have the laws concerning divorce changed. We cannot tell what a united Christian group can do. Certain it is that the State does *not promote* the divorce of families. Much rather it would promote the sanctity of marriage. If the State allows too many grounds for divorce it is because of the "hardness of our hearts" as in the days of Moses.

d. There is no direct command in Scripture that the civil government *must unite in marriage*, or if necessary dissolve them. It must be inferred from the institution itself at the time of creation, and from various places where mention of marriage is made. God speaks in Gen. 2:24: "Therefore shall a man leave his father and mother and cleave unto his wife." This indicates man to be the aggressive party who *seeks* the wife.

The bride was *given* in marriage by her father who evidently received a dowry of the bridegroom which two actions consummated the ceremony and made the marriage an established fact. Examples of these are quite numerous in the O. T. Scriptures. The laws regulating marriage and divorce were contained in the *civil* laws of the children of Israel. And the various difficulties were to be governed by the elders of the people. (Deut. 22 and 24)

It is necessary to get a Scriptural background in order to firmly establish the fact that marriage is a civil institution and not an ecclesiastical one. No mention is ever made of it being a priestly office to perform the marriage rite.

No change has been made about this matter in the N. T. dispensation. The presence of Jesus and his disciples at the wedding in Cana proves the divine sanctioning of the married state and of the ceremonies connected with the establishing of it.

Jesus furthermore confirms the rule established at the creation period, saying that any deviation therefrom was done because of the hardness of the heart. I do not know of any other mention of the marriage rite.

It is possibly due to the gradual usurpation or attempted usurpation of all earthly (civil) power by the Roman Catholic Church that the marriage solemnization was transferred from the civil magistrate to the ecclesiastical powers. And Rome persevered in that direction until it had made marriage a sacrament.

e. Have the Protestants been altogether cleansed from that Roman leaven? In *name* we have. We no longer *call* marriage a sacrament. But to concede that there is *nothing ecclesiastical* in a marriage a great many are not ready to do.

In England the Established Church had most to say about marriage and divorce laws until recent times. In the Netherlands the marriage is properly performed by the civil authorities. Yet it is hardly considered binding or complete, except the church confirm said action, which in itself was *perfectly legal and complete*. This confirmation is entirely superfluous, adds nothing to the sanctity of the marriage, and is clearly an after effect of Roman Churchology.

In the United States marriage laws are very inadequately defined. Very properly the State issues a marriage license to parties seeking to be united in said relationship. But tying the knot is equally binding, if performed by a civil judge or by a minister of an established church. And this rests more on a consensus of opinion and a traditional custom than on a clearly defined law. It is greatly to be desired that we have a well-defined federal law in regard to this important institution.

All States have some laws prohibiting the marriage of parties too closely related. Also, in all the States, bigamy and polygamy are for-

bidden. No one can enter upon a second marriage except the first mate be dead or a divorce be granted to sever the first marriage relations.

f. Which brings us to the important problem of the *divorce*, the rate of which at the present day is alarming. Jesus says that a marriage "should not be put asunder," except in the case of fornication. Every other separation, therefore, is sin and to marry a divorcee is also sin except in the one case as mentioned.

But the Civil Government does not concern itself with the relation between God and man as embodied in the first table of the Law, except in the manner in which it would effect the other members of Society. But the civil law concerns itself with the regulation of human relations, as expressed in the second table of the Law, on which, in most civilized nations, it is generally and basically founded. In this category belong also the relations of marriage and divorce.

And looked at from this angle we need not wonder that the State has recognized too many grounds for undoing a union which was claimed to be unendurable. It is "for the hardness of our hearts." Nevertheless, whatever marriage tie the State does dissolve, it is "put asunder" before God and man and must be recognized as such.

On the same grounds the State has the right to marry previously divorced parties to a third party, establishing a second marriage. For the same reason this second marriage must be considered a bona-fide marriage, which as such, must be respected by every citizen of the United States.

Ours, as citizens, the duty to try and prevent these social evils; also ours, as citizens and members of the Church, the duty to abide by and recognize as valid that which has been done.

g. Must we as a Church condone these evils in parties who would become members of the Church, who without repentance of those deeds try to *justify* the evils which they have committed on the ground that they were *legally performed*? Not at all.

No sinner trying to *justify* whatever sin on whatsoever ground, can become a member of the Church, but is excluded from the kingdom of heaven.

But if by the grace of God, in the heart the sin of divorce and re-marriage is admitted, if sincere sorrow for them is publicly expressed, then by this, God's Name and Law is honored and sanctified, "Then will I teach transgressors thy ways and sinners shall be converted unto thee" (David in Ps. 51). David says moreover: "Thou desirest not sacrifice; else would I give it. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

But the Christian Reformed Church *demand*s a sacrifice, and such as is impossible to bring. The parties in second marriage are bound by vows before God and man, which cannot be broken without adding

sin to sin. The *irony* of the synodical decision is that a sincere repentance from sins must be shown by a repetition of those same sins.

II. Art. 2 of the synodical decision is as much against the revealed will of God in Scripture as it is against the civil law. For a woman to leave a second husband and to return to a first mate is "abomination in the sight of God" (Deut. 24) which "would greatly pollute the land" (Jer. 3). Yet this is what the Church demands. It may not be wrong for a man, *after death of a second wife*, to re-marry the first wife, provided she had remained unmarried.

A separation of bed and board is equally unjust and would be liable to civil prosecution by the party which was left. Neither is there one instance found in all Scripture where such a procedure is commanded or indicated. The passage from Prov. 28:13 is not at all to the point. The penitent parties would openly confess their sins (and not cover them). But the Church demands the *penance* of an unlawful *sacrifice*. Art. 2 of the Report breathes the nature of acceptance in the Church *on payment of debt*. The blood of Christ has cleansed from the sins committed, and the normal marriage relationship is not a sin. Therefore, to live holily in the present marriage *proves* the sincerity of repentance.

III. It is regrettable that the *wording* of an important decision as contained in Art. 2 is so extremely vague and inadequate. Only one sentence for such an important decision. What is the meaning of the clause: "if this be possible" (to return to former marriage partner)? There can so many possibilities or impossibilities be read *into* this clause that in nearly every conceivable case it can be used, either *for* or *against*.

#### OBJECTIONS TO ART. 3 OF THE ADVISORY REPORT.

I. Art. 3, which is an elaboration of the exceptive clause, contained in Art. 2, completely nullifies the reasoning and assumed grounds of the main thrust of Art. 2.

Art. 2 would exclude from the church, and consequently from heaven, those who, having sinned against better knowledge, and now being penitent, refuse to sever present marital relations. But if some one has committed those same sins and is, above all this, guilty of a *willful ignorance* of the fundamental laws of God, he can be exempted from severing relationship. For him the doors of the Church and of Heaven will be open. Which causes *ignorance* to be counted an *excuse* for sin. In the one case, sin must be *punished* (though repented of); in the other, sin is *excused because of a guilty ignorance*.

II. Besides, who are there in these United States that are so ignorant of the fundamental law of God concerning marriage that they do not *know* that it is a sin to break a marriage? Was not the vow for life, "till death them do part"? That the sacredness of marriage has become

a by-word, is not because of ignorance, but because of selfishness or sinful desires, or for whatever other reasons there may be. It is an *ignoring of God's laws*, but not ignorance in regard to them.

III. Art. 3 forms a convenient *loophole* to dodge the severe demands of Art. 2. This is proven by the action of the synod of 1945, which permitted the family in the 1st Cicero church to become members, not alone on the ground of penitence, but on the ground that said family was, to a large extent, *ignorant* of the importance of their sins. This in spite of the fact that said family had confessed to be fully aware of the greatness of their sins at the time they were committed. Thus Synod would cut the heart out of a sincere confession and *substitute tolerance*.

IV. The grounds mentioned for the position taken in Art. 3 under "A" contrasts those who sinned *without the law* to those who have *sinned under the law*.

This is a reversing of scriptural evidence. If it could be said of those living in a heathen nation at the time of that writing that they *sinned without the law*, certainly it cannot be said of people living in a Christian nation nineteen hundred years after those words were written. No ignorance of the sacredness of marriage is excusable now.

\* \* \* \* \*

In the hope that the above named objections against the decisions of 1947 will be duly considered and that the validity of said objections be recognized,

I would now submit to the Synod of 1948 to repeal the decisions of 1947, as embodied in Arts. 2 and 3 of the above named report and in its stead adopt the following:

In regard to persons, divorced from former marriage partner and subsequently married to a second party, who acknowledge the greatness of their sins, who would confess their sins before God and the Church, who would promise and endeavor to live holily in the present married state,

Synod 1948 expresses as its opinion, that above named party or parties can be admitted or re-admitted to full church membership, if the sincerity of their repentance has been proven by a godly life and conduct especially in their present marital relation.

By opening the doors of the Church to penitent sinners as above described, God's much more abounding grace has gained the victory over abounding sin. As there is joy in heaven over one sinner that repents, so there is joy in the Church when a sheep that had gone astray is again added to the fold.

Respectfully submitted,  
PETER L. VAN DYKEN.

Ripon, California  
December, 1947.



#### IV. CASE ANALYSIS OF OUR CURRENT POSITION AS ADOPTED BY THE SYNOD OF 1947.

In order that the delegates to Synod may have a clear picture of the actual decisions of 1947 against which Mr. Van Dyken protests, we are restating the decisions of 1947 in terms of concrete cases.

##### Case No. 1

###### A. CIRCUMSTANCE.

Mr. B. is not in complete ignorance of the sinfulness of unbiblical divorce and remarriage.

###### B. SIN.

Mr. B. obtains an unbiblical divorce from Mrs. B. and married C.

###### C. ADMITTANCE.

Mr. B. can be a member of the Church provided:

1. He confess his sins of unbiblical divorce and remarriage, and
2. if Mrs. B. is living, he abrogate the marriage bond with C. and return to Mrs. B., or if this be impossible, he cease to live in the ordinary marriage relationship with C.

##### Case No. 2

###### A. CIRCUMSTANCE.

Mr. D. is not in complete ignorance of the sinfulness of adultery.

###### B. SIN.

Mr. D. commits adultery and is divorced by Mrs. D. and subsequently marries E.

###### C. ADMITTANCE.

Mr. D. can be a member of the Church provided:

1. He confess his sins of adultery and remarriage, and
2. if Mrs. D. is living, he abrogate the marriage bond with E. and return to Mrs. D., or, if this is impossible, he cease to live in the ordinary marriage relationship with E.

##### Case No. 3

###### A. CIRCUMSTANCE.

Mr. F. is in complete ignorance of the sinfulness of unbiblical divorce and subsequent remarriage.

###### B. SIN.

Mr. F. obtains an unbiblical divorce from Mrs. F. and marries G.

###### C. ADMITTANCE.

Mr. F. can be a member of the Church provided he confess his sins of unbiblical divorce and remarriage, but he need not abrogate the marriage bond with G.

Case No. 4

A. CIRCUMSTANCE.

Mr. H. is in complete ignorance of the sinfulness of adultery.

B. SIN.

Mr. H. commits adultery and is divorced by Mrs. H. and marries I.

C. ADMITTANCE.

Mr. H. can be a member of the Church provided he confess his sins of adultery and remarriage, but he need not abrogate the marriage bond with I.

V. CASE ANALYSIS OF THE POSITION OF MR. VAN DYKEN AS SET FORTH IN HIS PROTEST.

As to Case No. 1 Van Dyken accepts A, B, C, and 1 but he rejects 2.

As to Case No. 2 Van Dyken accepts A, B, C, and 1 but he rejects 2.

As to Case No. 3 Van Dyken accepts B and C but he rejects A.

As to Case No. 4 Van Dyken accepts B and C but he rejects A.

In consideration of the Van Dyken protest we can ignore the large areas of agreement but we must focus our attention on the areas of disagreement. From the above analysis it appears that brother Van Dyken protests against the following propositions of the Synod of 1947.

FIRST PROPOSITION OF '47: That a person who obtains an unbiblical divorce and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

SECOND PROPOSITION OF '47: That a person who was divorced on account of his adultery and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.

THIRD PROPOSITION OF '47: That anyone interested in maintaining or seeking membership in the Church was at the time of his sin in complete ignorance of the sins of unbiblical divorce and remarriage or of the sins of adultery and remarriage; and that this previous but no longer existent ignorance exempts him from the requirements specified in the first and second propositions stated above.

VI. CONSIDERATION OF THE FIRST PROPOSITION, NAMELY:

*That a person who obtains an unbiblical divorce and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.*

A. Ground *a* of Synod 1947.

1. Romans 7:1-3 is quoted:

The woman that hath a husband is bound by law to the husband while he liveth; but if the husband die she is discharged from the law of her husband. So then, if while the husband liveth, she is joined to another man, she shall be called an adulteress.

On the basis of this passage, 1947 teaches:

a. That if at any time while her husband is still alive, this woman be living with another man, she is living in adultery even though she has become legally married to this second husband.

b. That only the death of her first husband makes her free to marry another.

c. That she not only commits adultery by entering a new marriage relationship; but that she also continues to commit adultery by remaining in that relationship.

2. Van Dyken contends in opposition to 47.

a. That a woman who is divorced from her husband hath no husband and is therefore no longer bound to him by law.

b. That the second marriage was an act performed by the proper authority, the State, which is a minister of God, and that God thereby causes that marriage to stand and that to disregard God's minister, the State, in this respect is to disregard God.

c. That the contention that a second marriage after unbiblical divorce is a continuous living in adultery has not and cannot be proved from the Word of God.

d. That to require of this woman that she abrogate the second marriage is demanding an impossible sacrifice, makes her guilty of repeating the same sin, is contrary to the Word of God which designates the leaving of the second husband and the return to the first an "abomination in the sight of the Lord (Deut 24)" and a sin which "would greatly pollute the land (Jer. 3)."

e. That to require of this woman in case she cannot return to her former spouse to cease to live in the ordinary marriage relation with her present spouse is unjust, liable to civil prosecution, and not proved by any instance in all Scripture.

3. Our evaluation:

The question is: Does Ground *a*, does Romans 7:1-3, sustain the first proposition? We observe the following:

a. Romans 7:1-3 cannot be utilized to sustain the first proposition of '47 because:

(1) The first proposition deals with an abnormal situation and an exception, while Romans 7 deals with normal situations in which death only terminates the marriage and does not at all reckon with

the possibility of exceptions. The reason that Paul is only interested in the normal situation and cannot allow exceptions to enter in at this point is the simple fact that he is using the reference to marriage as an instance of a general law and for the specific purpose of illustrating the believer's relation to the law. If at this point Paul should introduce exceptions or abnormal situations, the whole issue he sought to clarify would be hopelessly obscured and confused. The context clearly shows the irrelevancy of Romans 7:1-3 to the question at hand. The irrelevancy also appears from the significant fact that the sixty-five page report of the Netherlands committee (Utrecht, 1923) which was drawn up by J. H. Landwehr, A. Anema, H. Bavink, H. Bouwman, F. W. Grosheide, J. Ridderbos, B. Van Schelven, and H. H. Kuiper does not contain a single reference to Romans 7:1-3.

(2) The 1947 position is not based on Romans 7, but is based on a series of inferences ostensibly drawn from Romans 7 but which in fact have no exegetical warrant. Where in Romans 7 is there any proof for the abrogation of marriage which the first proposition demands? Where in Romans 7 is there any proof for the requirement to return to the former marriage partner? Where in Romans 7 is there the demand to cease to live in the ordinary marriage relation with the present spouse? To ask these questions is to answer them with the statement that Romans 7 does not sustain the first proposition of '47.

b. Not only is there no proof in Romans 7 for the first proposition of '47, but there is contrary proof in other passages of Scripture which are directly relevant to the question at hand. Deut. 24:1-4 deals specifically with the very person contemplated in the first proposition, namely, one who obtained an unbiblical divorce and remarried. In the Old Testament a woman who was guilty of adultery would be put to death, — cf. Deut. 22:22, and therefore it is certain that the case envisaged in Deut. 24:1-4 deals with a woman who was unbiblically divorced and remarried. Now the first proposition of '47 demands that such a woman should abrogate the second marriage and return to her former marriage partner, or, if this be impossible, cease to live with her second husband. But Deut. 24:4 specifically prohibits what the Synod of '47 demands. With respect to the return to the former marriage partner we read:

Her former husband who sent her away may not take her again to be his wife, after that she is defiled; for that is an abomination before Jehovah; and thou shalt not cause the land to sin which Jehovah thy God giveth thee for an inheritance (Deut. 24:4).

c. Proceeding from the law to the prophets, we read in Jer. 3:1:

They say, If a man put away his wife, and she go from him and become another man's, will he return unto her again? Will not that land be greatly polluted?

d. Moreover, the terms of the first proposition of '47 ignore the *de facto* character of the divorce granted by the State, the minister of God, in matters of marriage and divorce. This does not mean that the Church is to accept unreservedly and uncritically any and every divorce granted by the State or allow the State to determine its policy and ethics. By no means! But it does mean that we shall have to reckon with the facts in the light of the Word of God as did the committee of the Gereformeerde Kerken in Nederland in their decision at Utrecht in 1923 in which they maintained the following:

(1) That the Church has the right to pass judgment as to what are to be considered legitimate grounds for divorce and remarriage and that the Church must bring to the attention both of its membership and the State the high demand of the Word of God.

(2) That the Church must in general recognize the right of the State to grant a divorce and to remarry, but that situations may arise in which the Church cannot recognize certain divorces and remarriages consummated by the State.

(3) That when the State grants an unbiblical divorce or sanctions a prohibited marriage, the Church must stamp such actions of the State as sinful deeds.

(4) But, that the demand that those thus joined in marriage are to cease from living maritally with each other finds no sufficient warrant in the Scriptures, would impose a too heavy burden upon the conscience, and would open the door for other and worse evils.

*Conclusion:* Our consideration of Ground *a* is that Romans 7 does not sustain the 1947 position and that the first proposition of the Synod of 1947 is contrary to the Word of God as set forth in Deut. 24 and Jer. 3 and in conflict with the divinely revealed obligation of the State as the minister of God (Rom. 13).

B. *As to Ground b:*

1. The Synod of 1947 quotes I Cor. 7:39.

A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only, in the Lord.

It is contended that this is not as the case of Romans 7 a mere illustration but pure didactic revelation with respect to marriage and that it re-emphasizes the truth expressed in Romans 7.

2. Van Dyken does not comment on this since he apparently felt that what was said about Romans 7 applies with equal force to this passage.

3. Our evaluation of this ground can be briefly stated. In this ground the irrelevancy of Romans 7 is in a measure acknowledged. In any event 1947 felt that Romans 7 could not stand alone but needed

bolstering. Certain it is that I Cor. 7:39 adds nothing pertinent to the sustaining of the first proposition of '47. It is ever less effective than the alleged appeal to Romans 7 because in the very same chapter (I Cor. 7) Paul specifically cites exceptions to this rule, notably in I Cor. 7:11 in which Paul, led by the Holy Spirit, allows the wife who departed from her husband to remain unmarried whereas the first proposition of '47 demands a return to the former partner if possible. Paul presents the alternatives of either remaining unmarried or of being reconciled. Another exception cited by Paul is listed in I Cor. 7:15 in which the believing partner need not return to the unbelieving deserted while 1947 demands such a return if possible. But most of all, there is nothing in I Cor. 7:39 which offers specific proof for the demands of 1947 that:

a. An unbiblically divorced and remarried person must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner.

b. That such a person must cease to live in the ordinary marriage relation with his present spouse.

Those were the points to be proved and they have not been proved. In v. 11 Paul allows a divorced person to remain unmarried and in v. 15 Paul not only allows the believer the right to accept the divorce of the unbeliever but by implication allows such a believer who was divorced to remarry.

*Conclusion:* I Cor. 7:39 does not sustain the '47 position and is contrary to '47 by virtue of the teaching of vv. 11 and 15.

C. As to Ground c:

1. 1947 quotes Proverbs 28:13:

He that covereth his transgressions shall not prosper; but whoso confesseth and *forsaketh* them shall obtain mercy.

2. Van Dyken holds this to be not to the point since the penitent parties do not cover their transgressions while 1947 demands the penance of an unlawful sacrifice.

3. Our evaluation.

The alleged proof for the position of '47 is supposed to be found in the word *forsaketh* and the implication is that as long as this person is living maritally with his second mate he is not *forsaking* his sin of adultery.

We observe the following:

a. Marriage *per se*, unlike stealing and murder, is not sinful. Heb. 13:4 teaches that marriage is honorable among all. Hence, while one guilty of theft or robbery must forsake the sin of theft or robbery, it does not therefore follow that a person unbiblically divorced and re-

married must forsake his second mate. Other grounds and better ones will have to be adduced to cover the case at issue.

b. The Word of God prohibits the marriage of a believer with an unbeliever in II Cor. 6:14 (Be not unequally yoked with unbelievers). Thus the entrance upon such a marriage must be adjudged sin in the light of the Scriptures. But does a marriage begun in sin mean that the continuance of that marriage is a living in continuous sin? Not at all; for in I Cor. 7:12-14 Paul teaches that a believer may not seek to dissolve even such a marriage. To say that this holds only in cases of pre-Christian marriages is impertinent because marriage is a creational ordinance and is just as indissoluble for unbelievers as it is for believers.

c. That a person who obtains an unbiblical divorce and remarries may not abrogate that second marriage and seek to return to his former spouse or cease to live maritally with his present mate as '47 demands is abundantly evident from the following:

(1) The fact that the unbiblical divorce though unbiblical is nonetheless an actual divorce, granted and decreed by the State, the minister of God.

(2) The fact that the Lord in Matt. 19:6b (What therefore God hath joined together, let not man put asunder) though condemning the unbiblical divorce, nonetheless recognizes the fact and reality of the divorce as did Moses in Deuteronomy 24.

(3) The fact that the unbiblically divorced person married another which made him guilty of adultery and which adultery on the authority of the Lord wholly warrants and effects dissolution of the first marriage to such an extent that the innocent party is in no sense anymore the husband of his former wife.

(4) The fact that by his second marriage the guilty person has become one flesh (cf. Matt. 19:6a) with his second mate establishes the second marriage, the abrogation of which would be additional sin.

(5) The fact that the guilty person is therefore not at all the husband of his first mate and is indeed before God the husband of his second mate, proves that he would be greatly aggravating his guilt were he to abrogate the second marriage; that he would add grievous insult to injury were he to presume to impose himself upon his first mate who is no longer in any sense his wife; and that he would be guilty of delinquency were he to refuse to live maritally with his present second mate who is in reality his wife.

d. In addition, we call attention to the fact that there is no warrant in Prov. 28:13 and certainly not in the word *forsaketh* for extracting from it any one of the demands of 1947. Where in this passage is there any proof that the person described must abrogate his second

marriage? Where is the proof that he must seek to impose himself upon his first wife when as a matter of fact not a single consistory, classis, or synod would have the right even to persuade this first wife to receive him anew? And where in Prov. 28:13 is there any proof for the demand that he cease to live maritally with his present wife who is his real wife both by law and before God?

*Conclusion:* We conclude that it would be grievous sin if this person would abrogate the second marriage; grievous sin if he should resume to impose himself upon his first mate; and grievous sin if he were to refuse to live maritally with his second mate. The only way in which he could obey the injunction of Proverbs 28:13 is by not doing any of the things demanded of him by '47, — except of course, confess his sins.

D. As to Ground *d*.

This is not a ground but an unsupported assertion.

## VII. CONSIDERATION OF THE SECOND PROPOSITION OF 1947:

*That a person who was divorced on account of his adultery and remarries must, if his former marriage partner is living, abrogate his latter marriage and return to his former marriage partner, or, if this be impossible, must cease to live in the ordinary marriage relationship with his present spouse.*

We are tempted at this point to make no comment but to ask the Synodical delegates to read carefully the above proposition and to reflect for a few moments! Such reflection will lead to the startling question: Did the Synod of 1947 actually adopt such an amazing position? How is it possible?

Here we have the unproved and unprovable hypothesis of continuous adultery reduced to utter absurdity. Consider the following:

A. If a husband is divorced on account of his adultery without remarriage on his part, the original marriage is by the authority of the Word of God wholly severed to such an extent that the innocent party has the right to remarry. This is the accepted position which no one among us calls into question. (Matt. 19.)

B. If, however, in addition to this divorce on account of adultery the guilty party remarries, then, to be sure, the original marriage doubly severed!

C. Under such conditions to demand return of the biblically divorced and remarried husband to his first wife, — who is no longer his wife in any sense, — is utterly incomprehensible. The first wife might conceivably after his sin of adultery in case he had not remarried receive him back but let it be remembered that no consistory, classis, or synod could ever demand of her that she take him back! But what



shall we then say of the 1947 decision that asks for such a return and reacceptance? Brother Van Dyken is absolutely correct in charging the 1947 Synod with a position that involves the committing of additional sins. The man sinned first in his adultery; then he got married to another. Then Synod tells him to abrogate this second marriage bond,—another sin; and then asks him literally to impose himself upon his former wife who is no longer his wife and to seek remarriage with her. And in the event he does not succeed in doing that which not a single consistory, classis, synod, or church could demand that the former wife submit to,—namely, to re-establish the first marriage after adultery, divorce, and remarriage, then he is bidden to cease to live maritally with his present wife who is before the law and God his real wife!

Synod should forthwith rescind this decision of 1947 because it is in open conflict with the Word of God (Matt. 19:9) (Jer. 3:1) and because it substitutes for the Word of God the commandment of men.

#### VIII. CONSIDERATION OF THE THIRD PROPOSITION OF 1947:

*That anyone interested in maintaining or seeking membership in the church was at the time of his sin in complete ignorance of the sin of unbiblical divorce and remarriage or of the sin of adultery and remarriage and that this previous but no longer existing ignorance exempts him from the requirements specified in the first and second propositions.*

A. The grounds adduced by 1947 in support of the above proposition.

1. (*a* of 47 under 3) Passages from Scripture are mentioned to show that the Lord does not accord the same treatment to those who sinned without the law or who transgressed unknowingly as he does to those who sinned under the law or who transgressed knowingly.

2. (*b* of 47 under 3) This ground exempts those who have sinned in complete ignorance from the requirements imposed upon those who sinned knowingly and adduces Bible proof to validate the position that those who sinned in complete ignorance need not abrogate the marriage bond or cease to live in the ordinary marital relations with the present spouse.

3. (*c* under 3 of 49). This ground appeals to the existing Mission Policy in our denomination which in the case of heathen couples ignores former marriages and provides for a Christian confirmation of the existing marriage irrespective of previous marriages.

B. The Van Dyken position respecting these grounds:

1. Van Dyken holds that this proposition of 47 (which he designates Art. 3 of the 47 decisions) completely nullifies the reasoning of the grounds adduced for Art. 2 of 1947.

2. He holds that 1947 places a premium upon ignorance and even worse that Synod 1947 excuses willful ignorance.

3. He holds that no one is really ignorant of the fundamental laws of God respecting marriage nineteen hundred years after their promulgation.

4. He maintains that this position provides a convenient loophole to dodge the severe demands of Art. 2 of 47.

C. Our evaluation:

1. For the convenience of the delegates we first present all the Scripture passages adduced:

Luke 12:47, 48: And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him they will ask the more.

Luke 23:24: And Jesus said, Father, forgive them; for they know not what they do.

Acts 3:17: And now, brethren, I know that in ignorance ye did it, as did also your rulers.

Romans 2:12: For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law.

I Tim. 1:13: Though I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy because I did it ignorantly in unbelief.

Acts 26:9: I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Titus 1:6: If any man is blameless, the husband of one wife . . .

Eph. 5:7: Be not ye therefore partaker with them; 8— for ye were once darkness, but are now light in the Lord; walk as children of light.

I Cor. 6:9-11: Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

I Cor. 12:2: Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.

2. Absolutely essential to the establishment of the third proposition of 1947 is the proof that anyone interested in maintaining or seeking membership in the Church was at the time of his sin of unbiblical

divorce and remarriage or of adultery in COMPLETE IGNORANCE of the sinfulness of these sins. Van Dyken correctly holds that no one is really ignorant of the fundamental laws of God respecting marriage nineteen hundred years after their promulgation. But when it is remembered that the indissolubility and sanctity of marriage is a creational ordinance and that as Paul teaches

For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith and their thoughts one with another accusing or else excusing them (Romans 2:14, 15)

the conclusion is inescapable that we cannot hold to the thesis of COMPLETE IGNORANCE even at the time of the sinning of the persons envisaged in the report of 1947.

Now look again at the texts quoted. Does any one of them or do all of them together establish the thesis of COMPLETE IGNORANCE? The passages quoted do indeed reckon with the fact of previous ignorance but in not one case is this previous ignorance utilized to furnish any warrant for continuing in the sins scored. The 1947 report which insists upon the unproved and unprovable assumption of 'continuous adultery' in Art. 2 actually legitimatizes 'continuous adultery' on the ground not of present but of past ignorance in Art. 3.

Luke 12 reveals the leniency of God but does not in any way give countenance to continuing disobedience; Luke 23 does not furnish warrant for continued opposition to the Christ; Acts 3 does not defend the previous conduct of the hearers; Romans 2 tells us that they who sinned without the law will *perish* with the law! I Tim. certainly cannot mean that Paul would be justified in continuing to blaspheme! Acts 2 does not mean that Paul could continue to do things contrary to the name of Jesus of Nazareth. Titus 1 opposes polygamy. Eph. 5 exhorts the believers to walk as children of light.

I Cor. 6 contrasts the state and condition of the believers with their previous wicked life as does also I Cor. 12. Not one nor all of these passages prove the point they were to prove, namely, *Complete Ignorance!* Much less do they prove that one can continue in previous sins! The 1947 report involved itself in an irreconcilable contradiction when it included both Articles 2 and 3 and by that token sought to impose a double standard of morality.

The above discussion does not mean that we subscribe to Art. 2 of the 47 report which we do not. But it does mean that Art. 2 cannot live with Art. 3. The two articles are in irreconcilable conflict with each other. Although we heartily endorse that part of Art. 3 which

holds that "The abrogation of the marriage-bond or cessation of marital relations shall not be demanded . . .", we reject the ground of *complete ignorance* upon which it was reared.

*Conclusion:*

Art. 3 of 47 (and therefore proposition three) contradicts Art. 2 of 47 and is not substantiated by its alleged ground of complete ignorance.

3. As to ground *c* under 3 of 1947, we do not deem it necessary to discuss this 'ground' because it is an unsupported assertion, has but relative value from the point of view of proof, and is wholly dependent for its real force upon the previous considerations which have been duly considered.

## IX. CONCLUSIONS AND RECOMMENDATIONS.

### A. CONCLUSIONS.

1. We are convinced that the protest of brother Van Dyken should in the main be sustained.

2. We are not prepared nor do we think that Synod is prepared at this time to take over the overture at the close of brother Van Dyken's protest because its wording ought to be revised.

### B. RECOMMENDATIONS.

1. We recommend that Synod rescind Article 2 of the 1947 report because it has not been sustained and is contrary to the Word of God.

2. We recommend that Synod rescind Article 3 of the 1947 report because it is not sustained, is contradictory, based on the erroneous conception of complete ignorance, and introduces a double standard of morality.

3. We recommend that Synod request the editors of *The Banner* and *De Wachter* and writers in other periodicals current among us to take up the discussion of this report and the subject of marriage and divorce in general so that we may by this means arrive at a *communis opinio* on this important matter.

4. We recommend that Synod appoint a committee to report in 1953 to prepare a series of resolutions embodying the Scriptural and Reformed position which should govern our churches in the matter of readmitting divorced and remarried persons.

5. We recommend that Mr. Peter L. Van Dyken be given a copy of the decisions of Synod 1952 relative to this report.

Respectfully submitted,

J. DAANE  
G. HOEKSEMA  
P. HOLWERDA  
J. WEIDENAAR

## MINORITY REPORT

*Synod of 1951.*

ESTEEMED BRETHREN:

THE mandate of your committee is found in the *Acts of Synod*, 1948, p. 83: "that Synod appoint a committee to study this protest with the instruction to furnish the 1949 Synod with an answer to this protest." The duty of your committee, therefore, is to study the protest of Mr. Peter L. Van Dyken — a document contesting article 2 and 3 of the 1947 Synodical decisions on Divorce and Remarriage — and to furnish Synod with an answer to this protest. The committee has not been charged to study the 1947 decision with a view of revising it nor to present its critique of the 1947 decision; but rather the committee has been charged to study the objections of Mr. Van Dyken to determine whether or not they are valid and then to furnish Synod with positive advice on the basis of the study which has been made. Since we find ourselves unable to agree with the majority of the committee we humbly ask for synodical consideration of this minority report.

### THE DECISION OF 1947

In order to have the matter clearly before us we must review the synodical decision of 1947. We here quote articles 2 and 3 of this decision since these only are involved in the protest. (See Majority Report where articles 2 and 3 are printed in full.)

### THE VAN DYKEN PROTEST

Over against the above position of 1947 we must place the Van Dyken protest. (See Majority Report.)

### ANALYSIS AND STUDY OF PROTEST OF MR. VAN DYKEN

The entire committee agrees that the protest of Mr. Van Dyken may be broken down into three major propositions and their supporting argumentation. In the following study we shall examine these propositions.

I. The first contention of Mr. Van Dyken is that the second article of the 1947 Synodical decision on Divorce and Remarriage "is contrary to the rule and authority of God as duly manifested by the representative of His justice in the realm of the natural life and of common grace, namely the civil government or the state." It is stated that the synodical decision "altogether ignores, disregards, and bypasses said authority."

In supporting his argument Mr. Van Dyken contends that "marriage is a divine institution governed by the representative of God's justice in the realm of the natural and civil life, our civil government." While the protest admits that "the State has recognized too many grounds for undoing a union which was claimed to be unendurable," it insists

that "whatever marriage tie the State does dissolve, it is 'put asunder' before God and man and must be recognized as such." Likewise, it is argued, "the State has the right to marry previously divorced parties to a third party, establishing a second marriage . . . This second marriage must be considered a bona-fide marriage, which, as such, must be respected by every citizen . . . It is the duty of the Church to abide by and recognize as valid that which has been done."

The majority of the committee has stated its agreement with the position of Mr. Van Dyken by deciding "that the state has God-given authority to license marriage, and also to sever the tie of marriage in case of adultery, and even when the state divorces parties on grounds not approved by God's Word, nevertheless the tie is actually severed before God and man." With this position of the committee the undersigned is not able to agree.

It is our purpose at this point, therefore, to set forth our appraisal of the first proposition of the Van Dyken protest. First of all, we may limit the differences by stating the areas of agreement. We are, of course, in agreement with Mr. Van Dyken that the state is a minister of God, as the Scripture clearly teaches. We furthermore agree that it is a legitimate and proper exercise of the civil government to regulate the institution of marriage and divorce. We also agree that Article 2 of the 1947 Synodical decision on divorce demands of some persons — those who have been divorced on grounds less than adultery and who have remarried — a course of action which may bring them into legal involvements, and may demand a course of action contrary to the demands of the state. We further agree that when the state grants a divorce there is a certain part of the marriage tie — the right of marital cohabitation — which is actually severed before God and man. Having stated these areas of agreement, the question arises as to the extent and nature of the authority of the state, and how it relates to the matter of divorce and remarriage.

We believe that the position of Mr. Van Dyken and the majority of the committee with respect to the authority of the State is altogether too broad. The position fails to delimit properly the extent and nature of the authority of the state. We wish to make the following comments on the position of Mr. Van Dyken and of the majority report.

1. The sweeping position taken by brother Van Dyken and the majority of the committee makes the state the final authority in matters of morality as well as of legality. The right of the Church to warn those who are living immorally within the framework of the laws of the state is called an infringement upon the authority of the state. However, the moral judgments of the Church must be based upon the precepts of Scripture, and judgments so reached must be adhered to regardless of the enactments of the state. The Word of God, not the state, must be our final authority on moral relationships..

2. The protest fails to observe that there is a great deal of difference between the righteous and unrighteous acts of the state. The contention is made that even in the case of the latter, what the state has done must be recognized as morally valid both before God and man. However, the contention that the state is the minister of God assumes that the state obeys the will of God. This is integral to the argument of Romans 13, the key passage of the Scripture on this subject. We read, "For rulers are not a terror to the good work, but to the evil." When the state condones or demands sin, we may say that in that particular act the State has ceased to function as a minister of God.

The question now arises: must the Church and the Christian citizen continue to obey and esteem the state as God's minister in matters in which the state condones or demands that which is sinful? In Calvin's *Commentary on Romans*, (p. 478), the editor, the Rev. J. Owen, notes re Romans 13:1 — "Grotius qualifies this obedience by saying, that it should not extend to what is contrary to the will of God." (Calvin himself states on the passage (p. 479) that "tyrannies and unjust exercise of power . . . are not an ordained government." Dr. Charles Hodge relates the question of the state's authority to the matter of divorce when he writes, "The legitimate power of the state in all these matters is limited by the revealed will of God. It can make nothing an impediment to marriage which the Scriptures do not declare to be a bar to that union. It can make nothing a ground of dissolving the marriage contract which the Bible does not make a valid ground of divorce. . . . It is a violation of the principles of civil and religious liberty for the state to make its will paramount to the will of God" (*Systematic Theology*, Vol. III, p. 378).

2. Let us note that the Synodical decision of 1947, insofar as it deals with unbiblical divorce and subsequent remarriage, deals with instances in which our church contends that the state has violated its authority by actions which are contrary to God's revealed will. The Van Dyken document erroneously assumes that the Church must under such circumstances respect the enactments of the state as having divine sanction. Mr. Van Dyken writes: "Since that action was taken by the proper authority, by the state which is the minister of God, God Himself thereby causes that marriage to stand. To disregard God's minister in this respect is to disregard God."

3. The protest fails to recognize the fact that the Church and its members sometimes have not only the right but the duty of disobeying the state. The Scripture is replete with cases in which the saints have disobeyed the state when the rulers commanded what was contrary to the moral law of God. Think, for instance, of Daniel and his three friends. Or think of Peter and the apostles who said in faith, "We must obey God rather than men" (Acts 5:29).

4. The position of Mr. Van Dyken and of the majority report is in direct conflict with the teaching of Scripture. The contention is made that whenever the state grants a divorce — even on grounds not recognized in the Bible — “the tie is actually severed before God and man.” If this be true, then Christ must have been in error when He said, “Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery” (Matthew 19:9). In other words, we would call attention to the fact that if in every case of divorce the tie of marriage is completely severed before God and man, then a second marriage cannot be said in any case or in any sense to be an adulterous act. Thus there is an evident clash between the position of Mr. Van Dyken and the majority report on the one hand, and the teaching of Christ on the other. It can be said that this objection applies equally to other passages of Scripture. Consider, for example, Deut. 24:1-4. If divorce on grounds less than adultery completely severs the marriage tie, how can it be said that a subsequent second marriage is a defilement? And if a divorce after the second marriage completely severs the second marriage tie, how can it be an abomination to remarry the first husband?

While we believe that the position of Mr. Van Dyken is altogether too sweeping, we are not ready to discount his position altogether. The Van Dyken protest calls to our attention a fact which has been neglected in our previous decisions on divorce and remarriage. Mr. Van Dyken shows that persons who are remarried after divorce have involved themselves in ethical obligations to the state. While we cannot agree with the extreme position that this obligation to the law of the state nullifies the relationship in which one stands to the law of God, neither may we ignore the complexity of the ethical situation in which remarried divorcees find themselves. Insofar as the decision of 1947 has taken no account of the fact that the persons involved have an ethical obligation toward the state, the Van Dyken protest is correct in saying that this decision “ignores said authority.”

The decision of Synod of 1947 views the position of persons who are unbiblically divorced and remarried as though they found themselves in a simple ethical situation: they are living in an adulterous union and must therefore separate. However, when the Consistories of our denomination must face the problem, it is not so simple. Granting the correctness of 1947 that such a marriage is a continuous living in adultery and, therefore, separation is demanded, may such persons not have other ethical obligations which demand that they continue in the marital union? For example, such persons have an obligation to the law of the state not only, but also to their second partner and the children which the Lord may have given in the second union. In other words, the question whether such persons should separate or



remain together often depends upon weighing one set of moral obligations over against another. Such a weighing of values may indicate the need of a course of action which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Jesus illustrates this possibility in Matt. 12:3-5: "Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?"

Again no command of God could be more clear than the injunction, "Thou shalt not kill." Yet, many of our young men in the armed forces must take the lives of the enemy. The reason is clear. God has instituted governments for the preservation of justice. In view of the Christian citizen's duty to support the government he must follow a course of action, which in itself would be sinful, but which when viewed in the light of the whole ethical complex must be followed as a Christian duty.

Because the decision of 1947 is an oversimplification of the ethical problem, the Church has found and will find it very difficult to apply. As the decision now stands it may compel a person who has been unbiblically divorced and remarried to take a course of action without concern for his obligation to the state, his second marriage partner, and his own children.

We conclude from the study of Mr. Van Dyken's protest that while his position as a whole cannot be maintained, it does raise a problem which must be positively and courageously faced. The problem is this: Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue to live in this second union?

II. The second contention of Mr. Van Dyken is that Article 2 of the Synodical decision of 1947 is "against the revealed will of God in Scripture," since the Scripture states that for a woman to leave a second husband and to return to a first mate is "abomination in the sight of God" (Deut. 24) which 'would greatly pollute the land' (Jer. 3)."

In studying Mr. Van Dyken's argument, we make the following literal translation of the Deuteronomy passage: "1. If a man has taken a wife and hath married her, and it shall be that she hath not found favor in his eyes, if he hath found in her a charge of sexual defilement, and he hath written her a certificate of divorce, and hath given it in her hand, and hath sent her from his house, 2. and she hath left

his house, and hath gone, and hath become another man's, 3. and the latter man hath hated her, and hath written her a certificate of divorce, and hath given it in her hand, and hath sent her out of his house, or if the latter man who took her to be his wife hath died, 4. *her former husband* who sent her away, *shall not take her again to be his wife*, after that she hath been defiled; *for that is abomination before Jehovah*" (Deut. 24:1-4).

The Jeremiah passage is shorter and reads as follows: "They say, if a man put away his wife, and she go from him and become another man's will he return unto her again? Will not that land be greatly polluted?"

The above mentioned passages clearly teach that if a woman has been divorced and remarried, her first husband ought not to take her back because she is defiled. It is evident that the decision of 1947 is in conflict with this teaching of Scripture. The decision not only permits but positively demands that such a woman "return to the former marriage partner, if this be possible."

Before our denomination demands that which is explicitly forbidden in the above mentioned Scripture passages, clear proof must be presented that the passages have been abrogated by New Testament teachings and that the very opposite is taught in the New Testament. No such proof is given in the Synodical decision. Furthermore, the entire committee is of the opinion that there is no Scripture proof which abrogates the position of Deuteronomy 24 in favor of the opposite position of the Synod of 1947. The New Testament is in fact stricter than the Old Testament. If it was a sin to return to one's first mate after an adulterous remarriage in Old Testament days, it ought to be more so in the light of New Testament marriage ethics.

We conclude therefore, that on this score the appeal of Mr. Van Dyken must be sustained.

III. The third argument of Mr. Van Dyken is that Article 3 "completely nullifies the reasoning and assumed grounds of the main thrust of Article 2 . . . Article 3 forms a convenient loophole to dodge the severe demands of Article 2."

One thing is very apparent at the outset: Article 3 is indeed a nullification of the demands of Article 2 for a certain class of people — namely, those who were divorced and remarried "while living in a state of complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage." The protest of Mr. Van Dyken demands that we ascertain whether such a nullification is valid.

In examining the proof texts for Article 3 adduced by the Synod of 1947, your entire committee is convinced that the texts quoted are

irrelevant and unconvincing as support for the main thesis. Let us look at these texts:

Luke 12:47, 48 — "And that servant, who knew the Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes, but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him they will ask the more."

Luke 23:34 — "And Jesus said, Father, forgive them; for they know not what they do."

Acts 3:17 — "And now, brethren, I know that in ignorance ye did it, as did also your rulers."

Romans 2:12 — "For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law."

I Timothy 1:13 — "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief."

Acts 26:9 — "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

The most that these texts prove is that God does not punish those who sinned in ignorance as severely as He punishes those who sinned knowingly. However, not one of these texts indicates that God overlooks, condones, or tolerates continuance in sin after one has come to a knowledge of the truth. In all cases sin must be forsaken. I.e. — Acts 3:17 and I Timothy 1:13 do not prove that either the Jews or Paul were not guilty of persecuting Christ nor that they could go on in their course. Certainly these texts do not warrant the establishment of a dual standard of morality on the part of the Church — one standard for those who sinned in ignorance and another standard for those who sinned according to a better knowledge. Even though God in His judgment may punish some more severely and others less severely, sin remains sin and is accounted as guilt. "If any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity" (Leviticus 5:17).

We feel that the reason why the Church should not demand separation of those who sinned while in a state of ignorance does not lie in the ignorance. The persons involved in such cases must do that of which we wrote before — they must weigh one set of moral obligations over against another, and must then as a Christian duty follow such a course of action as their particular situation may demand (this even though some aspect of their action if viewed in itself would be sinful).

IV. In addition to the major thrusts of the Van Dyken appeal there are several attacks of a minor nature. We would make a few observations with respect to these.

1. Mr. Van Dyken attacks the use of Romans 7:1-3 as a proof text for Article 2 of the synodical decision. He claims that this text does not prove "the contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery*." However, Mr. Van Dyken's use of Romans 7 is predicated upon his position that the action of the state is valid and recognized by God under all circumstances. We have already indicated that this view of the authority of the state is untenable and with it must fall the interpretation which brother Van Dyken makes of Romans 7.

2. We would also observe that Mr. Van Dyken maintains that "the contention that a second marriage (after unbiblical divorce) is a *continuous living in adultery* has not been and cannot be proven from the Word of God, nor from actual life."

Looking at Article 2 of the decision of 1947 we deplore the fact that stronger exegetical proof for the thesis of "continuous adultery" was not given. Without entering into the question of whether "continuous adultery" can or cannot be proven from the Scripture, it seems strikingly strange that our Synod adopted such a brief unargued statement of Scripture proofs. That Romans 7:1 is not properly and fully considered is evident from the fact that, as it is quoted and used, Synod even failed to take into account the exception of Biblical divorce (the implications of Christ's exceptive clause) and to show its relationship to the text. The Van Dyken appeal calls attention to the fact that more adequate proof for Article 2 is sorely needed. Surely, the Church has no right to demand that persons leave their marriage partners without clear, complete, and convincing Biblical proof that this is what God demands. This comment on Article 2 does not in any sense reflect our agreement with Mr. Van Dyken that proof for Article 2 cannot be found in the Scripture. We call attention to the fact that Mr. Van Dyken has not proven from the Word of God, nor from actual life that a second marriage (after unbiblical divorce) is NOT a continuous living in adultery.

It ought to be clear that we are not in agreement with the majority committee on this matter. They *assume* with brother Van Dyken that a second marriage after unbiblical divorce cannot be proven to be a continuous living in adultery. We say that this is an assumption because the committee has not entered into a thorough exegetical study on this particular point. To say that the thesis of continuous adultery cannot be proven from the Scripture demands a study not only of the texts adduced by Synod of 1947 but of all of the relevant Scriptural material on divorce and remarriage.

## RECOMMENDATIONS

I. That Synod delete from Article 2 of the 1947 Synodical decision on divorce, the words "by his return to a former marriage partner if this be possible, or if it be impossible."

II. That Synod rescind Article 3 of the 1947 Synodical decision on divorce, and the words of Article 2 which refer to it, namely — "unless it can be proved to the satisfaction of the Consistory that such a person committed these sins while living in a complete ignorance of the teaching of the Word of God concerning the sinfulness of divorce and remarriage."

III. That Synod appoint a study committee whose mandate it shall be:

1. To examine the exegetical foundation for the thesis that a second marriage after unbiblical divorce is a continuous living in adultery.

2. If the committee's findings conclusively substantiate the position that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall study this further question — Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue in the second marriage? If so, the committee shall draft a revision of Article 2 which recognizes such involvements and gives guidance to our Consistories that they may deal wisely with specific cases.

3. If the committee is unable on the basis of Scripture to substantiate the contention that a second marriage after unbiblical divorce is a continuous living in adultery, the committee shall draft an appropriate resolution to replace Article 2.

IV. That the decisions adopted by Synod shall be forwarded as an answer to Mr. P. L. Van Dyken.

Respectfully submitted,

WILLIAM P. BRINK.

## REPORT NO. 2

### THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

**A**BOUT sixty delegates, representing more than fifty denominations, met as the advisory council of the American Bible Society on November 28-29. Reports of the work carried on in almost every part of the world were received; the efficient and devoted staff of workers presented the needs and the plans for the coming year; the challenge was placed before the churches. It is such a tremendous task; such an unlimited field, that we might well despair, unless we remember the promises of God, that His work shall never fail. And this promised blessing has been experienced in the years gone by as the distribution of God's Word has increased remarkably. To accomplish its work the Society adopted long ago a fourfold purpose of 1) aiding translators and revisers of the Bible, 2) publishing the Bible, 3) distributing the Bible and 4) encouraging the use of the Bible.

May I first present to you some statistics dealing with the general scope of the work? Translations and revisions in many languages are in various stages of development. Among these I mention those in the Japan, Navaho, Sudan, Spanish and Portuguese tongues as being of interest to us, because in these fields we carry on mission work.

In conjunction with the other Bible Societies of the world plans are carefully made to cover every field of the world. This organization of the Bible Societies is very important because it does not only prevent duplication and overlapping of the work in the various fields, but it also opens the way to weaker societies to ask and receive help from the stronger societies when they lack materials or funds necessary to cover the fields assigned to them. One of the 25 societies, the Czechoslovakian, has not been heard from since the communists came into power in that country, and has most likely been suppressed. Even the possession of the Bible is at present punished by that government. The American and the British and Foreign Bible Societies do the lion share of publishing and distribution.

Let me quote some figures for the year 1950. All the United Bible Societies including the A. B. S.:

Bibles	New Testaments	Portions	Total
2,500,000	3,400,000	15,800,000	21,700,000
630,000	1,001,000	8,370,000	10,001,000

In 1951 we expect to print more than all the other societies together, 13,072,000. But the complete figures are not yet available. This is

not written to boast of what we are doing, because the other countries are under a tremendous financial strain and give sacrificially out of their poverty for the cause of Bible distribution. It is God's providence that we can not only send food, machinery and arms to other nations, but also Bibles and materials to print them in their own country.

There are some countries that are almost or entirely closed to our work. This applies chiefly to the communist countries. But in spite of the fact that China has driven out or imprisoned or slain all missionaries, the printing of the Bible in that country is still carried on, and there is a great demand for it. This can also be said of Eastern Germany, where materials are sent and Bibles printed in large numbers.

Outside of the red countries there is an increasing demand for Scriptures that is astonishing. Many opportunities to reach people with the gospel are presented by the cruel results of war. During this year soldiers' New Testaments in 29 languages were distributed in Korea; about 140,000 communist prisoners — Chinese, Korean, and Russian, can be visited in their prison camps by our chaplains; and the United Nations' army is made up of many nationalities, including even Turkish soldiers, to whom we offer the Word of God.

Another bright spot is the work in Japan. The A. B. S. has sent more than ten million scriptures to the country and the many colporteurs on their tricycle-carts are bringing them to the uttermost parts of the islands. The demand seems insatiable. If all the requests now at hand would be granted we would need \$283,000 for Japan alone. A part of this sum has been set aside for this work and an emergency call will be made to cover the rest.

In the Philippine Islands there is a seller's market for all scriptures. There is no need at present for colporteurs to recommend and sell them to the people, for the books disappear almost as fast as they are unpacked. This also applies to Formosa.

From Central and South America we read a great deal about persecution of the Protestants in their mission work, but the work of the Bible Society in those countries is growing. Brazil is the outstanding country. The secretary in charge of that work has asked for 300,000 complete Bibles for this year, and the saturation point is not reached by any means.

The work in the Near East has always been very difficult; but now, with the social and political upheavals in Iran, Egypt, Syria and other Mohammedan countries, it is almost impossible to carry on the work even on a small scale; but this is mostly the territory of the British Bible Society, although we have helped them supplying these fields when they were not able to do so.

We must not forget to mention the special work for the blind that has been carried on for many years. There are the books in Braille, a

twenty-volume set of the whole Bible, the charge is 25c a volume, free for the needy. There is also the 170 talking book records, for those who can not read the Braille. 270,000 volumes for the blind have been supplied here in the U. S., and more than 23,000 in foreign languages and lands. There is also a complete concordance of the Bible in Braille in ten volumes.

The colporteur work in the Southern States, especially among the whites, is faithfully carried on. The ignorance found with many is astonishing. This work is linked up as much as possible with the home mission boards of the various churches. The A. B. S. is always ready to help any board or missionary in the problem of translation or publication.

It is a cause for gratitude to God that in these trying times, where the world seems to be on the brink of another war, that the forces of the church are so well organized in the Bible Societies on a world-wide scale, that they can at least *know* the needs and with the help of God's people work increasingly more to supply them.

I am grateful that our church so faithfully cooperates in helping to bring the Word of God to all nations of the world. May I kindly request Synod to recommend this cause to all of our churches in the U. S. for moral and financial support.

Respectfully submitted,

HESSEL BOUMA



## REPORT NO. 3

### CHICAGO JEWISH MISSION

*To the Synod of 1952.*

DEAR BRETHREN:

THE year 1951 was a rather eventful one in the history of our Chicago Jewish Mission. First of all as far as the personnel of our Staff is concerned. Last year we reported to Synod that during 1950 we had issued four calls to ordained men to the position of Superintendent of Nathanael Institute and that all of them had declined. However, early in 1951 we issued another call to the Rev. John R. Rozendal, who gladdened our hearts by accepting the call. He began his labors at N. I. in July of 1951, after having been duly installed in the Warren Park Christian Reformed Church. Mr. Albert Huisjen's services were requested by the Grand Rapids Christian Reformed Board of Evangelization to help them establish the Grand Rapids Jewish Mission project, the extra expenses connected with this to be borne by the Grand Rapids Board. Our Board agreed to this and Mr. and Mrs. Huisjen have accordingly worked for a number of weeks in Grand Rapids. (Mr. Huisjen was married on July 30, 1951, to Mrs. Ida Van Beek and Mrs. Huisjen takes an active interest in the work, though she is not a paid worker of our Mission). In the event that other communities should desire the services of our field worker, Mr. Huisjen, our Board has decided to release Mr. Huisjen for such projects, in each case for a specified period, which can be lengthened, if so desired, by mutual agreement. Mr. Huisjen, as our veteran Jewish Missionary, is particularly well qualified for this type of work. At Mr. Huisjen's own suggestion the Shepherd's Voice is henceforth to be published as a Quarterly, instead of monthly, as heretofore. This will also save considerable expense. Miss Edith Vander Meulen continues faithfully to work with the women and children. From July 2 to July 20 a daily Vacation Bible School was held at the Institute with an average daily attendance of 45 Jewish children. Mr. A. Huisjen, Miss Vander Meulen, Mrs. Wm. Bieze, Mrs. Nettie Evenhouse, and Miss Joan Schwartzshad had charge of the various classes. Dr. Wm. Jonker, after twenty-six years of faithful labors at our Clinic, notified our Board that on August 1, 1951, his work at Nathanael would have to be concluded, since he was giving up his practice and contemplated moving to Florida. We as a Board regretted very much to see Dr. Jonker leave us and gave fitting expression to our appreciation of his many labors in behalf of the Institute, as did the Jewish community in a well-attended farewell party. The testimonies given

then made it plain what a large and honored place Dr. Jonker has in the hearts of many Jews. His Christian testimony, coupled with sympathetic care of the sick at the Clinic, has not been in vain throughout all these years. During the year Dr. Jonker twice had to subject himself to surgery, but we rejoice that the Lord has graciously restored him to health. Dr. Van Reken, who has taken over Dr. Jonker's practice, has agreed to take over the work at our Clinic also and has accepted an appointment for one year. We still do not have a full-time nurse; Mrs. Walsh continues to serve acceptably on a part-time basis. Due to the state of our finances the Board has temporarily relaxed its efforts to secure a full-time nurse. Mrs. S. Karsen has recovered from major surgery and continues to help out faithfully with the clerical work and with the ladies meeting. Mr. Laninga, our custodian, did a really fine job last summer in getting the rooms of the Institute in spic and span shape for the fall and winter activities. Miss M. Goosens assists Miss Vander Meulen with the Ladies meeting on Wednesday evenings and the Messrs. Ralph Swierenga, Bob Ribbens and Raymond Rozendal give assistance with the Gym classes.

As far as your Board is concerned, also here changes have taken place. Mr. Thomas Stob was removed out of the church militant by the Lord in the strength of his years. His work for Nathanael Institute was much appreciated by his fellow board members and duly recognized in fitting resolutions at the time of his passing. His place has been taken by Mr. George De Boer. The Rev. Joseph Betten left our vicinity for work among the immigrants in British Columbia and the Rev. Andrew Folkema has taken his place on our Board. The personnel of the Board now is as follows: the Rev. Elbert Kooistra, President; the Rev. Enno L. Haan; the Rev. Andrew Folkema; the Rev. Henry J. Triezenberg, Secretary; Mr. George Ottenhoff, Treasurer; and Mr. George De Boer.

Finally a word about our finances. As reported to last year's Synod, we had been authorized by Classis Chicago North to buy a home for our ordained missionary, if and when the Lord should send us one. When the Rev. John Rozendal accepted our call, a home was purchased. It required all our surplus and a little more to do this, but Classis, seeing the necessity of it, authorized us to go ahead. Since we were operating this past year on the appropriation made by the 1950 Synod for our work (50 cents per family for Jewish Missions, Chicago and Paterson combined), we have been running behind in our operating Budget, even with the help of special offerings in the churches of Classis Chicago North, so that our faithful Treasurer had to help us out by personally advancing some of the money needed to pay the salaries of our workers in time. With the approval of the Synodical Committee, Dr. Oren Holtrop, Treasurer of the General Jewish Mission Fund, has loaned us \$1,000.00 from the surplus in that Fund,

in order that we might meet our obligations to our faithful staff. The Synod of 1951 established a quota of 65 cents per family for the Chicago Jewish Mission work. We had requested 75 cents per family and we shall need it, especially if we are to renew our efforts to secure a full-time nurse. We are your willing servants in the Lord.

Respectfully submitted,  
The Board of Nathanael Institute and  
Chicago Jewish Mission.

HENRY J. TRIEZENBERG, *Secretary*

P. S. Chicago North, in its session Jan. 16, '52, approved this report and directed the S. C. to send it on to Synod.

H. J. TRIEZENBERG, S. C.

DEAR BRETHREN:

CLASSIS Chicago North, at its meeting of January 16, 1952, approved the accompanying Financial Report, as well as the proposed Budget of Nathanael Institute and Chicago Jewish Mission.

Classis also endorsed the request of the Board of our Chicago Jewish Mission for 75 cents per family per year for our Chicago Jewish Mission work.

Sincerely,

HENRY J. TRIEZENBERG.

(Stated Clerk of Classis Chicago N.)

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

From January 1st, 1951, to December 31st, 1951

**RECEIPTS**

**Operating:—**

Balance on hand Jan. 1, 1951.....		\$ 2,149.09
Synodical Treasurer .....	\$15,500.00	
Interest .....	225.00	
Donations and Collections.....	897.26	
Medical Department .....	2,129.69	
Check Correction .....	2.50	\$18,754.45

**Total Operating Income.....** \$20,903.54

**Other Receipts:—**

Withholding Tax on Employees.....	\$ 1,324.20	
Jansma Estate on Account.....	500.00	
Sold United States Government Bonds.....	20,890.78	
George Ottenhoff, Loan to Pay Salaries.....	550.00	23,264.98

**Total.....** \$44,168.52

## DISBURSEMENTS

### Operating:—

Salaries .....	\$13,474.88	
Huisjen, Rent Expense .....	600.00	
Huisjen, Auto Expense .....	300.00	
Vander Meulen, Rent Expense.....	300.00	
Rozendal, Auto Expense .....	125.00	
Office Miscellaneous Expense.....	168.58	
Clinic License .....	35.00	
Phone .....	231.50	
Gas and Electric.....	173.13	
Medicine for Clinic.....	477.94	
Building Repairs .....	95.50	
Decorating and Cleaning.....	384.31	
Fuel .....	863.34	
Printing and Advertising.....	250.08	
Class Material .....	102.13	
Insurance Premium .....	70.82	
Equipment .....	27.33	
Postage .....	120.61	
Traveling Expense .....	92.35	
Miscellaneous Expense .....	81.21	\$17,973.71

### Non-Operating Disbursements:—

Paid on Account of Parsonage.....	\$20,120.78	
Moving Expense for Minister.....	1,091.54	
Withholding Tax on Employees.....	1,337.80	
Real Estate Tax on Jansma Estate.....	209.44	
Put in Escrow on Jansma Property Sale.....	803.25	
Loan Repaid to George Ottenhoff.....	550.00	\$24,117.81

### Disbursements for *Shepherd's Voice*:—

Printing .....	\$ 1,250.00	
Postage .....	280.00	\$ 1,530.00

Total Disbursements .....

\$43,621.52

Total Receipts .....

\$44,168.52

Total Disbursements .....

43,621.52

Balance on Hand.....

\$ 547.00

## STATEMENT OF ASSETS AND LIABILITIES

### ASSETS

The Institutional Building; The Nathanael Institute; Parsonage for the Pastor and Family;  
Cash on hand, \$547.00.

### LIABILITIES

Note Unpaid .....	\$ 3,000.00
Unpaid Bills .....	487.51

### EQUITY

Buildings .....	
Equipment .....	
Cash .....	\$ 59.49

Board of the Chicago Jewish Mission  
of the Christian Reformed Church.

January 3rd, 1952.

Dear Brethren:

In accordance with your request I have examined the books of your Treasurer, Mr. George Ottenhoff, and have 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 \$15,500.00.

All disbursements were examined with checks issued and the check books and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1951.

Respectfully submitted,

GEORGE DE BOER.

### PROPOSED BUDGET FOR 1952

Pastor's Salary .....	\$ 3,400.00
Pastor's Child Allowance.....	250.00
Pastor's Auto Allowance.....	300.00
Lady Worker's Salary.....	2,400.00
Lady Worker's Rent Allowance.....	350.00
Doctor's Salary (Part time).....	2,300.00
Janitor's Salary .....	2,000.00
Nurse's Salary (Part time estimated).....	2,200.00
Additional Part time Workers.....	2,200.00
Gas, Electric and Fuel.....	1,100.00
Insurance Premiums and Clinic License.....	250.00
Repairing and Decorating.....	500.00
Medical Supplies .....	500.00
Travel Expense .....	200.00
Class and Janitor Supplies and Equipment.....	200.00
Printing and Advertising.....	250.00
Phone .....	250.00
General Office Expense.....	500.00
Interest on Note.....	120.00
Miscellaneous .....	120.00
	<hr/>
	\$19,420.00

### PROPOSED BUDGET FOR COMMUNITY EVANGELISM

Field Worker's Salary.....	\$ 3,100.00
Field Workers' Rent Allowance.....	600.00
Field Worker's Auto Allowance.....	300.00
Printing <i>Shepherd's Voice</i> .....	1,500.00
Postage on <i>Shepherd's Voice</i> .....	300.00
General Miscellaneous Expense.....	200.00
	<hr/>
	\$ 6,000.00

Total for Both Groups.....\$25,420.00

NOTE: If the Synod of the Christian Reformed Church decides that the last group works separately or under the supervision of another Board, the last expense group may be eliminated.

Respectfully submitted,

CHICAGO JEWISH MISSION  
OF THE CHR. REF. CHURCH.

## REPORT NO. 4

### CHURCH ORDER REVISION

ESTEEMED BRETHREN:

**T**HE Synod of 1950 received a communication from the Gereformeerde Kerken of the Netherlands, requesting that our churches express themselves both on the matter of the necessity of revising the redaction of the Church Order and on their willingness to cooperate with a committee which had been appointed for this work by the Dutch churches at the synod of 's Gravenhage (1949) and a similar committee which the Dutch churches hoped would be appointed by the churches of South Africa.

This communication was favorably received, and a committee was appointed "to study the request of our sister church, and to formulate a reply which is to be presented to the next synod." This mandate was executed (cf. Acts of Synod, 1951, Supplement No. 8, pp. 182-184), and its recommendations were adopted. (cf. Acts of Synod, 1951, pp. 14-16). Thereupon the undersigned were appointed and given specific mandate to report to your honorable body on one aspect of the work.

#### OUR MANDATE

For the sake of clarity it may be well to incorporate the mandate which we have received from the Synod of 1951. This is specifically found in the fourth recommendation, which reads as follows:

"To give the following mandate to this committee:

- a. The revision of the Church Order must be undertaken in full harmony with the Reformed principles of church government.
- b. To labor in close consultation with the committee of the Reformed Churches in the Netherlands and possibly also with a similar committee of the Reformed Church of South Africa, if that church also is willing to labor on this project.
- c. The committee shall advise the Synod of 1952 as to the extent and manner of the revision to be undertaken."

(Acts of Synod, 1951, pp. 15, 16)

In harmony with this mandate your committee has met to discuss and deliberate. It is our opinion that before any of the actual work of revision shall be undertaken, the Synod itself must decide on the last-named matter, namely the "extent and manner of the revision." To this question particularly we have addressed ourselves.

Since consultation and cooperation with the Dutch churches has been mentioned repeatedly by the last two synods, we consider it particularly appropriate that the Synod of 1951 has appointed the Rev. I Van Del-

len to this body. Immediately before and after the synod of last year he was in the Netherlands and had occasion to confer with several members of the Dutch committee on Revision of the Church Order. The materials with which he presented us have been of great value. Synod should be cognizant of the fact that the Dutch committee has proceeded much farther than we could hope to do before the Synod of 1952, since they received their mandate already in 1949. They have entered upon the material part of their work, viz., the actual revision which is to be proposed.

We judge that according to our mandate we should busy ourselves this year only with the more formal aspects of the question at hand. Since we believe that "extent and manner" mentioned by the Synod of 1951 are closely related, we are not presenting two sets of recommendations. Neither have we entered into a consideration of the precise method to be followed. At this stage we are convinced that your body will be interested only in the broad outlines of "extent and manner," leaving the details of procedure to the committee which is to perform the actual work of preparing the proposed revision.

#### OUR RECOMMENDATIONS

Your Committee recommends that the Synod of 1952 shall circumscribe the "extent and manner" of the proposed revision of the Church Order to be undertaken as follows:

(1) That the proposed revision shall seek to retain the venerable Church Order of Dordt (1618-19) as to its general order and the number of articles.

It should be remembered that the Church Order is not merely a conglomeration of eighty-six articles but a document which in seeking to regulate the life of the churches manifests a remarkable basic unity of conviction and purpose. The several articles are expressions and applications of this unified conception to concrete questions and situations. Hence a radical departure from the order which we now have would almost necessarily involve the church in an ignoring of the basic presuppositions on which the Church Order rests.

There is further the practical difficulty which would result from adopting a Church Order with a larger or smaller number of articles. The contents and purpose of the present articles are quite universally known by our leaders and referred to often in ecclesiastical gatherings. It would take years for the ministry and eldership to become thoroughly conversant with a new numbering, if this were adopted. And unless it can be satisfactorily demonstrated that such a radical change in the present Church Order is necessary, your Committee feels that such would be unwarranted and would result in wide-spread confusion.

(2) That the proposed revision shall present an improvement of the wording of the present redaction, which in several instances is obsolete or not clear. However, all needless changes shall be studiously avoided.

We are agreed that special attention should be paid to the original Dutch edition of the Church Order. Whatever alterations are to be suggested must be in full harmony with the principles and spirit of the original.

Although we feel that there is room for improvement in the phraseology of certain articles, we are convinced that the church will want to maintain continuity with the historic Church Order of Dordt. Needless revision also on the score of phraseology may involve us in the danger of submerging some of the basic principles of Reformed church polity.

(3) That in so far as situations of sufficient importance have arisen in the life of the churches which are not covered by the rules of the present Church Order, the proposed revision may include additions to certain relevant articles, as long as these are in accordance with the Scriptures, our Reformed principles and present established ecclesiastical practice.

It seems to us that there have been developments in our ecclesiastical life which may require a certain amount of regulation by the Church Order. By way of elaboration your committee calls the attention of synod to the work of church extension, evangelization and missions, which are not included in the Church Order or merely mentioned. Likewise it may appear necessary to circumscribe more explicitly the work of the deacons and their place in the ecclesiastical assemblies.

However, any proposed amplifications must be required by the profit and needs of the churches. Likewise the committee should bear in mind that the Church Order does not aim to regulate the details of ecclesiastical life but only states the broad principles. Thus the articles should be kept brief, clear and concise.

(4) That this proposed revision shall be undertaken in close cooperation with the Dutch and possibly the South African churches but without binding the committee necessarily to incorporate the fruits of the labors of these others.

We believe that the committees to work on this revision will each have to prepare separate drafts of the Church Order to meet the needs of their respective denominations. Although on all matters of principle there should and undoubtedly will be unanimity, there are situations and problems peculiar to the several Reformed churches throughout the world. It would seem quite impossible and impractical to aim



at one Church Order which in all its details would be suitable for all the Reformed churches. The chief aim of the committee should be the double one of seeking to preserve with the other committees a similar basis approach while at the same time presenting a redaction of the Church Order which will meet the needs of the Christian Reformed churches.

In conclusion, we wish to inform synod that due to circumstances the Rev. J. L. Schaver could not meet with us at our meetings, and hence his name does not appear in this report.

May the choicest blessings of our Triune Covenant God rest upon all the deliberations and decisions of synod.

Respectfully submitted,

M. MONSMA, *president*  
P. Y. DE JONG, *secretary*  
J. KROMMINGA  
I. VAN DELLEN

## REPORT NO. 5

### PARTICULAR SYNODS

**Y**OUR committee appointed by the Synod of 1950 to consider the desirability and feasibility of Particular Synods (Acts 1950, p. 25), humbly submits the following report:

#### I. HISTORY:

Article 47 of our Church Order reads: "(Every year or if need be oftener, four or five or more neighboring Classes shall meet in Particular Synods, to which each Classis shall delegate two ministers and two elders . . .)."

This Article evidently is rooted in the life and experience of the Gereformeerde Kerken of the Netherlands. There the Denomination is divided into twelve or more such Particular Synods. These had their origin in the fact that at first the Reformed Churches found themselves the object of severe persecutions and being located in such distant places as Germany (Wezel, Keulen, Aken); Ost Friesland (Emden); England (London and environs); and in the Netherlands themselves, there was need for these Churches to meet in their various localities and sections. The Synod of Wezel ordered such meetings in 1568 and the Synod of Emden repeated that order in 1571. Later, when persecutions gradually tapered off, the churches within the confines of the Netherlands began to meet in their own Provinces by order of the Synod of Dordt in 1578. This Synod also ordered that these Provincial Synods were to be composed of four or five Classes. Still later it was determined that the boundaries of these Synods should follow more closely the political and ecclesiastical lines. (Cf. Johannes Janssen, *Korte Verklaring van de Kerkenordering in loco.*)

In our Denomination in America such a division has never taken place. The Reformed Church in America and the Presbyterian Churches have more closely followed this pattern. But in our Denomination it was always felt that our number was too small and our Classes too far apart for such an arrangement. Besides, it was deemed essential that we keep our forces unified and not allow them to become sectionalized.

There have been repeated overtures, however, for the organization of Particular Synods. Such overtures appeared before the Synods of 1898, 1902, 1906, 1914, 1918, 1928, and now again in 1950. Reasons given for such organization were mainly the following:

1. The Church Order really prescribes them;
2. Such Synods have proven very beneficial and effective in the Netherlands;

3. Such Synods would keep our churches in closer contact with our historical past;
4. The General Synod would be relieved of work and could more efficiently deal with its program;
5. Such Synods would help solve the problem of inequitable representation;
6. The organization of such Synods would shorten the sessions of the General Synod;
7. The cooperation of neighboring Classes in Particular Synods would make the work of Missions more effective and bring it more in line with the requirement of the autonomy of the local churches in this field;
8. The organization of such Synods would cut down the cost of the meetings of General Synod.

Our Synods have in every case, however, decided to the contrary. Reasons given for their decisions have been in the main as follows:

1. The number of our churches is too small for such an arrangement;
2. Our Classes are so widely scattered that a systematic division is virtually impossible;
3. No voice from within the Church has ever come forth with tenable grounds for such an organization;
4. Any division into such Synods would of necessity be unfair;
5. The problem of equitable representation would not be solved thereby;
6. Such Synods would not materially relieve General Synod of work and so would not cut down the length of its sessions much either;
7. The financial responsibility would increase rather than decrease;
8. It would be very difficult to find suitable names for such Synods.

And now in 1950 Classis Kalamazoo once again presents the matter to Synod by means of an overture reading:

"Classis Kalamazoo overtures Synod to take the necessary steps preparatory to the realization of the institution of Particular Synods.

*Reasons:*

1. It has pleased our God to grant us a Denominational growth in membership, churches, and classes such as warrants the institution of Particular Synods for a wholesome internal and external ecclesiastical development;
2. Presently several classes are wrestling with the problem of oversized classes and are interested in overturing Synod for the realloca-

tion of classes. This provides an opportune time for Synod to give the matter of Particular Synods due consideration;

3. It will be for the benefit of the churches that neighboring classes meet in Particular Synods, even as it is for the profit of the churches that classical meetings shall consist of neighboring churches;

4. The institution of Particular Synods at this time will serve the twofold purpose of a) helping the Canadian churches to become better acquainted with our denominational life and b) assisting the classes involved in meeting some of the problems resulting from the influx of immigrant membership;

5. The existence of Particular Synods will satisfy a need in our denominational life in so far as our churches will be privileged to entertain broader ecclesiastical assemblies in various sections of our land;

6. It will facilitate the proper consideration of church matters of local, regional interests as well as those of a denomination-wide importance;

7. It will make possible the formation of Canadian classes in the course of time without impairing denominational unity;

8. Synod is the body which, in consultation with all the classes and churches concerned, is best qualified to take the necessary measures to bring about the institution of Particular Synods in the most intelligent and efficient manner." (Acts 1950, p. 459).

In response to this overture, Synod decided to appoint a committee to determine the desirability and feasibility of Particular Synods. Herein is found therefore, the mandate given your committee.

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## II. OUR FINDINGS:

### A. DESIRABILITY.

It is the conclusion of your committee that Particular Synods are desirable for our Denomination and that they are necessary in our framework.

#### 1. *The Church Order requires them.*

As cited before, Article 47 of our Church Order stipulates, though in parentheses, that four or five neighboring classes shall meet in Particular Synods. Such stipulations should not go unheeded unless there are most urgent grounds. Respect for the Church Order requires that.

Besides, other Denominations in the Netherlands, in America, as well as in South Africa have long since fallen in line with that requirement and if we are to remain out of step with those "Reformed" Denominations, we should have better reasons than we now have.

2. *Past arguments are no longer valid.*

In the past our Synods have argued that we were too small in number and too widely scattered to break down our "setup" into Particular Synods. That cannot be considered a cogent reason today. We have by God's providence grown in numbers, churches, and classes so that Particular Synods not only could but should come into existence. It is our opinion that General Synods *will* be profited by such organizations and that their programs will materially be eased. And even though it may be debatable as to whether financially much can be saved, we feel that the effective operation of a Church in the work of its Lord may not allow that question to weigh too heavily in a matter of this kind.

3. *The effective promotion of our denominational work demands them.*

The trend towards centralization in our Church has come to the point where we believe our work has become hindered. It is a known fact that especially in the larger bodies (Committees and Boards) the bulk of the work is delegated to and the major responsibility is carried by a comparatively small Executive Committee. These Executive Committees meet as a rule once a month while the complete Committees or Boards meet once or at the most, twice a year. The Executive Committee members and especially their secretaries and other officers become most intelligently acquainted with their work and so become a sort of experts in their fields whose very knowledge of affairs makes it so that others cannot well cope with them in the discussion of their problems and work. Though not purposely so, yet inevitably the broader bodies and the Church at large remain much less informed. The natural consequence is that less interest and a resultant lack of close contact is found in the Church at large. This may be technically efficient but we believe it is not good for the work of the Church.

4. *The present centralization can become even harmful.*

Is not the present shortage of manpower at least in part to be attributed to the fact that our Mission affairs and problems as well as the fields are too far distant from our membership . . . to the fact that they (the Church at Large) are too little informed and so too little interested? The part of the Church at large in its activities should be more than the receiving of statistical reports and the paying of quotas. Are we not paying too great a price for what threatens to become a smooth (Efficient), running machine but one which loses much of its effectiveness because the heart of the Church does not actually pulsate in its movement?

Besides, our present centralization will increasingly stifle the very genius of our Reformed Church Order, namely the autonomy of the local church. We should not place that autonomy in a position where it comes to the least expression but should seek to arrange so that it can come more to its right. Though we would agree that Synod *may* perform the work of the Church in Missions, Evangelism, Education, etc., it does not follow that Synod *must* do so. And if it is evident that the best interests of the Church are not being advanced by allowing those who *may* do the work to affect it, should we not seek to attain to such an arrangement whereby those who *should* do it can operate at least in a greater measure? Our Denominational activities have now reached the stage where, we believe, they will be dealt with much more justly if they are divided among a larger number of constituencies and the responsibilities for these activities are carried by a larger number of individuals . . . a number which at the same time will be more representative of the local churches.

5. *The creation of particular synods would give material relief to our general synods.*

The General Synods should meet not oftener than once in two years. Delegation from Particular Synods would materially decrease the number of delegates to the General Synod since six delegates from seven or eight Particular Synods would not be nearly as many as four delegates from twenty-one classes. And it is conceivable that the best qualified to serve as such delegates would be chosen. Matters of local and regional interest, which now consume so much of the precious time of General Synods, would seldomly appear upon their agenda. Many of the appeals and protests would go no farther than the Particular Synods and it is to be understood that those matters which do appear before the General Synods would come there more mature since they will have been worked over and digested by the Particular Synods first.

6. *Particular Synods will greatly benefit church life in general.*

According to leaders in the churches of the Netherlands and South Africa, such is the case there. We believe that if Particular Synods were brought to function here, we too would find it so. It is not good, e.g., that our General Synods always meet in Grand Rapids, Michigan. The greater percentage of our people have no contact with them except through what they read or their leaders tell them. It will be beneficial for the membership of the Church to be able to live along more with its broader assemblies. Being able to entertain and attend those assemblies will help to bring that about. The delegation of responsibility to certain localities will also cause the people to become more keenly interested and to take a more vital part. It will permit a larger number of our Consistory members and Ministers to actually

grapple with the problems of the Church. Now that is generally left to the few who attend General Synod or are delegated to the Committees and Boards.

Particular Synods will also be of profit for the Canadian churches. Now that those churches are being organized into separate classes, they have little contact with the Church in the United States except through some lone Synodical delegate once a year. Particular Synods composed of classes both in Canada and the United States will bring about a greater acquaintance with our denominational life and will lead to an increased mutual understanding between the churches there and here.

#### B. FEASIBILITY.

It is the conclusion of your committee that Particular Synods are also feasible. We do not take it to be our mandate to arrange a complete "setup" for such Particular Synods. But in order to show that they can exist and operate efficiently, we feel it is necessary that we give some suggestions.

The greatest problem in arranging for Particular Synods would be to rework so the operation of our General Board and Committees that they could function successfully. We make the following suggestions:

##### 1. *Various Committees:*

As to the Church Help Committee, the Publication Committee and the Minister's Pension and Relief Committee, the problem is mostly budgetary and it seems to us that such could be arranged over a two-year period without too much difficulty.

Our Back-to-God Radio broadcast has reached the stage we believe, where its budget and future matters of expansion could be taken care of biennially, and if an emergency problem arose, it could be cared for by presenting it at least tentatively to the Particular Synods. A few difficulties would be encountered but it would be possible and if our denominational work could be improved thereby, it should be done.

##### 2. *Calvin College and Seminary:*

As to the question, how the Board of Trustees of Calvin College and Seminary could be made to operate if our Church should organize Particular Synods, we would suggest the following:

The possibility exists that in regard to this body no changes be made at all. Classes would still choose their delegates, who would continue to receive their appointments from the General Synod. The only difference emerging would be that the Board of Trustees could report and make recommendations only every other year, since Particular Synods meeting annually, the General Synod would meet biennially.

However, it could be argued that a certain advantage would be gained if the membership of the Board of Trustees were proportionately chosen by the Particular Synods, instead of the classes. The



ected members would still have to receive their formal appointment from the General Synod. The advantage lies in the fact that the delegates to the Board would report to their respective Synods rather than to classes, as now is the case. This means that several more than one will be responsible for the report to the churches in their area. Generally more than one delegate to the Board would be present as delegate to the Particular Synod when the report is given. At present one delegate reports to his own classis and while there is no criticism of the way this reporting has generally been carried out, yet it remains true that a delegate can only report as he judges best. No one can well check the report as to accuracy and completeness. Sometimes the very brevity of the report is calculated to suppress questions which ought to be asked and considered by the churches. It seems that the Scriptural saying: "At the mouth of two witnesses or three every word shall be established," would be more honored by the arrangement suggested above. The Particular Synods could further provide such reports for classes and/or consistories as is deemed necessary. There are certain phases here which might serve to bring our School closer to our churches.

The newly organized Board of Trustees could continue to administer the affairs of our College and Seminary pretty much as it now does. It could continue to appoint or recommend for appointment the Professors and Instructors; examine candidates for entrance into our Seminary; examine students for licensure to exhort, etc., etc.

There is, however, one special problem which must be faced if General Synod, in consequence of Particular Synods, meets every other year, namely how candidates for the Ministry are to be examined. Fact is that even now we are already facing that problem. Complaints are heard concerning the difficulties our Synods now face with the examination for such candidature. Besides, think of the great amount of travel required today when these Ministers-elect have to be examined by the classes. The organization of Particular Synods offers some possible solutions which could help to alleviate the problem.

Perhaps the stage has not yet been reached to say with finality what would be the best answer to the question: who shall declare Candidates eligible for a call to the Ministry in the churches. Should our Synod decide to organize Particular Synods, this matter should receive special study. A few possibilities suggest themselves. Applicants could be examined and declared Candidates by the Board of Trustees as was done in the days when Synod met biennially. Another possibility would be to refer the applicants to the Particular Synod in which their home church is located. In this eventuality the time of meeting for Particular Synods would have to be adjusted accordingly.

Other problems would no doubt arise. But your committee can think of none for which a satisfactory solution could not be found. Certain present conveniences will have to be sacrificed for the greater advantages to be gained by the organization of Particular Synods.

### 3. *The Home Missions Committee:*

As to possible arrangements for Home Missions, we should like to make the following observations: It certainly is not contrary to the spirit of Home missions to have the control as close to home as possible without impairing its vigor. Even under the present "setup" it has become necessary at times to get the control closer to the field if success is to be realized. In the past, when Home Missions was left to the smaller groups, locally, often little was accomplished; some localities had work for their Home Missionaries while others did not; and funds were not always forthcoming for the work. This led to the present centralized system. There is no reason to contend that similar situations would prevail today if the work went back to more local control. Conditions have changed greatly also in our churches since those days. And many of the arguments which have been raised in this report against the present centralized arrangements are particularly pertinent in this field.

We suggest that Home Missions could be placed into the hands of the various Particular Synods. Let each Synod be responsible for its own program. Each Synod would then have its own Home Missions Committee. A central Denomination-wide committee could be retained to which each Synod would appoint one or two delegates and the purpose of which would be to discuss Mission principles, get a united approach to the general problems, and serve to stimulate activity generally. The Fund for Needy Churches could be assigned to this coordinating committee and the Home Missionary at Large could be retained as general advisor and coordinator responsible to that same coordinating committee or directly to Synod. The work of the Home Mission Secretary would no longer be required.

The advantages of this plan would be that a larger body than the former classes would be in charge and yet the work would be much closer to the areas in which it is found; this would increase the interest in this work at the home base where it is needed; and the consistories and Ministers on the whole would assume much more responsibility for the work. The budgets we believe, could be arranged on a biennial basis.

### 4. *The Christian Reformed Board of Missions.*

We should also address ourselves to some problems which will arise for the Christian Reformed Mission Board if such Particular Synods are instituted. It cannot be expected that the members of our denominational Board of Missions can be adequately informed as to the con-

ditions, needs, and problems of all of our several Mission fields, so as to be able to participate intelligently and effectively in the administration of these fields. Only about twenty regular pastors from the entire denomination are directly connected with the work of foreign missions, and of these only eight participate in the monthly Executive Committee meetings which are so important both in the work of administration and in keeping the Church informed on mission matters. This condition has as its consequences: (a) the work of foreign missions is far removed from the rank and file in the Church. Not enough people have any realistic information on the concrete matters of our mission work. (b) At any given Synod, a negligible number of delegates have sufficient grasp of mission matters to judge wisely regarding Board recommendations. (c) A steady increase of "Boardism" is inevitable. (d) Zealous interest on the part of the common peoples wanes.

In the event that Particular Synods are introduced, each Particular Synod (or two neighboring Synods together) could have its Foreign Mission Committee, so that there would be a committee to care for each separate field, each committee fully organized to administer its field just as the Christian Reformed Board of Missions now does with respect to *all* the fields. Each Particular Synod would supervise the work of its Committee, and make final decisions, subject to the approval of General Synod in all matters involving general policy and budget. General Synod would continue to determine general policy and budget, set quotas for the entire denomination and, through its mission office, distribute funds to the treasurers of the Particular Synods.

The Christian Reformed Board of Missions would be eliminated, and the Director of Missions would be directly responsible to Synod. The same would apply to the general Treasurer whose functions might be conveniently combined with those of the Director. To promote unity of policy and general understanding of the mission problems related to all fields, General Synod could sponsor a biennial General Mission conference, constituted and planned in such a way as to achieve these ends; such a conference to have no ecclesiastical authority.

We believe this arrangement too will have advantages. The following can be mentioned: At least four times as many Ministers would be directly related to our mission enterprise; more "laymen" would be enlisted into the service of the committees; General Synod would have a much higher proportion of delegates substantially informed on mission matters, and would be competent to carry out its responsibility without benefit of a General Board of Missions; the mission fields would be brought home to the classes with a greater measure of realism and vividness; and the Mission Committee members would not

be faced with their present impossible task of exercising administrative judgment on five distinct and widely differing fields.

### 5. *The Rearrangement of Classes.*

In order to show that Particular Synods are feasible, it should be demonstrated that our churches can be properly rearranged so as to make such an organization really efficient and profitable. Classes should be much smaller generally. At present many of them are unwieldy. We suggest the following re-arrangement:

#### 1. ALBERTA — MONTANA

	Souls
Barrhead-Westlock .....	80
Bozeman .....	198
Burdett .....	47
Conrad .....	103
Duchess .....	83
Edmonton I .....	688
Edmonton II .....	.....
Granum .....	157
Iron Springs .....	406
Lacombe .....	530
Lethbridge .....	175
Manhattan .....	880
Neerlandia .....	461
Nobleford .....	277
Peers .....	47
Rocky Mt. House.....	92
Vancouver .....	315

Congregations, 17; 4,540 souls

#### 2. CADILLAC

Aetna .....	182
Arlene .....	56
Atwood .....	126
Cadillac .....	110
Calvin (McBain) .....	225
Ellsworth .....	369
Highland .....	285
Lucas .....	518
McBain .....	336
Prosper .....	421
Rudyard .....	199
Vogel Center .....	368

Congregations, 12; 3,225 souls

#### 3. CALIFORNIA — NORTH

Alameda .....	288
Escalon .....	142
Hanford .....	397
Modesto .....	220
Ripon I .....	630
Ripon Immanuel .....	367

Congregatioans, 6; 2,044 souls

#### 4. CALIFORNIA — SOUTH

	Souls
Arcadia .....	220
Artesia .....	535
Bellflower I .....	1211
Bellflower II .....	537
Bellflower III .....	287
Compton .....	66
Glendale .....	142
Los Angeles .....	422
Ontario .....	249
Redlands I .....	337
Redlands II .....	114
San Diego .....	157

Congregations, 12; 4,277 souls

#### 5. CHICAGO — NORTH

Archer Ave. ....	233
Bellwood .....	71
Berwyn .....	646
Cicero I .....	1130
Desplaines .....	226
Fulton .....	822
Morrison .....	238
Oak Park .....	461
Ridott .....	207
Warren Park .....	935
Western Springs .....	148
Wheaton .....	74

Congregations, 12; 5,191 souls

#### 6. CHICAGO — SOUTH

Cincinnati .....	102
Lafayette .....	659
Roseland I .....	1251
Roseland II .....	785
Roseland III .....	638
Roseland IV .....	461
Englewood I .....	1109
Englewood II .....	1097
Auburn Park .....	552

Congregations, 9; 6,654 souls

**7. COLORADO**

	Souls
Alamosa .....	192
Denver I .....	849
Denver II .....	768
Dispatch .....	212
Luctor .....	267
Phoenix .....	125
Tucson .....	83
Rehoboth .....	207

Congregations, 8; 2,703 souls

**8. CUTLERVILLE**

Byron Center .....	948
Cutlerville .....	773
Dorr .....	209
Dutton .....	282
East Martin .....	352
East Paris .....	376
Godwin Heights .....	583
Immanuel G. R. ....	476
Kelloggsville .....	560
Moline .....	552

Congregations, 10; 5,111 souls

**9. DETROIT**

Chatham .....	830
Cleveland East .....	219
Cleveland West .....	329
Dearborn .....	180
Detroit .....	520
Flint .....	104
Imlay City .....	397
Lansing .....	180
Saginaw .....	59
Sarnia .....	620
Windsor-Essex .....	165
Willard .....	260

Congregations, 12; 3,698 souls

**10. GRAND RAPIDS—EAST**

Ada .....	260
Boston Square .....	742
Calvin .....	837
Dennis .....	861
Eastern .....	850
Fuller .....	1165
First .....	909
Neland .....	865
Oakdale .....	1259
Portland .....	167
Sherman .....	1050

Congregations, 11; 8,965 souls

**11. GRAND RAPIDS—SOUTH**

	Souls
Bethel .....	907
Burton Heights .....	1125
Franklin .....	855
Grandville Ave. ....	1672
Hope, Grandville .....	551
Lagrange .....	1117
Lee St. ....	951
Seymour .....	1071
Wyoming Park .....	855

Congregations, 9; 9,104 souls

**12. GRAND RAPIDS—WEST**

Alpine Ave. ....	1424
Broadway .....	752
Coopersville .....	319
Coldbrook .....	749
Creston .....	478
East Leonard .....	493
Grant .....	479
Highland Hills .....	212
Plainfield .....	155
Twelfth St. ....	750
Walker .....	319
West Leonard .....	529

Congregations, 12; 6,659 souls

**13. HACKENSACK**

Englewood .....	80
Newton .....	409
Passaic, Prospect .....	374
Passaic, Summer .....	862
Paterson, Bethel .....	184
Paterson, Madison .....	782
Paterson III .....	228
Preakness .....	127
Sussex .....	144
Terra Ceia .....	240
West Sayville .....	240

Congregations, 11; 3,430 souls

**14. HAMILTON**

(Line from Hamilton to Owen Sound and South)	
Aylmer .....	409
Clinton .....	190
Drayton .....	151
Hamilton .....	610
Ilderton-Strathroy .....	246
Jarvis .....	268
Kitchener .....	98
Owen Sound .....	287

	Souls
St. Catherine .....	221
Winona .....	188
Woodstock .....	216

Congregations, 11; 2,884 souls

### 15. HOLLAND

Bethany .....	489
Central .....	1408
East Saugatuck .....	693
Fourteenth St. ....	1069
Holland Heights .....	
Graafschap .....	892
Hamilton .....	97
Harderwyk .....	311
Maple Ave. ....	806
Montello Park .....	456
Ninth St. ....	1173
Pine Creek .....	252
Prospect Park .....	643
Sixteenth St. ....	805
South Olive .....	413

Congregations, 15; 9,507 souls

### 16. HUDSON

East Palmyra .....	124
Goshen .....	351
Hoboken .....	27
Lodi .....	216
Midland Park .....	1314
Passaic, North Side ..	623
Paterson I .....	480
Paterson II .....	738
Paterson, Prospect ..	483
Paterson IV .....	495
Ridgewood .....	183
Rochester .....	313
Washington .....	118
Whitinsville .....	1136
Wyckoff .....	339

Congregations, 15; 7,013 souls

### 17. HUDSONVILLE

Allendale .....	649
Bauer .....	296
Eastmanville .....	243
Hudsonville I .....	732
Hudsonville, Immanuel	521
Jamestown .....	353
Jenison I .....	958
Jenison, Trinity .....	229
Lamont .....	376

	Souls
North Blendon .....	353
Zutphen .....	394

Congregations, 11; 5,104 souls

### 18. ILLIANA

DeMotta .....	491
Evergreen Park .....	886
Highland .....	870
Lansing .....	712
Momence .....	97
Munster .....	722
Oak Glen .....	326
Oak Lawn .....	343
South Holland I.....	585
South Holland, Bethany	787

Congregations, 10; 5,819 souls

### 19. KALAMAZOO

	Souls
Battle Creek .....	204
Comstock .....	280
Decatur .....	60
Goshen .....	159
Kalamazoo I .....	695
Kalamazoo II .....	950
Kalamazoo III .....	985
Milwood .....	435
Parchment .....	245

Congregations, 10; 4,794 souls

### 20. MINNESOTA — NORTH

Bejou .....	84
Brandon .....	
Brooten .....	240
Bunde .....	418
Clara City .....	
Crookston .....	98
Emden .....	281
Fort William .....	73
Hancock .....	184
Hull, N. D. ....	241
Minneapolis .....	104
Ogilvie .....	230
Pease .....	858
Portage la Prairie ..	187
Prinsburg .....	765
Raymond .....	292
Willmar .....	59
Holland Center .....	71
Winnipeg .....	473

Congregations, 19; 4,458 souls

**21. MINNESOTA — SOUTH**

	Souls
Bemis .....	200
Chandler .....	420
Colton .....	360
Edgerton I .....	737
Edgerton, Bethel .....	408
Estelline .....	84
Holland .....	296
Hills .....	209
Leota .....	554
Luverne .....	155
Mountain Lake .....	140
Pipestone .....	134
Tyler .....	77
Volga .....	334

Congregations, 14; 4,108 souls

**22. MUSKEGON**

East Muskegon .....	499
Fremont I .....	996
Fremont II .....	647
Grand Haven I .....	525
Grand Haven II .....	585
Muskegon I .....	435
Muskegon, Immanuel .....	403
Muskegon, Allen .....	748
Muskegon, Bethany .....	930
Muskegon Heights .....	275
Muskegon, Hope .....	76
New Era .....	263
Spring Lake .....	517
Sullivan .....	58

Congregations, 14; 6,957 souls

**23. ORANGE CITY**

Bigelow .....	159
Hartley .....	
Hawarden .....	262
Hospers .....	350
Ireton .....	501
Middelburg .....	100
Ocheyedan .....	320
Orange City I .....	1029
Orange City II .....	455
Sanborn .....	605
Sheldon .....	616
Sibley .....	189
Sioux City .....	98
Worthington .....	348

Congregations, 14; 5,032 souls

**24. OSTFRIESLAND**

	Souls
Ackley .....	110
Allison, Bethel .....	80
Austinville .....	190
Holland, Iowa .....	190
Hollandale .....	242
Iowa Falls .....	132
Kanawha .....	370
Lincoln Center .....	282
Parkersburg .....	274
Wellsburg I .....	359
Wellsburg II .....	260
Woden .....	258
Wright .....	177

Congregations, 13; 2,924 souls

**25. PELLA**

Cedar .....	80
Des Moines .....	48
Leighton .....	205
Newton .....	233
Oskaloosa I .....	530
Oskaloosa, Bethel .....	256
Otley .....	166
Pella I .....	990
Pella II .....	605
Peoria .....	495
Prairie City .....	391
Sully .....	780
Tracy .....	133

Congregations, 13; 4,911 souls

**26. SIOUX CENTER**

Corsica .....	486
Doon .....	372
Harrison .....	233
Hull, Iowa .....	669
Inwood .....	369
Lebanon .....	254
New Holland .....	632
Platte .....	527
Purewater .....	58
Rock Valley I .....	1064
Rock Valley, Calvin .....	
Rock Rapids .....	180
Sioux Center I .....	586
Sioux Center II .....	419
Sioux Falls .....	210

Congregations, 15; 6,109 souls

**27. TORONTO**  
(North of Owen Sound —  
Hamilton Line)

	Souls
Barrie .....	103
Brampton .....	150
Bowmanville .....	178
Brockville .....	210
Campbellford .....	100
Cochrane .....	111
Cornwall .....	84
Dixie .....	106
Holland Marsh .....	560
Kingston .....	83
Orangeville .....	83
Picton .....	175
Toronto .....	91
Trenton .....	241

Congregations 14; 1,775 souls

**28. WASHINGTON**

Abbotsford .....	160
Everett .....	433
Everson .....	215
Grangeville .....	130
Houston .....	240
Ladner .....	105
Langlie Prairie .....	53
Lynden I .....	970
Lynden II .....	1073
Lynden III .....	821
Lynden IV .....	
Mt. Vernon .....	265
Monroe .....	266
Oak Harbor .....	259
Seattle .....	169
Sumas .....	548

	Souls
Sunnyside .....	369
Zillah .....	133

Congregations, 18; 6,106 souls

**29. WISCONSIN**

	Souls
Alto .....	176
Baldwin .....	320
Birnamwood .....	70
Delavan .....	388
Kenosha .....	308
Milwaukee .....	36
Oostburg .....	419
Racine .....	357
Randolph I .....	403
Randolph II .....	266
Sheboygan .....	976
Vesper .....	114
Waupun .....	489

Congregations, 13; 4,322 souls

**30. ZEELAND**

Beaverdam .....	416
Borculo .....	640
Drenthe .....	625
Niekerk .....	352
Noordeloos .....	141
Oakland .....	490
Overisel .....	392
Rusk .....	261
Zeeland I .....	1090
Zeeland, North St. ....	748
Zeeland III .....	806
Zeeland, Bethel .....	258

Congregations, 12; 6,219 souls

*6. Arrangement of Particular Synods.*

(1) ATLANTIC (Eastern States and S. E. Ontario)

Classis	Congregations	Souls
Hackensack .....	11	3,430
Hamilton .....	11	2,884
Hudson .....	15	7,013
Toronto .....	14	1,775

4

51

15,122

(2) GRAND RAPIDS

Classis	Congregations	Souls
Grand Rapids East .....	11	8,965
Grand Rapids South .....	9	9,104
Grand Rapids West .....	12	6,659

3

32

24,728



<b>(3) ILLINOIS (Illinois, Indiana, Wisconsin)</b>		
Classis	Congregations	Souls
Chicago North .....	12	5,191
Chicago South .....	9	6,654
Illiana .....	10	5,817
Wisconsin .....	13	4,322
<hr/>	<hr/>	<hr/>
4	44	21,986
<b>(4) NORTH WESTERN MICHIGAN</b>		
Classis	Congregations	Souls
Muskegon .....	14	6,957
Cadillac .....	12	3,225
Holland .....	15	9,507
Zeeland .....	12	6,219
<hr/>	<hr/>	<hr/>
4	53	25,908
<b>(5) SOUTH EASTERN MICHIGAN</b>		
Classis	Congregations	Souls
Cutlerville .....	10	5,111
Detroit .....	12	3,698
Hudsonville .....	11	5,104
Kalamazoo .....	10	4,794
<hr/>	<hr/>	<hr/>
4	43	18,707
<b>(6) NORTH MIDWESTERN (Minn., S. D., N. D., No. Iowa, Central Canada)</b>		
Classis	Congregations	Souls
Minnesota North .....	19	4,458
Minnesota South .....	14	4,108
Sioux Center .....	15	6,109
Orange City .....	14	5,032
<hr/>	<hr/>	<hr/>
4	62	19,707
<b>(7) SOUTH MIDWESTERN (So. Iowa, Kansas, Colorado, N. Mexico)</b>		
Classis	Congregations	Souls
Colorado .....	8	2,703
Ostfriesland .....	13	2,924
Pella .....	13	4,911
<hr/>	<hr/>	<hr/>
3	34	10,538
<b>(8) PACIFIC (California, N. W. U. S., and Canada)</b>		
Classis	Congregations	Souls
Alberta-Montana .....	17	4,540
California North .....	6	2,044
California South .....	12	4,277
Washington .....	18	6,106
<hr/>	<hr/>	<hr/>
4	53	16,967

### 7. Meeting time and frequency of particular synods.

It is our suggestion that Particular Synods should meet once a year, preferably in the Fall (October) and at any event, early enough to present matters to the General Synod. This implies that the General

Synods henceforth meet biennially. The several Classes will continue to hold their meetings twice or three times annually depending upon local conditions and needs.

### III. RECOMMENDATIONS:

In view of the foregoing, your committee recommends the following to Synod:

A. Synod decide to organize Particular Synods. *Grounds:*

1. The Church Order demands them.
2. Our Denomination has developed to the stage where we need them.
3. There is no good reason for not complying with this need.
4. Greater decentralization is desirable.
5. It is possible to work out an acceptable arrangement.

B. Synod appoint a committee whose duty it shall be to make all the necessary arrangements for this organization and to report back to Synod at the time to be specified.

Humbly submitted,

REV. BERNARD J. HAAN

REV. JOHN BREUKER

REV. JOHN GRIFFIOEN

REV. PETER VAN TUINEN

REV. SIEBERT KRAMER

REPORT NO. 6

**PATERSON HEBREW MISSION BOARD  
REPORT OF THE PATERSON HEBREW MISSION  
FOR THE YEAR 1951**

ESTEEMED BRETHREN:

**T**HE Board of the Paterson Hebrew Mission herewith submits a report of its activities in the year 1951 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 forementioned Classes.

During the past year two of the Board members have been replaced by others. Rev. Hessel Bouma, who served on the Board for several years and since 1947 served as its President was replaced by Rev. Edward Joling, Rev. Bouma declining a reappointment. Rev. Edward Boeve having accepted the call to Ellsworth, Mich., was replaced by Rev. S. Van Dyken. The Board herewith expresses its appreciation for the faithful services rendered by the two retiring Board members.

The Board is now constituted as follows: Rev. B. H. Spalink, President; Dr. O. Holtrop, Vice-Pres.; Mr. S. E. Greydanus, Sec.; Mr. Richard Meyer, Treas.; Rev. Edward Joling; Rev. S. Van Dyken; Mr. A. Atema and Mr. J. De Leeuw.

During the past year the Board lost its faithful Superintendent, Rev. John R. Rozendal, as he, after receiving a second call from the Chicago Jewish Mission Board, felt constrained to accept that call. The Board received that decision very regretfully because Rev. Rozendal's name had practically become synonymous with the Paterson Hebrew Mission as he had been connected with the Mission since 1937. The Board herewith expresses its appreciation for his faithful services rendered these 14 years.

The Board, through its Calling Church the Third Chr. Ref. Church of Paterson, has extended 4 calls so far: Rev. Clarence Van Ens; Rev. B. H. Spalink; Dr. Renze De Groot and Rev. Sidney Werkema, but so far the man of God's choice for this work has not been found.

The Mission workers are as follows: Superintendent, Vacant; Miss Martha Rosendal, Nurse and full time worker; Miss Wilhelmina Tuit, full time worker; Dr. Peter G. Berkhout, Physician. During the vacancy the Minister Board Members each in turn take charge of the Saturday evening Gospel meetings for a month.

The activities of the Mission are centered and go out from the Mission Building at 253 Hamilton Ave., Paterson, N. J.

The method under which the Mission workers are operating is known as the Method of the Mission House. The elements included in this method are Teaching, Preaching, Personal Work and a Dispensary. This method is the result of years of experiment, however, the Board has appointed a Committee consisting of Dr. O. Holtrop and Rev. B. H. Spalink to restudy the methods used for mission work amongst the Jews and perhaps come to some possible change so as to reach various classes of Jews. As it is, women are predominant of those that come to the Mission. Very few men come directly to the Mission meetings. In most cases they are only reached by personal visiting at the homes, shops and stores. Therefore the Board decided to make a study of the methods and also suggest a means to get closer co-operation in the work of Jewish Mission between the Board of the Paterson Hebrew Mission and the Board of the Chicago Hebrew Mission.

For a further detailed report of the activities of the Mission kindly note the attached report of the Lady Workers.

The Board being confronted with the necessity of providing a Parsonage for the Superintendent, in case the Call was accepted, purchased the home of the former Superintendent, Rev. J. R. Rozendal, with the approval of the Classes. However, since the purchase of the home some adverse criticism as to the suitability of this home for a Parsonage has been received from some of the men called and others. Therefore the Board is of the opinion that we should dispose of this home again and try and purchase a home that will be more adaptable as a Parsonage.

Kindly note the attached report of the Treasurer, Mr. Richard Meyer, and the proposed Budget for the year 1953.

Trusting that this report will give you a general oversight of the work and activities of the Paterson Hebrew Mission for the year 1951.

In conclusion the Board herewith expresses its appreciation to the former Superintendent, Mission workers and Physicians for their devotion for this important Kingdom Work and their difficult labor that they perform in bringing the Gospel to the Jewish people. May we ask for your continued support, moral and financial, and above all, your continued prayers and especially your prayers that God may soon send the man of His Choice for Superintendent for this important work.

Approved at a meeting of the Board  
held Jan. 7, 1952.

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

**REPORT OF THE PATERSON HEBREW MISSION  
FOR THE YEAR 1951**

*To the Synod*

ESTEEMED FATHERS AND BRETHREN:

In the absence of a superintendent we humbly submit our report of the work at the Paterson Hebrew Mission.

The work was carried on under the supervision of the Rev. J. R. Rozendal until July at which time Rev. Rozendal went to Chicago to take up the work at Nathanael Institute as superintendent and missionary pastor.

Miss Martha Rozendal, our nurse and religious worker who has been in the work for 28 years, met with an accident at the farewell meeting for Rev. Rozendal at the Third Chr. Ref. Church, when she fell down stairs, breaking her left shoulder and hip. We are grateful to God that she is recovering nicely and again able to take up her work, even though with difficulty at times. Pray with us for a complete recovery.

The Gospel has been brought to the Jewish people in meetings, classes, clinic, and in visitation in the homes, especially in the apartment houses where many of the Jewish people live. While Rev. Rozendal was yet with us he visited many stores and shops, contacting Jewish men, few of whom ever came into our Mission, yet who heard the Gospel regularly in their places of business. In the very proclamation of the Word in this manner we believe the Lord was glorified. May our Father, if it be His will, soon provide someone to succeed Rev. Rozendal in this worthy cause.

We are still visiting the women, and in some instances husbands and wives together, in the homes near the Mission, and also in apartments on the East Side when time permits. Altogether 1,184 calls were made this year in homes and stores, 1,872 tracts were distributed, 59 Gospels, 13 New Testaments, and 4 Bibles. We praise God for the opportunity, and beseech Him for His blessings on this phase of the work.

Gospel meetings were held regularly on Saturday and Sunday evenings during the months of January to April. In May the Board decided to dispense with the Sunday evening meetings and continue only with the Saturday meetings since the attendance on Sunday evening was poor, average 4 or 5. The Saturday evening meetings averaged 11 to 12 from January to May, and 14 from June to December. Since Rev. Rozendal left us, Rev. E. Joling, Rev. O. Holtrop, Rev. S. Van Dyken, and Rev. B. Spalink, all of whom are members of the Board, have brought the Word of God at the Gospel meetings, taking their turns for a period of a month at a time.

Ladies Bible and Sewing Classes have been carried on Monday evenings and Wednesday afternoons with an average of 9 and 5 ladies

respectively. Most of these women have been coming for many years. In some we see an increase of interest in the Christian religion; one confesses that she believes in Christ although she fears baptism.

Clinic is held on Tuesday afternoons and evenings. Dr. Rooks took care of the patients in the evening until he left Paterson to take up his work as superintendent of The Adult Mental Hygiene Clinic in Muskegon, Michigan. Dr. Berkhout takes care of the clinic on Tuesday afternoon, and since Dr. Rooks left he has also served in the evening. Miss Rozendal assists the doctor, and since Rev. Rozendal's departure, also brings the Gospel message.

There are a few Jewish people who come to the Mission for English lessons on Monday and Saturday evenings, and one of them also on Wednesday afternoons before Ladies Class. Along with their lessons they receive instruction in the Word of God.

There have been real problems in our children's work this year. The Jews are launching a million dollar campaign to close Jewish Missions. Most of the actual interference in the work of Missions takes place in New York, but our Jewish people in Paterson also read about it in their Jewish papers and fear to send their children to our classes lest they be persecuted. Only a few children remained with us, but at the present writing more of them are beginning to come back to the classes.

Once a month a social is held, to which Jewish people are invited and also Christians from one of our churches, each church taking a turn to send visitors. A Gospel message is delivered, and an enjoyable evening is spent together. The attendance is usually good, averaging 17 (of the Jews) this year.

During the course of the year Rev. Rozendal and the first undersigned have represented the work in speaking for several societies and Sunday Schools in the churches. Also, we have written regularly for the Shepherd's Voice which is distributed among many Jewish people in this area and throughout the U. S. wherever Jews are found in the vicinity of our Christian Reformed Churches. At present the paper is being printed quarterly instead of monthly as heretofore.

We covet your prayers for the work of Jewish evangelism. We feel that we are undermanned in this seemingly impregnable battlefield. Yet we trust that the little we can do in His Name will certainly be blessed by our King. The foes are great. Ignorance, prejudice, and opposition surround us, but the Sword of the Spirit of the living God is able to pierce the hardest heart. Pray for more workers, and also that we who are in the field may do the work in a manner pleasing to our Lord and Master.

Respectfully submitted,

WILHELMINA TUIT  
MARTHA ROZENDAL

**THE PATERSON HEBREW MISSION OF THE  
CHRISTIAN REFORMED CHURCH**  
FINANCIAL REPORT FOR THE YEAR OF 1951

RECEIPTS

Balance, January 1, 1951.....		\$ 2,374.95
General Fund .....	\$ 9,600.00	
Offerings .....	134.26	
Gifts .....	132.25	
Transfer from Savings Account.....	9,000.00	
Rent .....	144.00	
Insurance — Roof Damage .....	12.00	
Return on Telephone.....	.31	
Interest on Bonds .....	200.00	
Bonds Cashed .....	3,876.82	\$23,099.64
		\$25,474.59

DISBURSEMENTS

Salaries — Net .....	\$7,502.35	
Withholding Tax .....	401.71	\$ 7,904.06
Rent .....		288.71
Janitorial Work .....		410.35
Telephone .....		127.27
Traveling Expense .....		145.00
Auto Maintenance .....		364.96
Miscellaneous .....		165.38
Water .....		16.80
Electric .....		53.01
Printing .....		9.75
New Roof Covering.....		121.90
Property Tax .....		101.58
Medical Supplies .....		56.35
Insurance .....		71.80
Fuel .....		293.90
Mission Supplies .....		193.54
Purchase of Parsonage.....		12,750.00
		\$23,074.36
Total Disbursements.....		\$23,074.36

Balance, December 31, 1951..... \$ 2,400.23

**TOTAL ASSETS OF THE PATERSON HEBREW MISSION  
DECEMBER 31, 1951**

Cash in Bank.....	\$ 2,400.23
U. S. Government Bonds.....	6,000.00
Savings Account .....	80.80
Furniture and Equipment.....	2,000.00
Building at 253 Hamilton Ave.....	7,000.00
Building at 234 North 9th St.....	12,750.00
	\$30,231.03
Total Assets.....	\$30,231.03

AUDITOR'S REPORT

I have examined the books and records of the Paterson Hebrew Mission and found them to be correct, and in agreement with the bank records from January 1, 1951 to December 31, 1951 inclusive.

(Signed) MELVIN W. MONROE.

**THE PATERSON HEBREW MISSION OF THE  
CHRISTIAN REFORMED CHURCH**

**PROPOSED BUDGET FOR 1953**

Superintendent, Salary .....	\$ 3,400.00	
Children Allowance .....	500.00	
Martha Rozendal, Salary.....	2,500.00	
Wilhelmina Tuit, Salary.....	2,500.00	
Dr. Peter G. Berkhout.....	900.00	
Janitor's Service .....	450.00	
		\$10,250.00
Auto Depreciation .....		600.00
Auto Maintenance, including Insurance and License.....		500.00
Fuel .....	300.00	
Gas, Light, Water, Telephone.....	250.00	
Supplies for Mission Work.....	300.00	
Repairs and Maintenance.....	500.00	
Insurance .....	100.00	
Medical Supplies and Expenses.....	150.00	
Miscellaneous .....	150.00	
Equipment .....	100.00	1,850.00
		1,850.00
Total.....		\$13,200.00

**ESTIMATED INCOME**

General Fund .....	\$12,800.00	
Offerings .....	200.00	
Donations .....	150.00	
Interest on Bonds.....	150.00	
		\$13,200.00

The Paterson Hebrew Mission Board respectfully requests a quota of 40 cents per family for the year 1953.

Classis Hudson adopted the following decision anent the above report: "The reports by the secretary, the workers, and the treasurer are approved, and ordered forwarded to Synod. The Budget of 40c per family is approved and ordered forwarded to Synod. It is decided that the Missionary's (Superintendent) salary be approved at \$3,600.00 instead of 3,400.00 and with this change the Proposed Budget be approved and forwarded to Synod."

CLASSIS HUDSON  
JACOB P. SMITH, S. C.



## REPORT NO. 7

### MISSION PRINCIPLES STUDY COMMITTEE

*To the Synod of 1952.*

ESTEEMED BRETHREN:

This Committee is pleased to report as follows:

#### I. A BRIEF HISTORY.

The heart of the matter concerns the question of the Native or Indigenous Church. In this expression "the terms 'native', referring to what is inborn, and 'indigenous', applying to what naturally belongs to the soil, are practically synonymous, and are used interchangeably. It should be clearly understood that applied to the church, they indicate such a manifestation of the body of Christ which is by natives in a native setting and under native supervision and control. This indigenous character of the church, in its vital and organic relation to Christ, demands that it come to self expression institutionally, as a church self-governing, self-supporting, and self-propagating" (*Acts* 1942, pp. 236, 237).

In this Brief History, we are primarily concerned with the application of this thought to our mission labors among the Navajos and the Zunis.

As far as we have been able to ascertain, our official records on this matter go back to the year 1941. General Conference on our Indian field, at its April meeting of that year, unanimously adopted a report, from which we quote in part. It relates briefly how the work among the Indians was blessed, so that according to the 1941 Yearbook, the number of the Indian Christians and their baptized children passed the one thousand mark, and how these were organized in four churches. Then it goes on to say:

"However, the churches in their development as such have not kept pace with the growth in numbers to any marked degree. Various factors, such as distance, language barriers, lack of literature in Navajo, etc., may enter into the explanation of this fact. But there appears to be a tendency in the church set-up in our mission work among Indians to retard or even prevent the organization of native, or, as they are called, indigenous churches. That this tendency is there is evident because in government the churches are almost as dependent on the missionary as in earlier years, and the active membership of the church is still comprised largely of missionaries and their families and native helpers. The native Christians hold back because they expect the missionary to continue indefinitely to assume all responsibility.

"In most foreign countries a different method prevails. Native Christians are set to work as soon as possible with a view to establishing a native or indigenous Christian church. Of late this method is also being tried among our Navajos by certain mission groups. Apart from any promise

of success which these experiments hold out to us, this method commends itself in that it is more in keeping with the method set forth in Scripture."

Thus, the General Conference in 1941 went on record as favoring re-establishment of native or indigenous church. Realizing that this would involve some reorganization of our ecclesiastical set-up in New Mexico, it laid down some preliminary principles to be followed, but felt that a deeper and broader study of the matter should be made, and passed its report on to our Board on Indian and Foreign Missions. Acts 1941, pp. 214, 215.

The Board, too, felt that such a deeper and broader study was necessary, and without committing itself to the principle expressed in the General Conference report, passed the material on to Synod, recommending that

"Synod appoint a committee to make a thorough study of all this material" (Acts 1941, p. 215).

At the Synod, the Advisory Committee on this matter advised Synod to instruct the Board of Missions and two members appointed by Synod, in consultation with General Conference, to make a thorough study of the feasibility of the establishment of native or indigenous churches, and to report to the next Synod.

"This was adopted (Acts 1941, p. 72). Synod appointed to this committee the Rev. P. A. Hoekstra and the Rev. J. J. Steigenga (Acts 1941, p. 137). The Executive Comm. of the Board appointed the Rev. P. De Koekkoek and the Rev. A. A. Koning, with the Rev. I. Van Dellen, a former member of the Board, as Adviser" (Acts 1942, p. 236).

The report of this committee is found in the Synodical Agenda for 1942, Part 2, pp. 82-92. After an extended discussion of the situation on our Indian Mission field, it came to the conclusion

"that native or indigenous churches on our Indian mission field are feasible."

Consequently, it recommended to Synod to decide the following:

"I. As soon as there is a sufficient number of believers and material for office-bearers among the Zunis, or in a given district among the Navajos, native or indigenous churches shall be organized.

"It is scriptural that the body of Christ be manifested locally by the believers who dwell in a certain place.

"II. To direct the Board of Missions, in conjunction with all parties concerned, to arrange the work in the field in such a way that the missionaries may be able to devote themselves more fully to the pastoral labors among the flock and to the development of congregational life, especially by meeting together for worship and fellowship on the Lord's Day.

"III. To grant the necessary funds so that suitable places may be built, provision may be made to convey people to the meeting places, and more missionaries may be called, insofar as these measures prove necessary for the more intensive work recommended for the field.

"IV. To grant priority to these decisions, both as to the work to be done and the funds to be allotted.

"This is very necessary both because of the primacy and urgency of the work, and because of our common past neglect."

The Board in its report to Synod, declared itself in favor of the establishment of native churches and asked that Synod express itself and grant the necessary authority to carry out the plan outlined by the Study Committee. ACTS 1942, pp. 236, 237.

Synod, too, declared itself in favor of establishing native churches on the Indian field and granted the necessary authority for carrying out the proposed plan. ACTS 1942, p. 67.

The Study Committee, in an appendix to its report, also took over from the General Conference a mode of procedure to be followed, and presented it to Synod. (AGENDA, 1942, Part 2, p. 91 ff.) Synod, with a change in wording, took this over. ACTS 1942, p. 68 ff.

The ACTS of 1943 tell that the Board had set up a committee on native Church Organization. This committee made certain recommendations for carrying out the proposed reorganization. The Board endorsed these recommendations and sent them on to Synod for approval. ACTS 1943, pp. 246, 247. Synod gave its approval. ACTS 1943, pp. 49-51.

To the Synod of 1944, the Board reported that at Nahaschitty which "for several years . . . has been our most promising mission post as far as prospects for native church organization are concerned (Acts 1943, p. 231) prospects for church organization are less hopeful right now than they were a year ago."

This was not due to any failure on the part of the native Christians or the workers. War conditions caused many of the Christians to move away temporarily to join the Armed Forces or to engage in war work. ACTS 1944, p. 198.

In 1945 the Board reported that

"the work at Perea has been more encouraging but the prospects for early organization of the church at Perea are not as bright as they were a year ago, for many of the Perea Christians have gone to Phoenix to work in the vegetable gardens there" (Acts 1945, p. 185).

Also

"the Rehoboth congregation still includes those Christians living in Zuni, Two Wells, Gallup, Bethlehem Chapel, Perea, Pinedale, Mariano Lake, and Ft. Wingate, as well as Rehoboth proper. When Synod's plan for the reorganization of native churches has been fully put into effect, the Rehoboth congregation will include only our missionary force at Rehoboth and the native Christians living in the immediate area of Rehoboth. Far-reaching transitions are not easy to accomplish, however, and only a little progress has been made in the establishment of Believers Rolls" (Acts 1945, pp. 185, 186).

There is a hopeful sentence in the Board's report of 1946, which says that at Nahaschitty,

"there is still a group of believers . . . which gives promise of developing into self-supporting native congregation, but that day has not yet arrived" (*Acts 1946*, p. 287).

About Rehoboth, it tells us that

"of the native Christians there are a goodly number on the roll, and two are at present serving in the consistory, but the attendance of this portion of the congregation is very light" (*Acts 1946*, p. 288).

In general, it states:

"Steady progress is being made on the plan adopted by the Synod of 1942 for the reorganization of native churches. The former congregation of Toadlena-Farmington has been disbanded by Classis California. The members of this congregation have been distributed to the Believers Rolls of Rev. J. C. Kobes, Rev. F. Vander Stoep, and Rev. H. J. Schripsema. Believers Rolls have also been established at Bethlehem Chapel, Perea, and Two Wells" (*Acts 1946*, p. 296).

In the Acts of 1947, nothing is said about Native Churches. In those of 1948, there are a few items of interest. On page 225, about Nahaschitty, the Board once more remarks:

"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."

On the other hand, the Shiprock missionary

"was able to give encouraging reports on the development of the Believers Roll in the Shiprock area" (p. 229).

The general course of events is summed up as follows, on page 233:

"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."

In the Board's report to the Synod of 1949, a somewhat new note is struck regarding the matter of native churches. From a report rendered to it by a Committee, it quotes, among others, the following constructive suggestions:

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

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

"That we curtail or quit the building of large expensive workers' homes, and put up, if at all possible, such workers' homes as will fit the Indian taste, surroundings, and as will house the educated Indian in a way as will benefit his advanced but Indian station. In some places we may get along without buildings at all, if we utilize the jeep and the proper kind of trailer" (Acts 1949, p. 153).

Here one hears the language of a practical mind with a somewhat fresh approach. One is inclined to turn to the next report wondering whether these suggestions are being followed, and with what results. However, in the Acts of 1950, there is a new turn in the road.

In its meeting of February, 1950, the Board, evidently feeling the need of more light, as to how the ideal of indigenous churches was to be reached, appointed a Study Committee, which sometime later reported its convictions on the matter. With these, the Board expressed "substantial agreement," but it was not ready to commit itself on all the details in the report and asked the same committee to prepare a more elaborate explication of the convictions reported, for the purpose of presenting this to Synod if the Executive Committee should endorse it. This report, the Schaver-De Koekkoek-Steigenga document was present at the Synod. ACTS 1950, p. 52.

Early in that year, the Rev. H. R. Boer, Professor-elect of Missions in our Calvin Seminary and actively engaged in mission work in our African field, issued a pamphlet in which he sought to express his view of work done in our Indian field, advocating a strictly indigenous policy, and suggested nine recommendations as a basis for discussion and action as to the future policy on that field. ACTS 1950, p. 53.

He was answered by the General Conference on the Indian field, in another pamphlet, which defended the present policies in that field, and expressed its conviction that adoption of the recommendations made by Mr. Boer would mean the complete overthrow of our work in the Indian field. ACTS 1950, p. 53.

All this occasioned widespread discussion in our churches, and resulted in a number of overtures dealing with this matter, sent to the Synod of 1950, making this one of the major issues before that body.

The committee appointed to advise Synod on this matter took its work very seriously. It

"held several long sessions devoted exclusively to this matter."

It sought the advice of recognized leaders in the field of Reformed Missions. (ACTS 1950, p. 54) It requested Synod to set aside a session as soon as possible for a general consideration of "Indigenous

Mission Policy." It felt that there was so much material which should be clear in the minds of the delegates before the matter could be properly discussed. It also suggested a program for this session. Synod acceded to the request and designated Tuesday morning for that purpose. ACTS 1950, p. 27.

At that session, the Advisory Committee presented a preliminary report of its findings as a basis for discussion, and the Rev. F. Vander Stoep, representing the General Conference, and the Rev. H. R. Boer, explained their respective positions. Dr. J. H. Bavinck commented on some of the matters involved, and a general discussion was held. After that, this whole matter of "Mission Policy" was referred back to the Advisory Committee for further study and advice. ACTS 1950, pp. 33, 34.

Thereafter, the committee, with the mission leaders already referred to, further discussed the subject in a four hour session. In the Thursday morning session, it presented its report of all these labors, with a number of recommendations, only the first of which concerns us just now, namely,

"That Synod appoint a Study Committee to report to the Synod of 1952." Synod adopted this recommendation and appointed us to carry out the task indicated. ACTS 1950, p. 54.

This leads us to a discussion of:

## II. OUR MANDATE.

As quoted above, the mandate is very general; it speaks only of study. Taken in its proper connection, it becomes rather clear.

Just before this, the Committee expresses itself negatively, as follows:

"The problem as your Committee sees it, is not that of the ideal of a completely indigenous church on our mission fields. On this, as far as we could ascertain, there is complete agreement among the missionaries, in the Board, and throughout the churches. This has repeatedly been declared by Synods and in our Church papers, and there has never been any protest, whether official or otherwise, registered against this ideal" (Acts 1950, p. 54).

This judgment of the Advisory Committee is substantiated by our historical review given above. Synod found no fault with it. So we may assume that on this we are agreed and that the study of this committee is not to bear on the ideal of the indigenous church.

*The Advisory Committee continues*

"The problem lies rather in the method by which this ideal shall be reached on our fields with specific reference to the use of educational and medical institutions in connection with the work of evangelizing the natives, particularly on the Indian field" (Acts 1950, p. 54).

So our task is one of studying the METHOD of attaining native churches.

Still further light is given in the full material of the committee, under the recommendation given. As presented to Synod, this recommendation read as follows:

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

- a. Personnel — This Committee shall consist of seven members, adequately representing the divergent views on the problem to be studied.
- b. Mandate — This Committee shall be charged:

- (1) To formulate the principles of indigenous mission work based on a thorough exegetical study of all relevant Scripture passages; and in the light of our distinctively Reformed doctrines of Church, Covenant, etc.
- (2) To formulate the regulations governing the application of such principles to the Church and her Board; the Church and her missionaries; the Church and her duties to the native population, with special references to finances, educational institutions, and medical work on the mission field, and the Church and her obligations to the native converts;
- (3) To formulate the specific application of these principles and regulations to the Indian Mission field.

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

"It also urges the desirability of reporting to the Synod of 1951 as to its progress in this matter" (*Acts 1950*, pp. 79, 80).

### III. EXPOSITION OF MISSION PRINCIPLES.

#### A. RESPECTING EVANGELISM.

By Evangelism this report understands that activity of the Church which concerns itself directly with the missionary proclamation of the Gospel and the consequent founding of churches. This work is the task of the instituted Church. Only the Church can officially proclaim the Gospel, administer the sacraments and discipline, and found churches. This is so basic a principle in the Reformed understanding of the Scriptures, and so generally acknowledged, that it does not stand in need of elaboration here.

For the execution of the Church's mission mandate, basic guidance is given in the New Testament. The missionary will also be guided by other than strictly scriptural considerations, such as, ethnological, social, psychological, and linguistic factors. The guidance he derives from these must always, however, be consonant with and in subordination to scriptural considerations. The main elements in the Scriptural data of which note must be taken, we conceive to be the following:

#### 1. *Preaching and Teaching.*

In these two activities lie the basic and unchanging forms of all missionary effort. Paul's rhetorical question, How shall they hear without a preacher? carries its own answer. There is considerable difference of opinion, however, on the question of how this preaching and

teaching is to be understood. Some give so broad a meaning to these words that every helpful activity in which the missionary might possibly engage is called preaching or teaching. It is true that the life of the missionary and the conduct of the mission are a constant "preachment" to the population that is to be evangelized. Of none is it so true as of the missionary, that his manner of life is "an epistle known and read of all men." But the "preaching" that is conveyed by the exemplary lives of Christians or in the work of Christian institutions is always an imperfect reflection of the Gospel itself and may never be identified with the message that the missionary Church brings. Preaching and teaching are official activities of the Church and therefore are to be understood in their narrow and limited sense. In the modern situation, these activities may make use of radio, sound trucks, literacy programs, Bible schools, but always the basic sense is to be narrowly adhered to.

Especially as a result of the sociological emphasis in religion, many have come to accept the point of view that a demonstration of the cultural and social efficacy of Christianity on the mission field may truly be called preaching or teaching, and that herein obedience is given to the command to preach the Gospel to all nations, teaching them to observe all things the Lord Jesus has taught. Of the place and function in the missionary enterprise of activities, other than direct teaching and preaching, this report will speak in other places. Here it must be pointed out that the Scriptures give no warrant for so broadly interpreting the words "teaching" and "preaching" as is being done in many quarters today. These activities in the New Testament are consistently conceived of as the direct oral and written transmission of the Gospel.

New Testament evidence for this exclusive understanding of the preaching and teaching activity of the missionary Church is everywhere at hand. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also," Acts 15:35; "But hath in due time manifested his word through preaching which hath been committed to me according to the command of God our Savior," Titus 1:3; a Bishop must "hold forth the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1:9; the Apostles after the first persecution "ceased not to teach and preach Jesus Christ," Acts 5:42; when Philip met the Ethiopian eunuch, puzzled by the reading of the book of Isaiah, he "opened his mouth and began at the same scripture, and preached unto him Jesus," Acts 8:25.

The Church must always guard against identifying or confusing the message of God's redeeming grace with the personal, social, cultural, and other forms or patterns of Christian living to which the acceptance of the message may lead. The message of the Church's evan-



gelism is not the Christian life of the missionary, nor is it Christian institutions in which Christian principles may find embodiment. The message is always more than these and distinct from these. It is the message that must be brought and never the imperfect human forms that result from a response to the message. Only by adhering to this basic principle can the Church preserve the distinctiveness of her witness.

### *2. Stimulating the Witness of the Converts.*

It is the duty of Christians everywhere to witness to their faith with a view to bringing others to share it with them. The converts must be taught in a manner suitable to their understanding, that they are prophets, priests, and kings under Christ, and that their lives must demonstrate the reality of these functions to which they have been called. This activity must not await Church organization but must go into effect as soon as their lives are committed to Christ. If the number of believers is to grow and if a church is to come into being among them, the native Christians must be faithful in speaking of their Savior to others as well as in manifesting in all their conduct and relationships the fruits of their new life.

By "witnessing" we understand a spontaneous and joyful expression of the faith that has been accepted. The New Testament Church, as also the early Church following upon the New Testament period, grew very largely in this way. "Therefore they that were scattered abroad went everywhere preaching the word," Acts 8:4; "Now they which were scattered abroad . . . when they were come to Antioch spoke to the Grecians, preaching the Lord Jesus," Acts 11:19, 20; ". . . so that my bonds in Christ are manifest in all the palace and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear," Phil. 1:13, 14; "For from you sounded out the word of the Lord not only in Macedonia, and Achaia, but also in every place your faith to Godward is spread abroad so that we need not speak anything," I Thess. 1:8.

### *3. Church Organization.*

When a sufficient number of believers have confessed Christ and been baptized, the founding of local congregations should take place. Thus more firm bases will be laid for teaching, discipline, and further development of the Christian community. The founding of congregations should take place as soon as the three marks of the Church — the pure preaching of the Gospel, the pure administration of the sacraments, and the maintenance of discipline — can be maintained. The spiritual life of the Christian is normally nurtured within an ecclesiastical framework. It must be the aim of missionary effort to bring into being at the earliest opportunity the normal conditions of

Christian growth. Of these the instituted Church is foremost. It is not possible to say at what point or upon the making of how many confessions church organization should take place. Basic is the recognition of the principle that church organization should take place, and the desire and effort to effectuate it at the earliest possible time.

The position here taken is strongly supported by New Testament example. St. Paul everywhere appointed elders and effected church organization, sometimes after the second visit. Such rapid organization may not be possible in mission situations today. The missionary in foreign parts today does not find synagogues as points of contact or "jumping-off" places for his evangelistic effort. In many areas, too, the cultural and intellectual level is not as high as Paul found it to be in the ancient Graeco-Roman world. But the practice of St. Paul establishes the principle that, whatever the conditions under which we labor may be, organization should take place as soon as possible. Relevant New Testament passages are: "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on Whom they believed" (after second visits to Iconium, Lystra, and Antioch) Acts 14:23. See also Titus 1:5; Acts 20:17, 28; Acts 11:30.

#### 4. *The Autonomy of the Church.*

A church so constituted is fully a church and has equal standing in dignity and law with all other churches. That it will for some time lean heavily on the missionary for guidance, especially in the absence of a pastor, is to be expected. But this reliance on the missionary does no violence to its essential independence. Wherever the true doctrine of salvation is taught, the sacraments faithfully administered, and discipline is maintained, there the true Church of Christ exists and no amount of growth and development can make her more truly a church.

It is necessary that the sending church recognize this fact. From this recognition will flow increasingly the self-limitation of the sending church in all aspects of her dealings with the younger church. This principle of the autonomy of the mission-founded church also implies that her eventual affiliation or non-affiliation with other churches is ultimately her responsibility. It is the duty of the missionary representatives of the sending Church to offer advice or guidance in this matter, but they must always remember that they are dealing with a fully complete and independent church of Christ over which they have no ultimate authority, and which, in the long run, must decide her own course of action. The great task of the missionary is so to labor that when the church that comes into being as a result of his efforts reaches maturity, she will be so grounded in the Truth and so yielded to the obedience of God's Word and the guidance of His Spirit,

that she will in all her affairs act wisely and in accordance with the Reformed faith she confesses.

The uncertain international situation in which we live today emphasizes the urgency of applying this principle. In Africa and in Asia, the doors may not be open very long for the white missionary. In the providence of God we have been brought to see a fundamental principle of missionary method to which a more peaceful and normal intercourse among nations long kept us from being fully aware. With particular urgency, therefore, the Committee presents this point for the consideration of the Church and in particular, of those who are directly engaged in the missionary enterprise.

The autonomy of the younger church is best subsumed under the familiar three heads of self-government, self-support, and self-propagation. The first has already been alluded to under the heading of "Church Organization." The third will be taken up under the heading "Training of Native Workers." In this section we wish to emphasize especially the necessity of bringing into being churches that are self-supporting. It is necessary to give particular attention to this aspect of the church's independence. It is the hardest of the three ideals of indigenous mission method to attain. Self-government and self-propagation can be developed from existing spiritual, moral, and intellectual resources. Self-support involves the application of economic resources to the development and support of the church. Because of the comparative wealth of the sending Churches and the general poverty of the younger churches, the tendency is everywhere for the latter to ask and the former to give financial aid. The extension of such aid has generally been more governed by the ability of the sending Churches to give than by the wisdom of giving and the effect it will have on the younger churches. The result has been that to a far larger extent than is wise, the economic basis of the younger churches has come to lie in the sending Churches not only, but in a country not their own. When by war or political or economic dislocations they are cut off from these sources, a radical adjustment to the new situation becomes necessary. Today, political developments are beginning to cut the younger churches off from the sending Churches (China) and this trend may be expected to increase rather than decrease. These economic and political developments make it more necessary than ever before that the Christian Church review her mission strategy on the score of finances.

It is not possible to say whether any, or how much, or how little financial support should be given to a younger church. It can, however, be laid down as a basic approach to the question of support that — financial support of the younger churches by the sending Churches should be held to the minimum compatible with their spiritual welfare,

while their self-support should be the maximum allowed by their economic situation. Meanwhile, the constant and aggressive effort of the sending Churches and the younger churches must be to achieve a condition of complete self-support of the latter.

##### 5. *Pre- and Post-Baptismal Indoctrination.*

It is the practice of many mission fields in the world today to require a relatively high knowledge of the Bible and of Christian doctrine before administering baptism. The indoctrination engaged in to achieve this, at times extends over a period of several years. After baptism, on the other hand, little is expected beyond church attendance. This policy is general in much of mission practice today.

It is plain that the New Testament example constitutes a sharp contrast to this practice. There are many instances of baptism taking place immediately upon confession of faith in Christ. One need only think of the three thousand baptized at Pentecost, the Ethiopian eunuch, Lydia, the jailer, Cornelius. In noting this contrast, it must be remembered that many who were so baptized were Jews knowing the Old Testament and who needed only to see in Christ the fulfillment of the Old Testament prophecies. But the Gentiles did not have this advantage. They were simply baptized on basis of faith in a message they heard for the first time.

The contrast between New Testament practice and present missionary practice should be a subject of continuing study. We do wish to emphasize, however, that the basic condition for baptism is not knowledge of Scripture and of the doctrines of the Church, but faith in Christ as Lord and Savior. It is not possible to hold this faith apart from a certain degree of knowledge, it is true. But whether the degree of knowledge required of the convert should be pre-determined by means of a rather rigid requirement is open to serious question. A postponement of baptism beyond the coming into being of faith in Christ deprives the convert of the strength which the sacraments and membership in the Church provides. Whom Christ receives, the Church should also receive. It is necessary for the missionary or the Church to inquire into the reality of the professed faith insofar as that is possible, and a period of indoctrination and observation of conduct is necessary to this end. But the pre-baptismal instruction of the convert should not be unduly prolonged by insisting on a high standard of doctrinal knowledge.

Hand in hand with emphasis on a relatively early administration of baptism and admission into the Christian Church should go an emphasis on the need of continuing indoctrination. Instruction in the faith is even more a post-baptismal, than a pre-baptismal duty of the Church. It aims at growth in grace and in knowledge, at expanding the base on which the faith rests, at the development of the convert

as a member of the Church of Christ, in order that he may be perfect, thoroughly furnished unto all good works. Indoctrination must therefore be regarded as a most weighty part of the pastoral task of the Church during the period immediately following baptism. Paul's letters to the churches he founded should be evidence sufficient of the thought here stressed. The whole is well summed up in his letter to Titus, chapter 3:8, "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

#### 6. *Discipline.*

The exercise of discipline on the mission field is of the utmost importance. If it be maintained in the more established churches, it must be all the more exercised when a church is in process of becoming. Often, a sin not called to account establishes a precedent which will be most difficult to break. No activity which the missionary is called on to engage in is more delicate, more demanding of judgment, insight, patience, love and firmness than the maintenance of the demands of the faith on those who embrace it. The small knowledge and weak faith of the transgressor must be fully reckoned with, but in keeping with the ability to receive correction, the disciplinary correction may not be withheld. The need for discipline in missionary congregations is attested by the experience and practice of the New Testament Church: the case of Ananias and Sapphira, Acts 5; Elymas, the sorcerer, Acts 8; "Them that sin rebuke before all," I Tim. 5:20; "A man that is an heretic after the first and second admonition reject," Titus 3:10, and many other passages.

When we speak of "discipline" we include a broader sense than the usual ecclesiastical understanding of the term. Discipline may have to be resorted to before church organization takes place, and when the situation requires it, the missionary should not hesitate to resort to it. When a church has not as yet been organized, the missionary is charged with the spiritual supervision of baptized believers. He may not hesitate to bar such from the Lord's Supper when they walk unworthily of their confession. It may also be salutary to bar inquirers from classes of instruction for baptism or to refuse to receive gifts for the Church or the work of the Mission from them when their walk is incompatible with the confession they seek to make. This must be done judiciously and in love, and generally after personally laboring with the offender. But the exercise of this type of discipline is necessary and important. The exercise of discipline is an integral part of bringing a church into being, as well as in the life of the church after she has come into being.

### 7. *The Training of Native Workers.*

Essential for the growth of an indigenous church is the development of a native ministry and/or teaching and evangelizing class. If the young church is to grow inwardly in strength and outwardly in numbers she must, in the long run, do so in terms of her own spiritual resources. These resources should come to varied expression, but nowhere more than in the area of spiritual leadership. The highest attainment of mission work is to make the Mission dispensable. Usually external circumstances rather than voluntary action occasion the withdrawal of the Mission from the field. The aim of all mission work, however, must be to create a fully independent Church at the earliest opportunity. This was certainly the Pauline strategy. Paul's words to Timothy speak with eminent fitness to the missionary of today, "And the things which thou hast heard among many witnesses the same commit thou to faithful men who shall be able to teach others also." II Tim. 2:2. (See also Eph. 4:11, 12; I Thess. 5:12, 13.)

Attention to this aspect of missionary strategy is in order especially today. We are under the urgency of the fact that missionaries in many areas do not know how long they will be able to remain at their posts. If and when the time to leave comes, they should be able to turn the work over to a staff of nationals qualified to carry on. The possibility of establishing training schools and classes must everywhere be looked into. Missionaries devoting their time exclusively to the training of nationals for evangelistic service should be set aside for this purpose in every area where such a step is feasible.

### 8. *The Approach to the Native Population.*

The most difficult aspect of all Evangelism in foreign parts is the mastery of the language and thought world of the people among whom the missionary labors. These are indispensable elements in effective missionary witness.

a. It is not the function of the missionary to transmit his own culture to the mission field. He is called upon to preach the Gospel in terms relevant to the background, character, and mentality of the people whom he seeks to serve. Acts 15 teaches that Gentile Christians can remain what they are and do not have virtually to become Jews as was demanded by some. Paul did not teach Jewish patterns of life and culture, but only "Jesus Christ and Him crucified." The Gospel does not require a change of calling on the part of the convert, but it hallows the calling in which he is, I Cor. 7:20-24. Only that which is sinful in the old life must be laid aside, Eph. 5:3-8. Family relations remain the same but all is now done "in the Lord," Eph. 5:22, 25; 6:1. The same is true of social life, Eph. 6:5, 9; Romans 13:1; 12:11, etc.

The revolution of the Gospel is from within, it is not effected by imported cultures and civilizations. It rests with the missionaries' practical wisdom whether, how, and where, social and economic improvement is to be furthered, and what elements in his own culture can usefully be adopted and adapted in the process. But culture transmission, as such, is not an integral part of the proclamation of the Gospel. It is an inevitable, and often desirable, concomitant of all mission work, but it is not to be raised to the level of a principle.

b. It is necessary for the missionary to know the life and thought world of the people to whom he ministers. The life and work of our Lord, the Sent One of the Father, is a great example that must not be lost upon us. His identification with fallen humanity was complete; His sermons and parables were models of adaptation so that "the common people heard Him gladly." As for Paul, he became all things to all men that he might by all means save some, I Cor. 9:20-23; he knew the religions of the people to whom he spoke, Acts 14:15; 17:16, 23, 28; he met them in the market place; he sought to please all men in all things; I Cor. 10:33; he gave offense in nothing, II Cor. 6:3; he preached the Gospel without blaspheming the gods or the heathen, Acts 19:37. It is not without significance that Paul with his Hellenic background became Apostle to the Gentiles, while Peter who was so thoroughly Jewish went to the Jews. If we are to meet the mission object in his need and meet his religion with the Gospel at the central point of his religion's relevance for him, then it is necessary to know that religion and the whole of the life that is lived in terms of it.

c. The missionary must know the language of the people to whom he goes and he must know it well. Nothing should be more obvious and nothing has been more neglected on many mission fields than this elementary condition in missionary success. In order to perform 'b' above, the learning of the language is indispensable. The language is the door to the soul of a people. When it remains closed the missionary can only stand outside and speak through a wall in a foreign language to people whom he can never really know.

#### 9. *The Spiritual Qualification and Basis of the Missionary Task.*

Finally, we wish to emphasize the basic fact that the missionary proclamation of the New Testament Church rests for its power and effect wholly in the work of the Holy Spirit. Christ told His disciples to wait in Jerusalem until they should be endued with power from on high. Only after Pentecost did the missionary program go into effect. We remind the Church and all her mission workers that no program of action, no exposition of principles, no sacrifice of money or time or home will or can be effective, unless those who labor truly in the Lord and in the power of His Spirit. We therefore urge upon all, and especially upon the workers in the field; the need for

cultivating an understanding of the indispensability of the Spirit's blessing, an awareness of His illuminating, comforting, and enabling presence, and of a life of prayer to remain at all times sensitive to His leading .

## B. RESPECTING MEDICAL WORK.

In this section we present the case for Medical Missions and endeavor to supply the Church with the main considerations on which this work is based. By Medical Missions, we understand the use of medical knowledge and skills in Christ's Name for the alleviation of suffering in the Mission area to promote the Gospel. Although it is generally conceded that there is a proper place for medical work as an auxiliary to the great work of evangelization, it is necessary to set forth the basis that underlies this aspect of the missionary enterprise.

### 1. *The Biblical Basis.*

a. There is no specific command given in the Bible that the Church must engage in medical missions. Although Jesus commanded the Seventy (Luke 10:9) and the Disciples (Matt. 10:1) to heal the sick, there is no similar command mentioned in the Great Commission (Matt. 28:18-20) and related passages (Luke 24:47; Acts 1:8). The closest approach to a command by Christ to use the ministry of healing in the discharge of the missionary task is found in Mark 16:16-18 where we read, ". . . Go ye into all the world and preach the Gospel to every creature . . . And these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." The ability to heal mentioned here, however, seems to be miraculous in kind and would be the property of believers in general. Medical work as such is not referred to. Other parts of Scripture are equally silent. If the Church is to carry on Medical Missions on a Biblical basis, therefore, the warrant for it will have to be found, not in a specific injunction, but in what may be inferred from the Bible on the score of mercy and compassion as peculiar properties of Christ's ambassadors.

### b. Healing by Christ and the Apostles.

It is not uncommon to appeal to the healing ministry of Christ and the Apostles for a vindication of Medical Missions. This is altogether proper, but it must be done with qualification. In the first place, we wish to point out that there is a vast difference between healing by means of miracles and by means of medicine. Christ is not known to have used the latter. Even Luke the physician is never presented as using his skill in the service of the Gospel. In the second place, healing by Christ and the Apostles had not only the purpose of aiding the sick, but more importantly of establishing their authority, and therefore their right to be heard and obeyed. This is evident from



a number of significant passages: ". . . believe the works, that ye may know and believe that the Father is in Me and I in Him," John 10:38; "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you," Acts 2:22; "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds," II Cor. 12:12. (See also Heb. 2:2-4).

It is important for our purpose to note that the authority of Christ and the Apostles was manifested in a spirit of compassion and mercy for the suffering. The miracles revealed not only the authority, but also the loving heart of the heavenly Highpriest. (See Matt. 20:34; Mark 1:41; 5:19; Luke 7:13). Much of the beauty and the glory of His walk among men would be hidden were we to ignore this aspect of His ministry. Christ's and the Apostles' pity for men in their suffering and distress prompted them to apply their healing power. This too was part of their mission. In commenting on Acts 5:12, Calvin brings up the subject of miracles as performed by the Apostles and says that Christ by the miracles "doth not only declare His power, but also His goodness; to the end He may allure men unto Himself, with the sweetness of His grace . . . these benefits do represent the spiritual grace of Christ." Acts, vol. 1, p. 203. Continuing the story of miracles by the Apostles he says, "They used this gift (of healing) inasmuch as it served to further the credit of the Gospel." p. 206.

### c. The Law of Love.

Not only in the healing ministry of Christ and the Apostles do we find the note of compassion for suffering, but it is a teaching of the entire Bible. Such texts as "God is love," "Thou shalt love thy neighbor as thyself," "Do good unto all men," the parable of the Good Samaritan, the teaching of the unity of the human race, the many injunctions to manifest love and compassion in word and deed—all of these are examples and expressions of the Christian spirit, and constrain the Christian to make compassion one of the crowning virtues of his life. Since it is this life that we seek to plant in the midst of heathendom, it is fitting that concrete manifestations of it be given in the context of the evangelical witness. For this purpose no activity is better suited than the ministry of medicine.

## 2. *The Ministry of Medical Missions.*

### a. Its Validity.

In the light of the above-mentioned Scriptural considerations, we cannot doubt that medical work may play a large and legitimate role in the work of missions. Nowhere does the Church have a greater opportunity than in the midst of the superstition and ignorance of the mission areas for the showing forth of Christian mercy and compassion, and by this means of leading men to Christ. Dr. J. H. Bavinck,

a veteran missionary and student of Missions, writes, "One of the first deeds whereby the missionary can show that he has been sent by Christ is that of manifesting sympathy for the suffering and by trying to heal them by every means at his disposal. The superstitious ideas that men harbor he must break down, and show that all human suffering is occasioned by sin and that God can in Christ save and redeem man in his fallen condition. For the manifestation of His mercy God has also caused the medicines to grow in order that in this also, we may observe His love and glorify Him for it." (Zending in een Wereld in Nood, p. 49)

b. Its Aims.

(1) To alleviate bodily suffering and misery to the extent possible within the Mission area, thereby giving genuine proof of the inner spirit of compassion, and by this means witnessing to Christ's great love for men.

(2) To counteract within the context of the Gospel the power of the medicine man and the spurious notions concerning sickness and health that often exist in areas where Missions are active.

(3) To make Christ known by means of the medical profession. As he seeks to alleviate the suffering of the needy he makes them see something of the love of Christ. As one patient was asked why he went to the Mission Hospital rather than to a Government Hospital, his significant reply was, "The hands are different."

(4) To provide a valuable auxiliary for enhancing the progress of the Gospel. Medical work is not something independent of direct evangelism, but is related directly to it.

(5) To open new avenues of approach for the missionaries among those who have been touched by the hands of Christian mercy. The ministry of compassion is a most effective means in breaking down walls of resistance in the minds and hearts of those among whom the Mission works.

c. Its Integration with the Total Missionary Witness.

The Medical missionary may never be conceived of, and above all, must never conceive of himself, as being a medical man at one time and a missionary at another. At one and the same time he is both. The glory and distinctiveness of his service is that *in his capacity as a medical person* he performs his missionary service. His witness lies in the ministry of healing. It is in *this* ministry that his love, his Christian attitudes, his skill, his message must come to expression. He is a Christian Doctor or nurse, manifesting in faithful medical stewardship, the Highpriestly love of his Lord.

Only when this is kept clearly in mind, will the Medical Department of a Mission contribute its full share to the total witness. It will

then form, with other branches of the Mission's activities, a unity of service and witness that shall be most conducive to show forth the fulness and riches of the redeeming Christ. It is understood that the Evangelistic personnel has a task to perform in the medical program and a proper integration of the two branches must be achieved to effect an adequate total service to the patients. Christ's army will move forward most victoriously when each battalion has its own sector, its own assignment, its own task, but all intent on one aim—the planting of the Banner of Christ in the territory in which the conquest is being attempted.

d. Its Scope.

No universal rule can be laid down regarding the extent of medical work to be undertaken. Every undertaking will have to be judged on its own merits and in the light of the principles suggested by the entire study we are submitting. We wish to point out, however, that we are concerned with the progress of *indigenous* missions. For this reason, diligent attention must be given to such questions as—the native ability to contribute to the support of the work, the retaining of proper proportions between the evangelistic and the educational, medical, and other aspects of the Mission, the use of native personnel, the size of the community served, and the existence of nearby Government or other medical facilities.

e. Its Dangers:

(1) Institutionalism.

Medical work, perhaps more than any other aspect of a mission, stands exposed to the danger of becoming an end in itself. Physical needs are always great and the medical work can develop almost indefinitely in meeting them. The functioning of the medical work as such, and its expansion, may come to preoccupy the mind and time of the staff so, that the institution no longer stands in vital relationship to the whole task and purpose of the Mission. There is needed, therefore, on the part of the medical staff and the other Mission personnel alike, a constant guarding against this danger. We believe that one of the ways in which this may most effectively be done is by a recognition of the unity of the Mission endeavor in its entirety manifesting itself in close co-operation, administratively and personally, among all the personnel on the field.

(2) High-pressure Conversion Methods.

As it is possible for a medical program virtually to forget its evangelistic task, so it is also possible that it perform this task in a manner unbecoming to the character and spirit of the Gospel. Missionary medical personnel must always be scrupulously careful to avoid creating the impression that the price of medical attention is attendance upon Gospel services or forced speaking with evangelists. Although

we believe that the aim of medical work is also to spread the Gospel, we do not believe that high-pressure methods are compatible with the manner in which the Gospel should be spread. There is not only room but need for a witnessing ministry in medical work. But it must be done tactfully and invitingly and wholly in keeping with the entire public ministry of Him Who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

f. Its adaptation to native needs and participation.

The Mission, in its medical activities, seeks to relieve the pressing physical maladies of the natives. It cannot possibly set up services for all the ailments, diseases, and handicapped conditions prevalent. It will encourage the natives to help themselves by training them in health and hygienic measures, and will introduce practices which contribute to the prevention of diseases. To be true to the indigenous goal, the Mission will train and employ native Christians and make possible the ever growing support and responsibilities of the native community.

#### C. RESPECTING EDUCATION.

##### THE MAJORITY REPORT.

###### 1. *The Delimitation of the Term.*

The thought of teaching is essential to Christian Missions. God made man a rational being. To him He sends missionaries to bring the message for him to receive, to digest, to live by. This is essentially teaching. It is inherent in the concept of Missions.

Our Lord made that explicit in the Great Commission of Matthew 28. In it He commanded His followers to disciple the nations, that is, to teach them the mind and ways of the Master and to lead them to follow Him. He also added, "teaching them to observe whatsoever I commanded you." Evidently, this was to be the teaching after conversion to the Master, but the first thought, of making disciples, definitely indicates teaching unto conversion. This is exemplified in the Apostle Paul and all true missionaries: their first task is to impart the contents of the Gospel as conveying the mind of God, in order that men may think on it and yield to it. This is teaching, a sort of educational missions.

This may be done in different ways, for instance, by addressing groups, as Jesus and Paul often did; by personal instruction, as in the case of Nicodemus, the Samaritan woman, and Appollos; by visits in homes, as Peter did in the case of Cornelius, and as is commonly done today. Always the contents of the Gospel must first be stated and explained and illustrated, so that men may have some comprehension of what they are urged to accept. In other words, teaching is primary.

At times this teaching may go beyond the contents of the Gospel as such. For instance, missionaries may find it advisable and effective to teach men to read, in order that they may read the Word of God for themselves. It has pleased God to give us His revelation in written form. He has given men knowledge of the languages in which He gave His revelation, so that they can translate it into other tongues. He has led men to discover how to put the fruit of this work into printed form. But often the people to whom the Gospel is brought cannot read. Then it becomes part of the missionary task to teach them how to read so that they may be able to study the written Word of God. This is done, not because it is directly stated in the Great Commission, but because the missionary is convinced that this is a legitimate means which God has provided and that it may be far more effective than transmitting the message by word of mouth.

All this may correctly be called Educational Missions, for it is teaching as an integral part of mission work.

*However, in present missionary parlance, the term "Educational Missions" is often, if not generally, used in a more limited sense, that of teaching the children of heathen parents, in schools specially maintained for that purpose. This report is especially concerned with this.*

Christian Missions has a great interest in children. When Jesus was on earth, children swarmed around Him. We have no specific instance of Jesus teaching the children separately. But He certainly welcomed them, took them in His arms and blessed them, used them in parables. His messages were often given in such form that children could follow them. He healed children as well as adults. To suggest that He, in any way, pushed back the children in favor of the adults, is to mislead. When He finally told us to disciple the nations, He naturally included the children, for the common concept of nations is one that includes them. The opposite is unthinkable.

Of the great missionary, Paul, too, we have no specific instance to show that he gave special attention to children. But this gives no warrant for saying that he excluded them. One certainly would not expect that. One would rather expect that he would grasp every opportunity to bring the Gospel to people of whatever age. If he did not single out children for special attention, it certainly cannot have been because he felt that he had no message for them.

Our Reformed covenant emphasis would lead us to view work with the children as very important. Children also need the Lord, and Jesus died to save children as well as adults. Moreover, we labor with parents in the hope that they will become believers. When they do, their children become covenant children. With a view to that, it certainly would look like wise strategy to endeavor to prepare these chil-

dren also for their place in the Church by laying a foundation in their lives as early as possible.

This work with the children, too, may be done in a variety of ways. In many instances, they are included in the general audience to which the Gospel is brought. Visits in homes may be directed to the children as well as to the adults. Probably some personal work can be done. A very common means of reaching them is the Sunday School. On certain fields there are Government day schools or boarding schools in which there is an opportunity to teach the children the truth of the Bible. In other instances, schools have been erected and maintained by the Church, with a curriculum comparable to that in the public schools, as an aid to the Gospel.

In recent years, once and again, the propriety and effectiveness of this last means to promote the Gospel has been challenged. It is an important part of the task of this committee to study this matter and to advise Synod on it. The question is: *Is it proper and advantageous for the Church to use schools, full-fledged schools, whether day schools or boarding schools, as an aid to evangelization?*

## 2. *The Biblical Basis.*

In trying to find an answer to this question, we naturally turn to the Bible for a precedent. The fact is that there is none. The Apostle Paul did his work in a world in which this question did not come up. His hearers had the benefit of a high civilization and had their schools. There was no need of establishing schools to aid missions. The idea would not fit in with the task which evidently he must perform. It was his specific task to plant the Gospel in centers from which it might radiate. Seldom did he stay in one place long enough to do any kind of intensive work, such as might be done, for instance, by maintaining schools, for inculcating the Gospel. Some may point to Acts 19:9, which states that Paul, at Corinth, when the Jews proved themselves contrary, separated the disciples from them and disputed daily in the school of Tyrannus. Probably this was a building which had been used or was even then being used by a Tyrannus for teaching. Here Paul met people daily. Evidently this work was with adults. It consisted of reasoning, not in general, but, of course, about the Gospel, about Jesus Christ, the Messiah, the Savior of the world. It compares in no way with work in Day Schools, with children, such as we are thinking of now.

We feel that in this connection, brief reference must be made to the Great Commission, in which Jesus charged His disciples to teach the nations "to observe all things whatsoever I have commanded you." Our impression is that this teaching was to follow conversion and baptism with a view of further instructing the converts in living the new Christian life. It is a general expression, not putting any empha-

sis on a particular age or class. The committee which investigated our Indian and Foreign Missions' Educational Policy, in its report to the Synod of 1946 (Acts 1946, p. 133 ff.) argues that this Great Commission leaves room for the religious teaching of the pagan children, that the Apostles welcomed children into their audiences, and must have taught them the words of life. With this we readily agree, but we feel constrained to point out:

(1) That this committee, once and again, admits that there is no direct evidence that the Apostles engaged in teaching heathen children, so that, admittedly, there is no precedent;

(2) That such teaching of heathen children, presuming that it took place, must have consisted of teaching them the Word of God, instilling the truth of the Gospel;

(3) That such teaching is no precedent for the matter just now under discussion, namely, the erecting and maintaining of Day Schools or Boarding Schools, in which heathen children are given a full-fledged education as an aid to Gospel work. So, we conclude that Matthew 28:20, offers no precedent for such educational work, nor do we find any other passage in Scripture showing that such work was done in the early days of the Church.

The fact that there is no precedent for such work in Scripture must not be misconstrued. It does not warrant the conclusion that the Bible forbids the use of such schools. What Paul and others might have done, had they lived in our day, we do not know. It simply means that on this score Scripture says nothing directly.

In this connection, it is well to remind ourselves of the peculiarity of the dispensation in which we are living. On this, the late Professor W. Heyns, a teacher of Practical Theology in our Calvin Seminary, wrote as follows (translations ours): "It is not possible to give a text for every provision of our Church Order, which was necessary for the government of the Church, to prove that it is directly based upon the Word of God.

The explanation for this fact lies in the outpouring of the Holy Spirit. For by the coming of the Holy Spirit, the Church was raised to maturity, while in the Old Testament it had been in a state of minority. For that reason, being a minor, she was in the Old Testament placed under tutelage of precept upon precept, line upon line. In the New Testament, being raised to majority, she must be freed from this tutelage and be placed in freedom (Gal. 4:1-5). This was also necessary because the Church was destined in the New Testament to become worldwide, to spread to all lands and to all peoples, there to live under all kinds of conditions and circumstances.

For such a Church, it was not possible to be bound to a certain set of rules and directions. What may be for her edification in certain

circumstances, may be harmful in other conditions. For instance, the Church Order of Dordt contained a set of regulations which were good for that time, but which in our day cannot be used." (Prof. W. Heyns, Het Ouderlingschap, pp. 36, 37)

This means, then, that in ascertaining proper missionary policy, we are not bound to direct Scriptural expressions and precedent. We may proceed by inference from the teaching of Scripture, as we understand it, and apply it to the practical situations confronting us today, under the guidance of the Holy Spirit Whom our Lord gave to His Church. We may also be aided by the missionary experience of those who have been engaged in such work or have been close to it, or even been the objects of it.

Proceeding along this path, the majority of your committee, after much thinking and discussion, has come to the conclusion that, with certain provisos, it is proper and advantageous in the work of the Gospel, to use schools, Mission Day Schools or Boarding Schools, with regular curriculum, as an aid to evangelization.

Please note that the majority is not saying that such schools are *indispensable* to the Gospel; that without them the Church cannot discharge her obligations of bringing the Gospel, and that without such schools there can be no conversion. To assert that would be to underestimate seriously the power of the Gospel and to fly in the face of much missionary history. But we are convinced that the Church may use this means and that it can be very helpful in making the Gospel effective in the lives of men.

*FIRST:* there is the general thought that it is proper for the Church in her work to use any means which is congenial to the Gospel. By the latter expression, congenial to the Gospel, we mean, for instance, the Church must not seek to make converts by the use of the sword; by bribing people with material gifts, by intrigue, by compromising the real meaning of the Gospel, and such means. All these are contrary to the Gospel as such, do not fit with the Gospel, are not congenial to it. Means must be used which do indeed further the dissemination and the effectiveness of it. And any such means may be freely used. Paul in his day used the available means of travel; utilized synagogues, homes, the school of Tyrannus, Mars Hill, any place at hand; made use of such modes of writing as were in vogue; quoted literature of his day; became all things to all men. We get the impression that he would use any means not essentially in conflict with the Gospel to promote it. We believe that the Church today may do the same. All things are given us to be used for God. Material means must serve spiritual ends. The Church has not hesitated to use modern means of travel, the printing press, medical skills for the Gospel. Why should she not use schools if they can serve the Gospel?



*SECOND*: we believe that such schools can be and are a great help to the Gospel.

a. In the time of youth the mind is most impressionable. It needs no proof that what one learns in youth, generally speaking, has the greatest effect in his life. This is true also on a mission field. If the child in youth is imbued with heathen ideas, superstitions, ways of living, it is the more difficult later to fill his mind with Christian ideas. It would seem to be good strategy, where opportunity exists, to train children in the meaning of the Gospel as early and as fully as possible.

b. The Gospel is wide in its scope. Salvation means redemption, not only of the soul, but also of the body. Indeed, it means the renewal of the whole man, in all his thinking and relationships and activities. We Reformed Christians are fond of emphasizing this over against those who practically limit salvation to the redemption of the soul from sin. That is distinctive of our conception of the Gospel and we are convinced that it is Biblical. That is the conception of the Gospel we must instill also on our mission fields. That can be done to an extent in the preaching and in Sunday School work, but it would seem that it can be done in no better way than in schools where teachers have opportunity every day to bring this out in a variety of ways, in connection with all the subjects taught. On this point, Dr. J. H. Bavinck, the well-known Dutch authority of Missions, wrote: "This part of the preaching of the Gospel can in the nature of the case best come to its own in the schools. The mission schools are excellent opportunities where the light of the Gospel can shine forth on all spheres of human thought and activity." (Translation ours; *Zending in een Wereld in Nood*, p. 46)

c. For the full absorption of this wide-orbed Gospel, training of the mind would seem to be very desirable. We, Reformed people, are strong in emphasis on training. We insist on a trained ministry, trained teachers, and training of Christians in general, as much as possible. That helps us to assimilate the truth of God, to see the unity and meaning of it for life, and to impart it effectively to others. The same holds true on the mission field. By giving the children an effective education, we enrich their lives, impart to them more fully the contents of the Gospel, condition them for a full absorption thereof, and prepare them more effectively to impart the Truth to others and to live it intelligently in their own lives.

d. This training, along with evangelistic work, will be of great value in building a Christian Church on the mission field and in developing a Christian community. As the Church is established, it will immediately have an intelligent membership coming up, trained in the Truth of God in a much broader way than can be done without such schools. We know that one of the means which has made our Chris-

tian Reformed Church relatively strong in comparison with some other Churches, is the training of our youth in Christian Day Schools.

The same should be true in a native church, newly established on a mission field. If we let this go until a Church and a Christian community are established, the academic Christian training of the youth will be greatly delayed. New converts do not immediately feel the need of parental schools and are usually unable to maintain them. If a Christian school is to be opened, the Church will have to take the initiative at least in the opening stages, and even the Minority would have no objections to that. Then, would it not appear wise to begin this work a generation earlier and thus hasten the development of a Christian community?

e. Experience has generally shown that these schools open the homes from which these children come to the bearers of the Gospel. The fact that their children are in such a school maintained by the Mission, makes the parents conscious of the school and of the Mission. As a rule, they apply for admission of their children. All this provides an opening. When mission workers call at the homes, there is at once a point of contact, and usually a friendly, sympathetic attitude, which is very helpful. This is a by-product which has great value.

f. The children themselves carry the Gospel home. Naturally, at times, they talk about happenings in school, sing songs they have learned, tell stories they have heard, show pictures they received. This brings with it, at least, some slight acquaintance with the Gospel, and the bearers of it, and at times serves to prepare those in the home for the message as they hear it on other occasions. This, too, has value which is not to be underestimated.

A general observation. Perhaps it would be expected of us that we would go into the history of Missions to prove that such mission schools have indeed been effective in promoting the Gospel. Probably this argument could be used in both a negative and a positive direction. We could quote instances in which such schools evidently have borne rich fruits. We could also point to other instances in which such schools have developed in the wrong direction, have overshadowed the Gospel work and have been a hindrance rather than a help. It is precisely the latter fact which is one of the reasons why the propriety of having such schools on a mission field was challenged. It was thought best by your present committee, not to use this argument, pro or con, but rather to rest our whole case on the fundamental principles underlying such schools, to which we have sought to address ourselves in this section. On the basis of these, the Majority is of the conviction that the use of such schools can be of great help to the Church in bringing the Gospel to the heathen.

*THIRD:* We do not believe that it is improper for the Church to maintain and conduct such schools.

We Reformed people are committed to the principle of sphere sovereignty. While this principle is not specifically stated in Scripture in so many words, it is derived from its plain teaching, and generally among us regarded as valid. Ever since the great Dr. Abraham Kuyper opened the Free University at Amsterdam with a masterful oration on this principle, it has been regarded as of fundamental importance and much of our practice has been based on it. It means that in life there are different spheres, such as the Home, the Church, the State, and others. Of these, each has its own task to perform, and therefore, its own sphere in which to operate. It is the task of the Home to provide for the bringing up of the children and to provide a general foundation for all of life. The Church, as an institution, must preach the Gospel and administer the Sacraments. The State must maintain justice among its citizens in general, provide for public order, and so on.

According to this principle, then, it is the primary business of the Church as an institution, through its officers, to preach the Gospel and to administer the Sacraments. That is among us regarded as a truth not to be questioned. Your committee, too, is wholeheartedly committed to that position. We believe that, generally speaking, it is a valid distinction and serves to clarify our thinking and action and may be regarded as an ordinance of God given in His creation.

This has led to the argument that it is improper for the Church to provide such schools as are now under discussion, that in doing so she goes beyond her sphere and breaks an ordinance of God. On that we should like to remark the following:

(1) The distinction between these spheres, while valid for general purposes, is not an absolute one. It does not cut up life in so many departments which are airtight and have nothing to do with one another. They are vitally related and do actually overlap. For instance, when a new home is established by marriage, not only the home, but also the Church and the State are vitally interested and make their requirements. So in the education of the children, all these are interested and make their demands. They are not completely separate.

(2) In practice, we have long recognized the principle that the Church has much to do with education. It properly maintains schools to educate its ministry, if necessary from the bottom up. That, not because there can be no Church without an educated ministry, but because an educated ministry makes the Church so much stronger. Thus also, if parents in the Church neglect the education of their children, the Church will deal with them on that score. If the parents are unable or neglectful, the Church may take the initiative in starting a

movement for Christian Education, partly because Christian Education immeasurably strengthens the Church. Thus to this day we regard it so important that there be Christian higher education provided for our youth, that we maintain Calvin College, not only to educate our future ministers, but also to provide higher education for a much wider circle. Even the Minority of this committee holds that if Christian parents in a new church request it, the Church may provide Christian education, thus entering upon the sphere of education.

(3) It appears to us that the same type of reasoning holds in regard to the mission schools under discussion. Such schools can and do greatly strengthen the preaching of the Gospel in the mission field and contribute much to provide what has been called "rootage" for the church to be developed. If the children are not given Christian training, they will receive un-Christian training, and this will hamper the work of the Church with them. It seems to us that the Church from the viewpoint of effective strategy, with a view to the benefit accruing for her own development, is justified in using this means to aid the Gospel work.

In doing so, the Church to an extent, makes use of the culture of its day as a vehicle for transmitting her message. This has been urged against the use of mission schools by the Church. It has been urged that the transmission of a culture is not the task of the Church. To this latter proposition we readily agree. But the question arises—how can the Church ever spread the Gospel anywhere without making use, to a large extent, of the languages and customs and the literature and the skills which make up the culture of its day. It just cannot be done. This culture is an indispensable vehicle for the message of the Church. Only, the important part is the message and not the culture which must serve it. The culture must be used with a Christian content and spirit. Then the Church may use it for the work of the King, to Whom all things must serve.

(4) The use of such schools acquires particular urgency where such schools are about the only effective means of reaching heathen children. In certain instances, day schools can be used. In many cases, Boarding schools seem to be the most effective. In some places there are Government Boarding schools in which some work can be done with children; but the time is usually limited to no more than an hour a week, and the tendency is to limit it still more. It is far more effective to have Boarding schools maintained by the Church, where a thorough Christian training can be given.

(5) These children come by the voluntary consent of the parents. The parents are the parties made responsible by God for the training of their children. It would not be right, supposing that were pos-

sible, to take the children against their wishes. But, when they are willing, and even eager to have their children receive the training which such schools offer, the Church, in taking over the training of such children, is not usurping the place of the parents, but doing for them what they themselves are unable to do, and at the same time, grasping a wonderful opportunity to strengthen the work of the Gospel among the coming generation.

There is a possibility that these parents would send their children from ulterior motives, such as financial advantages. Even so, there would seem to be an opportunity which ought not to be disregarded. When people came to Jesus, hoping to receive bread by His miraculous power, He reproved them for their wrong motive, but He kept on doing miracles and bringing them the Word. We do so in preaching the Gospel. We should do the same in education.

*FOURTH:* We believe that this fits with the Christian concept of education. The purpose of education in general is to develop man, to broaden his understanding, to train his faculties, and to bring him to a fuller use of the talents with which he has been endowed. These talents were given him by the Creator. Insofar as education aims to give him a better understanding of the world in which he is to live and to develop his native endowments, we may say that education is rooted in creation.

However, we are thinking of Christian Education, which has Christ the Redeemer and King at the center. It roots, not only in creation, but also in the redeeming work of Christ. It holds that education is not really education unless it leads to God, Whose is the world we live in, and unless it teaches us to live properly for that God. It has, fundamentally, the same aim as the preaching of the Gospel, namely: to make the whole man serviceable unto God, Who is the End of all things. It follows a different method; the specific content of its teaching is different; but it too, ultimately leads to God and His service. Its specific aim may not be to bring children to conversion, yet it is vitally interested in conversion. Unless there be on the part of the student, a personal, vital commitment to the service of God, all the efforts of the Christian educator will fail of their full effect. One can hardly conceive of a thoroughly Christian teacher, whose passion is to develop his pupils for the service of the Lord, who is not greatly interested in the spiritual condition of those he is trying to teach. As an educator, he is not specifically charged to preach the Gospel to the pupils with a view to conversion, yet the dedication of the life to God is so essential to what he he is trying to accomplish, that the two can hardly be separated.

Thus there is nothing incongruous, as we see it, in the Christian educator aiming at leading his pupils to the Lord. Certainly, it cannot be said that he may not do that. As a Christian, he has not only

the right but the duty to point his pupils to the Lord. To tell him that he may only teach his subjects but may not influence his pupils to choose definitely for the service of God, is to ask the impossible of him as a Christian educator and to cripple him in an unwarranted manner in the performance of his task. If he does make it his aim so to influence his students, along with the proper teaching of his courses, he is not deviating from his proper path as an educator, he is just being a good Christian educator. How could he do otherwise and be a real Christian teacher?

Thus we do not feel the force of the argument — Let education be education and not be used for conversion. We feel that the two, education in the Christian sense and conversion, are so closely related that they can very well be combined in a Mission school as an aid to the Gospel.

### 3. *Governing Principles.*

The ideas set forth above should determine the principles which are to govern such schools. Since this must shortly go to the printer, we give them only in a provisional, skeleton form. No doubt, if the Church proceeds in the direction recommended in this report, they shall have to be developed further.

#### a. Their Character.

These schools are to be a part of the whole Mission program. They are not to stand by themselves, much less to overshadow the evangelistic program or take the place of the preaching of the Gospel. And they are not to be confused with parental, covenantal schools to be established after a Christian community has come into being.

#### b. Their Aims:

- (1) To develop the knowledge and capacities and personalities of the pupils;
- (2) To instill a Christian world and life view into the pupils;
- (3) To break down heathen beliefs and attitudes and superstitions in the pupils;
- (4) To supplement the teaching given by the evangelistic agencies;
- (5) To help bring the child to the Lord, without falling into "Child Evangelism";
- (6) To provide rootage for an intelligent native church membership.

#### c. Their Curricula:

- (1) A thorough academic training is to be given, comparable to that in corresponding public schools, but with a Christian approach;
- (2) To this are to be added thorough Bible courses;
- (3) There should be personal guidance as much as possible;
- (4) The native language and history and customs and lore should be used as much as possible.

d. Their Physical Equipment:

(1) Adequate to do the work in a creditable manner and to meet modern standards for such education;

(2) To be controlled by the resources available, by a sense of stewardship in using such resources, by the native style of building where practical, by the hope that ere long the native Christian community may take over such equipment;

e. Their Personnel:

(1) To be thoroughly trained according to academic standards;

(2) To be devoted Christians, in full harmony with the aim of the school;

(3) As much as possible, native talent.

f. Their Support:

(1) Initially, the Church must bear the cost;

(2) Progressively, the parents should be encouraged to share it. As soon as possible, tuition should be charged, and the support should be gradually shifted to the parents. They should be educated in that direction.

g. Their Administration:

(1) Initially, the Mission personnel will have to do this;

(2) As soon as possible, the parents should be given a share in it;

(3) As soon as possible, school societies should be organized.

JOHN GRITTER  
JACOB VAN BRUGGEN  
ALBERT SMIT  
HENRY EVENHOUSE

## THE MINORITY REPORT.

### 1. *Introduction.*

Before entering upon a discussion of the place of Education in Missions, we wish to emphasize that in this report we are primarily concerned with finding the norms that must guide us in our practice. We recognize that in a world in which sin and grace are both operative, practice does not wholly conform to norms. We also recognize that History imposes conditions on our practice and that this History cannot, by a particular ecclesiastical action, be immediately undone. We do not, therefore, plead for an immediate and absolute application of the norms we shall outline here. We believe it necessary, however, to establish clearly what norms must guide our practice, for two reasons. In the first place, work begun in new fields will, with proper norms properly in view, avoid old errors. In the second place, where there have been departures from the norm, their extent

can be gauged, and to the limits possible, rectification attempted. It is in this spirit and with these two aims in mind that the Minority submits its views on the place of Education in the missionary enterprise of the Church.

By "education" in this report we understand, to avoid all confusion, Government-recognized primary, secondary and higher education. We recognize that the Church, both at home and on the mission field, has a teaching, and therefore, in the broad sense of the term, an educational function to perform. We consider that on the mission field the teaching of reading and writing, or as it is usually called, literacy work, is wholly compatible with this function. If the Bible and religious literature which explains and applies its meaning are to become a part of the life of the converts, it is necessary to create the conditions making this appropriation possible. All members of the committee are agreed that such teaching by the Church is, wherever necessary, entirely appropriate. They are likewise agreed that the word "education" is to be understood as defined above.

## 2. *Basic Considerations.*

In evaluating the place of Education in Missions, the Minority, as does also the Majority, starts from the basic consideration that Missions is the task of *the Church*. By "the Church" we understand her institutional manifestation, that is to say, offices, and membership coming to visible expression in worship and organization. To this manifestation of the Body of Christ the mandate to preach the Gospel to all nations and to baptize those who believe has been given. This is evident from Christ's giving this charge exclusively to the Apostles, as also from the practice of these Apostles, and especially of Paul who was later added to their number. The fact that so much mission work has been done by agencies other than the Church does not invalidate the principle.

The Church arises out of the redemptive work of Christ. She is not a part of the created order of things. The arts, the sciences, agriculture, education, the family — these all root in and arise out of creation. They belong to or naturally develop out of the natural order. Each, therefore, has a purpose or function expressive of its character as derived from God's creative activity. The Church, on the other hand, is the direct result of Christ's redemptive work. Nowhere does she exist except where the Gospel has been made known and believed. Her purpose and function, therefore, take their character, not from creation, but from redemption.

To the Church alone, as a divinely ordained institution, belongs the task of proclaiming the Gospel, of baptizing those who believe, and of gathering believers into local manifestations of the Body of Christ. Individual believers should witness to their faith as opportunity per-



mits; authoritative proclamation in the name of Christ rests with the Church alone. To effectuate her proclamation, the Church has been given the promise of the Holy Spirit's presence and work. Through the two-fold weapon of the Word and the Spirit the Church is completely furnished for her historic mission of carrying out the command of Christ to disciple the nations.

This is her sole mission. Her task is not to raise crops, conduct commerce, govern states, educate, pursue scientific research or whatever other activities may arise out of the created order. It is indeed true that the Church has a *message* for all these areas. She must call upon all who are active in these spheres of activity to restore them to the obedience of God Who made them. The agriculturalist, the artist, the scientist, the statesman, the educator, the parent, having been brought by the hearing of the Gospel to the personal obedience of Christ must now express that obedience in the conducting of his calling. But the Church herself may not perform these activities, nor is her doing so necessary to the performance of her particular task. It is also true that these activities have great usefulness for the Church and even make her existence possible. Redemption is not conceivable apart from creation, always stands in organic contact with it, and performs its work within the framework of the created order. But, however intimate may be the interrelation between creation and redemption, the functions and aims peculiar to each must always be clearly recognized.

### 3. *Objections to The Majority and Other Views.*

a. Because the Church has been given the two-fold and adequate weapon of the Word and the Spirit, the Minority takes issue with the view that schools on the mission field may or should be used to 'prepare' the pagan for the acceptance of the Gospel. The Gospel does not need this crutch. Scripture, by common consent, gives no ground for supposing that the missionary proclamation must be accompanied by an educational preparation. The history of Missions is replete with illustrations of great conquests made for Christ among the most primitive people by the sole means of simple, but intelligent and relevant proclamation of the Gospel. Moreover, where belief takes place, it is usually among adults who have not benefitted by education, but whose exposure to the Gospel has been direct.

b. Because Education roots in creation and not in redemption, the Minority takes issue with the view that schools on the mission field are proper agencies to effect conversion. When schools are used as agencies in evangelism, they are made to sacrifice their true function for a function which is not compatible with their nature and purpose. The function of Education is to develop the natural powers of the pupil, to introduce him to and cultivate his appreciation for the cultural

heritage that is his, and to do this in terms of the covenant relationship with his God in which he stands. The work of the Redeemer God makes possible a true appreciation of the work of the Creator God.

Conversion, on the other hand, roots entirely in the redemptive work of Christ. The direct proclamation of the Gospel is the means given the Church to effect conversion. To assign this proclaiming activity to education is as improper as to assign it to the realms of agriculture, science, or art. These have all been given their own distinctive functions by God. In a deep sense of the word, these activities (when conducted under God) will reveal the Creator truly manifested in His works. They will constitute, in principle, creation restored to its true purpose. As such, they are a profound witness to the redemptive power of the Gospel. This does not constitute them evangelistic agencies, however. This distinction, the Minority believes, is most important to retain. The measure in which we do so will be the measure of the distinctiveness of our Reformed witness in the world.

c. Because of the basic considerations above outlined, the Minority is unable to accede to the view that whatever means are honorable and ethical may be used in the work of evangelism. This view, while reflecting worthily on the aims and motivation of those who hold it, fails to recognize the more important factor of the objective ordinances and laws of God inherent in creation and redemption. These are no less binding on us than the moral law governing personal motivation and action.

We wish to point out that the mingling of activities arising out of creation with those arising out of redemption have had most disadvantageous results on many mission fields. Inevitably the true nature of educational or medical or other such institutions asserts itself. Growth and development being the law of life, a progressive elaboration of the true nature of the institution takes place and the evangelistic purpose, which was a super-imposed element to begin with, is progressively crowded into a corner. The result has generally been that activities instituted to be evangelizing forces have ended up by being civilizing agencies and many have even wholly lost their Christian character. In many avowedly evangelistic Mission schools conversions have been relatively few and the effort and expense that was put into them was out of all proportion to the results that were achieved.

d. The Minority is unable to accede to the view that activities that are not proper to the Church, as the Scripture defines her nature and functions, should be proper for her to assume on the mission field. The Church must be the Church wherever she is active. It is true that emergencies and unusual circumstances may make it necessary for the Church to undertake, temporarily, activities that do not properly belong to her. In this report, however, we are concerned with con-

tinuing norms for the Church's activity which are determinable from the nature and functions which the Scriptures ascribe to her.

In this connection we point out that the Majority Report does not appeal to any scriptural or doctrinal norms when it defends the proposition that education may be used for evangelizing pagan children. In fact, one-third of the report is devoted to showing that there is no scriptural basis for the practice. The considerations advanced in favor of using schools as an evangelizing agency are born from expedience and hope rather than from basic norms. That Christian schools will have the same effect on non-covenant children as on covenant children, that they can effectively set forth the broader meaning of the Gospel when the Gospel itself does not exist in the lives and homes of the pupils, that they will provide membership for the church, that they will open homes to the missionary, are assumptions and practical considerations which either have no normative basis or are contradicted by much of missionary experience.

e. What needs now to be further pointed out is that if education is considered a legitimate agency for the Church to avail herself of in evangelism, there is no reason why other means should not be similarly adopted. The development of medical work beyond its legitimate scope (see report on Medical Work), rural reconstruction, socio-economic counselling and projects, can all then be urged upon the Church as legitimate activities in which the Church "may" engage equally with that of Education. That this might happen is by no means a theoretical assumption or an abstract conclusion which the Minority draws for purposes of argumentation. This conclusion has been drawn and is being advocated, and that not only by liberal or modernistic missionary thinkers. The "Comprehensive Approach," as this missionary method is called, aims at renewing the whole of a people's life and culture. The assault of the Gospel must be "comprehensive." It is not enough to limit it to the religious life of the missionary object. For this reason the Mission must inaugurate a program that shall begin at once the transformation of the structure of the society in which it works. Each activity in the program must have an evangelistic aim, must demonstrate that Christ is Lord of the whole of life, and thus the educational, the agricultural, the medical, the economic, the social missionary must each in his own way "preach the Gospel."

We are unable to accept the legitimacy of this view since:

1. In the New Testament, preaching and teaching are limited to a direct transmission of the Gospel message. (See section on "Evangelism") We believe it is highly necessary to distinguish between the Gospel message and the Christian activity in every section of life that flows out of an acceptance and application of the message. The latter demonstrates the power and efficacy of the Gospel by reclaiming these

activities to serve the purpose for which the Creator brought them into being. They are not the Gospel message itself. It is with the proclamation of the message that the Church is concerned, and with that alone.

2. We recognize that, especially in pagan areas, the aberrations of false religion reveal themselves in well-nigh every human activity. We do not believe, however, that it is fruitful to attempt a reclamation of these areas before men are first personally reclaimed for Christ. Personal transformation is the condition of social transformation.

3. The Church has limited personnel and resources. With more people in the world to be evangelized than ever before, it is necessary for the Church to consider how she should deploy existing forces and resources with a view to effecting the maximum impact for the Gospel in the time that is left her. In any case, we consider that if it is the task of the Church to preach and teach the Gospel in the normally accepted sense of these words, the "Comprehensive Approach" is incompatible with her mandate and little in the way of conversion and church founding is to be looked for by the pursuit of this method.

#### 4. *The Function of Education on the Mission Field.*

The Minority felt constrained to point out functions of education which it believes to be invalid and incompatible with the nature both of Education and the Church. We now wish to set forth positively what function Education may properly have on the mission field.

Our starting point is that Education is properly a parental responsibility. The school is the extension of the home. When the home is Christian, the school should grow out of the covenant responsibility which the parent sustains to the child and which determines the character of the education that is to be given. This principle is so well established among us that it needs no further exposition here. We believe this to be a universally valid principle and therefore of great significance also for the young Christian community on the mission field.

It is relevant at this point to emphasize that we are concerned with bringing into being churches on the mission field that shall be truly indigenous. In using the term "indigenous churches" we are thinking, not only of the three aspects of self-support, self-government, and self-propagation, but also of the deeper sense of churches being rooted spiritually, intellectually, and socially in the total Kingdom community that surrounds them. It is hardly possible to think of our own churches apart from the Christian schools, Christian press, and other varied Christian activities which both sustain the Church and are inspired and quickened by her. These activities, among which Christian education takes a very primary place, are wanting on the mission

field. We do not believe it to be helpful, but rather disadvantageous to the aim of the missionary enterprise, for the Mission artificially to create them and set them in the midst of a pagan population that does not know their significance. If these activities are really to undergird and establish the young church, they must arise out of the Christian community and meet a felt need.

The function of education on the mission field is fundamentally no other than it is at home. It is to develop the talents and faculties of the covenant pupil so that he may properly and fully take his place in the service of God's Kingdom, in the broad sense of that word. The inevitable by-product of such education is to provide rootage and stability for the growing church. It is here that the missionary interest in education lies. Only, the missionary seeks to attain this end, not by bending education from its true purpose, but precisely by causing it to be obedient to the God-ordained function for which it exists.

But how shall Christian parents who lack the necessary knowledge and skills conduct such an educational enterprise? It is at this point that the Church, through her missionary agency, has an important role to play. When parents are willing, but unable, to obey the injunction to give their children a Christian education, the Church may and should help them do so. This principle is operative among us at home. It may be operative on a larger scale on the mission field. The all-important condition of such help must be, however, that the real basis of education that is given is the parents' desire for it and their willingness to shoulder the maximum burden of responsibility, support, and control of which they are capable. When the Church helps Christian parents to discharge their educational responsibility under this condition, the following basic pattern of a truly indigenous educational structure becomes possible:

1. The school will *belong to the parents*. However much the Mission may initially administer the work, and howsoever the questions of title or ownership may be legally resolved, both the Mission and the parents will regard the school as the parents' school. It comes into being in response to their desire; they support it to the extent of their capacity; and inherent in the initiation of the enterprise lies the aim and ideal of ultimate complete parental control.

2. The school will be a truly *educational venture*. The parents will not request the initiation of educational work to convert their children, to prepare them for conversion, or for any such purpose. They will desire the school in order that they may *educate* their children. The existence of the covenant among them is the basis both of their desire and of the education that grows out of it. At no time later will it become necessary to "reconvert" the school to a fully and truly educational institution.

3. The basis will be laid for a gradual *withdrawal of missionary control*. As the Christian community grows in stature and competence, its membership will increasingly seek to assume more comprehensive responsibility in the teaching and administrative functions. Such a development is wholly in keeping with the basis on which the school came into being, and to realize it at the earliest opportunity should be the highest ideal of the Mission.

4. The *scope* of the enterprise on its physical side, will be *determined by the economic resources of the Christian community*. It is an essential part of the indigenization process and of developing the sense of parental ownership that the maintenance of the physical plant be never wholly beyond their reach. Such a situation will induce the feeling that the school is really theirs and its continuous development encouraged thereby. For this reason, support given the school by the Mission should emphasize support in men and skills, not in money and physical equipment.

5. The *service* which the school seeks to render will be *relevant to the needs of the community*. The total situation encourages the school to keep in mind that it is training young men and women, or in the earlier grades, boys and girls, to become fruitfully functioning members of the community. Too often missionary education has had the effect of separating students from their community. Especially has this been done by resorting to instruction in all sorts of equipment for the use of which there was as yet no place in the local situation. To lead and elevate the community, while at the same time retaining full contact with it, is the challenge that confronts the missionary educator in a very special way. The kind of school here envisioned will help materially to realize this aim.

6. The educational enterprise will be a means of *furthering the spiritual growth of the Christian community*. Where sacrifice and the exercise of Christian stewardship are required, the life of prayer, Christian alertness and concern is furthered. The demands which a Christian venture makes on the faith and abilities of a group of believers will strengthen the total Christian life in a way that cannot be expected from a purely missionary educational institution that stands essentially outside of the Christian group.

We believe that education on the mission field as here conceived, is faithful to the idea of education as such, that it is legitimate for the Church to extend, for a time, the aid that may be required of it, and that by the use of such education, both the young church and the Christian community that surrounds it, will be helped to an early realization of the indigenous ideal.

HERO BRATT

HARRY BOER

HAROLD PETROELJE

P.S. The Regulations and Recommendations will appear in a Supplementary report when Synod convenes. R. J. DANHOF, S. C.

## AGENDA REPORT NO. 8

### GENERAL COMMITTEE FOR HOME MISSIONS

*To the Synod of 1952.*

Esteemed Brethren:

The annual report of the General Committee for Home Missions is herewith placed before your honorable body. Looking back upon the synodical year that is behind, we can thankfully record that we have been blessed with progress—older fields were established, and new fields were explored and opened.

The membership both of the General Committee and the Executive Committee again has been altered. On the first group one-fourth of the delegates have been replaced; on the second group the Revs. Peter Y. De Jong, Corneal Holtrop and Peter Jonker have succeeded the Revs. Edward Visser, Rolph Veenstra and Thomas Van Eerden respectively. For a few months Rev. Frederick Netz filled the Van Eerden vacancy, soon to be followed by his alternate, Mr. Peter Jonker, who again was succeeded by Dr. Edward Masselink. Moreover, Classis Kalamazoo is now represented on the Executive Committee in the person of Rev. Lambertus Van Laar.

The Executive Committee meets once per month. Additional meetings of the various subcommittees are scheduled according to need.

As in previous years, our report is presented under the following heads:

#### PART I

#### PERSONNEL AND ORGANIZATION

Classes	Members	Alternates
Alberta.....	J. De Jong	
California.....	L. Bouma	H. De Mots
Chicago North.....	H. Baker	W. Kok
Chicago South.....	B. Van Someren	C. Greenfield
Grand Rapids East.....	P. Y. De Jong	F. Van Houten
Grand Rapids South.....	C. Holtrop	J. Piersma
Grand Rapids West.....	E. Masselink	B. Pekelder
Hackensack.....	W. Heynen	
Holland.....	L. Voskuil	G. S. Kok
Hudson.....	O. Holtrop	H. Sonnema
Kalamazoo.....	L. Van Laar	
Minnesota.....	J. Vanden Hoek	H. Vanderaa
Muskegon.....	J. Kenbeek	R. Wildschut
Ontario.....	A. Persenaire	C. Spoelhof
Orange City.....	G. Postma	W. Prins
Ostfriesland.....	H. Petersen	E. Bossenbroek
Pacific.....	J. R. Van Dyke	W. Verwolf

Classes	Members	Alternates
Pella.....	H. Vander Kam	H. Vander Klay
Sioux Center.....	J. Breuker	
Wisconsin.....	W. Meyer	E. Ubels
Zeeland.....	M. Bolt	J. Guichelaar

Members-at-Large	Alternates	Terms
Mr. B. H. Brouwer	Mr. F. Oldemulders	1949 - 1952
Mr. W. Hofstra	Mr. B. Smit	1950 - 1953
Mr. T. Hoeksema	Mr. R. Dykema	1951 - 1954

The term of Mr. B. H. Brouwer expires at this time. Hence a member-at-large and his alternate must be elected for the term 1952 - 1955.

The Executive Committee now comprises the following members: the Reverends M. Bolt, P. Y. De Jong, C. Holtrop, E. Masselink, J. Kenbeek, L. Van Laar, L. Voskuil, and the Messrs. B. H. Brouwer, W. Hofstra and T. Hoeksema, with the Secretary, the Rev. H. Blystra, as member ex-officio.

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

The subcommittee for Church Extension comprised the brethren: L. Voskuil, P. Y. De Jong, C. Holtrop and H. Blystra.

The subcommittee having charge of the Fund for Needy Churches comprises the brethren: M. Bolt, E. Masselink, J. Kenbeek and H. Blystra.

The subcommittee for finances comprises the brethren: B. Brouwer, W. Hofstra, T. Hoeksema and H. Blystra.

Moreover, our Missionary-at-Large, the Rev. J. M. Vande Kieft, serves in an advisory capacity on these committees.

The General Committee for Home Missions convened for its annual meeting on February 6, 7 and 8 of the current year. At that time the following officers were elected:

President.....	M. Bolt
Vice-President.....	L. Voskuil
Treasurer.....	W. Hofstra
Vice-Treasurer.....	T. Hoeksema

The continued use of the convenient facilities of the Bates Street Christian Reformed Church for our monthly and annual meetings is greatly appreciated. A communication conveying our thanks has been addressed to the consistory.

## PART II GENERAL INFORMATION

With humble gratitude to the Lord, we can report that God has used the membership of the Committee and our zealous missionaries as representatives of our Church, to advance the cause of



Christ in the United States and Canada. The prayer, "And let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it", has been answered.

From among our own membership, wherever requested, assistance was given to conduct surveys and realize the organization of new congregations. We rejoice that in these and other fields straying sheep, delinquent members, and unchurched homes were brought into the fold. The importance of this labor, measured in spiritual values, can best be determined by those closest to the work. Even so, we are confident that Synod will delight in the knowledge that growth is discernible to all who keep in touch with the Home Mission program of the Church.

In this connection it can be further mentioned that our radio follow-up work is advancing. The activities of our minister for radio evangelism clearly reveal that here too a great and effectual door has been opened unto us. Likewise the denominational mission activities, inaugurated among our colored neighbors, are freighted with promise.

The missionary staff was reduced by three members. Missionary James M. Ghysels, having served our field in Washington, D. C., faithfully for some seven years, emeritated. Revs. Nicholas De Vries and Henry Ridders took leave to serve other fields. Our force was augmented by the acceptance of Revs. Paul Holtrop, Peter Hondred, John C. Medendorp, and E. Boer.

Two brethren, the Revs. Harry Dykstra and Albert H. Bratt, accepted the challenge again to labor as service pastors, an assignment to which both had wholeheartedly given themselves in previous war years. And Mr. and Mrs. Albert Mulder are acceptably operating the service home in Alameda, California.

Our Canadian field sustained a serious loss through the death of Dr. Martin Van Dyke. Having sacrificially served our immigrant saints at Essex, Ontario, for a little more than a year, he received a summons from the Master to emigrate to "a city which hath foundations, whose builder and maker is God."

Resources of the Fund for Needy Churches were distributed in compliance with the rules set by Synod.

Names of the Dispersed and Non-Resident members were duly recorded. Wherever possible contacts have been sought by our missionaries or pastors.

Looking back upon the year, we can testify that God has been good. We were permitted to serve, to sow and to reap. These facts are an incentive to go on in the spirit of faith. Though the twilight hours of the present dispensation may be upon us, the

end of the task is not yet. We must occupy till the Master comes. May our membership be minded to carry on in the fields near and far that "are teeming with the waves of ripened grain."

### PART III CHURCH EXTENSION — U. S. FIELD

The work of church extension in the United States is again presented in the order of the various districts and the particular fields where our missionaries are occupied with the closely inter-related activities of church extension and evangelization.

#### 1. EASTERN DISTRICT.

a. *Washington, D. C.*, upon advice from the Executive Committee for Home Missions, took courage to become a calling church. We regard this as another and significant step toward the establishment of our Church in the nation's capitol. May our Reformed witness from this national center exert its influence throughout the land.

The very first call, extended to Candidate Willis De Boer of the class of 1951, was accepted. To strengthen this youthful congregation, as yet numerically small, special consideration was given to the request of aid from the Fund for Needy Churches. It can be said here that this policy is commonly followed in the case of new struggling churches that have been but recently organized, or that have lately passed from the mission church to the calling church category.

b. *Monsey, N. Y.*, remains under the care of Missionary D. Van Halsema. Progress is being made. Reports indicate that good foundations are being laid. Here too problems characteristic of American communities demand constant attention; one of these being lodge membership. Yet the leavening import of the gospel is discernible.

c. *Wanamassa, N. J.*, located in the Jersey Shores district and a resort area, has been added to our Eastern fields. Having been so authorized by the Synod of 1951 another missionary has been called for the East. The Rev. Paul Holtrop, having accepted this call, will begin his labors in Wanamassa.

Besides a home for the missionary, the procurement of a suitable chapel is a first "must" receiving attention. The construction of the meeting place must comply with the building code of the community.

d. *Philadelphia, Pa.*, as also Wanamassa, was surveyed last summer by student pastors. Our attention to this city was oc-

casioned by radio follow-up activities and some of our own members residing there. Thus a desirable nucleus was provided.

Group meetings have been organized. Services are being held every Sunday. The membership, under the guidance of Missionary D. Van Halsema, manifest a healthy church consciousness and denominational loyalty.

It can be further stated that the Orthodox Presbyterian Church, with headquarters in Philadelphia, has given wholehearted encouragement to this project.

e. *New York City, N. Y.*, where many millions have been enticed by the worship of modern idols, is our newest field in the Eastern District.

Rallies, which have as their intent to proclaim God's good tidings, have been held. Moreover, Mr. Eugene Callender has initiated work among the members of his own race. Following the leads of radio responses house to house calls were made, which led to the discovery of occasional "black diamonds" hidden among New York's negro population. Subsequently group meetings were organized in Harlem, the heart of the city's colored folks.

The intent is to inaugurate further surveys in New York City. The expectation is that other open doors will be discovered. This work will be promoted under the guidance of our Missionary-at-large, J. M. Vande Kieft.

In this connection it can be further stated that Dr. Oussoren of our Hoboken church has busied himself to trace and reclaim Holland immigrants spiritually imperiled among the metropolitan multitudes. His consecrated efforts in this direction have already born blessed fruit. Apparently our churches in the Netherlands are not sufficiently alerted to the spiritual significance of this immigrant phase of Home Missions in the New York area.

## 2. MICHIGAN.

The work in the Michigan district, assigned to Missionary J. G. Van Dyke, has been largely confined to church extension in the narrower sense, that is, the organization of new congregations from among our own membership. Upon request from the proper ecclesiastical authorities, the brother labored in the domain of Classes Holland, Grand Rapids East, Grand Rapids South and Kalamazoo.

In the space of one year these labors bore fruit in the organization of Holland Heights, Holland; Plymouth Heights, Grand Rapids; Westwood, Kalamazoo.

However, in these activities the missionary at the same time is constantly mindful of the delinquents and the unchurched. It is reported that among the former there are those that were reclaimed,

and whose interest in their own spiritual well-being and the church was revived through affiliation with the new group. Among the latter there are those who rejoiced in being welcomed into the new church in their community.

### 3. CHICAGO-MILWAUKEE.

a. *Bellwood, Illinois*, can report progress. Some of our Christian Reformed folks residing in the Bellwood area and having affiliated with the mission church, the membership took courage and decided to become a calling church. Classis Chicago North readily gave its approval.

The Bellwood congregation, as yet numerically small, and with a membership that has in part come to us from the outside, must be encouraged in every way.

b. *Wheaton, Illinois*, which also has enjoyed the services of Missionary Renze De Groot, has acquired housing for its worship services and an eventual pastor. It is expected that the work of calling will be inaugurated shortly.

These developments in both fields are an occasion for joy to the missionary, Dr. De Groot, who began work here in September of 1949, the group concerned, and the entire Church.

c. *Roseland, Illinois*. Missionary De Groot also assisted our Roseland church in a survey of neighboring communities with a view to evangelization and subsequent church extension.

d. *Milwaukee, Wisconsin*, rejoices. "The dogged perseverance of its membership which is determined to carry on in spite of recurring disappointments" has at last been rewarded. Prayers have been answered. After an extended vacancy covering a period of several years, this field will once more be manned. Rev. Edward Boer, being burdened with the need of our Milwaukee mission church and the challenge of missions at home, was persuaded to accept the call.

We heartily welcome the brother to our Home Mission Staff. May this youthful servant, and all our missionaries in the States and Canada whose assignments are frequently packed with various and vexing problems, never be wanting in the assurance that their's is the backing of the Church which sends them forth to search for the sheep that "have been scattered in the cloudy and dark day."

### 4. MIDWEST DISTRICT.

a. *Des Moines, Iowa*, which, as we reported last year, had been vacant for nearly two years, enjoys the services of Missionary John C. Medendorp. Having successfully passed his classical examination, the brother began his labors last fall.

The group is gradually forging ahead. Hopes are high that ere long they may move from the classroom of the Seventh Day Adventist school to a chapel of their own. Moreover, support given by the membership of neighboring churches is cause for gratitude.

b. *Lemars, Iowa*, which like *Milwaukee* and *Des Moines* has been vacant, welcomed a new missionary pastor in the person of the Rev. Peter Honderd. The brother began his labors in February of this year. We are confident that in common with our other missionaries he will apply himself wholeheartedly to the assignment received from the Master.

c. *Minneapolis, Minnesota*, has to date been unsuccessful in procuring its own pastor. The Rev. Henry Rikkens having severed his ties with this field and our Church, *Minneapolis* at present is cared for by Missionary Sidney Werkema on a part-time basis. According to the missionary, evangelization opportunities are plentiful. Inasmuch as the membership has assumed an increased financial load, and the attendance at worship services and meetings has grown, there is reason to retain faith in the promising future of this youthful, as yet struggling church in the Twin Cities of *Minnesota*.

d. *Willmar, Minnesota*, has made good progress. In the course of the year a convenient basement church was built in one of the newer sections of the city. The location gives promise for growth. Moreover, the plot of land bought is sufficient to meet the needs of expected expansion.

Moreover, a regular broadcast over the local radio station, financed by interested friends, serves to reach several homes in the community with the gospel. This service, besides an alert membership, and the labors of the missionary have been used by the Lord to bring others into the fold. In *Willmar*, as well as in our other fields, we have evidence that our evangelization-church extension program yields fruit.

Ere long *Willmar* expects to seek recognition as a calling church.

## 5. SOUTHWEST DISTRICT.

a. *Tucson, Arizona*, still enjoys the ministry of Missionary Gerrit B. Boerefyn. Progress is evident. Thought has been given to the possibility of becoming a calling church. *Classis California* has requested that when this eventuates, *Tucson* be given special consideration in the matter of assistance from the Fund for Needy Churches; this in view of the fact that its membership, comprising many who have come to *Arizona* for reasons of health, is not able to give adequate financial support. This request was given favorable action.

b. *Lakewood City, California*, remains a unique field since this mission was organized among a people wholly foreign to our Church. Naturally much preparatory work must be done. Yet here too we may rejoice with the missionary, Rev. Frank De Jong, in the discovery that the gospel is the power of God unto salvation. Sinners have been brought to repentance. Sheep that strayed have returned to the fellowship of the Church.

Presently the main auditorium is being finished with a view to holding services there instead of in the smaller chapel. Then the building program carried on over a period of years will be completed.

c. *Arlington, California*, to which reference was made in last year's report, has been extensively surveyed. It was deemed that the Arlington field should not be opened at this time.

## 6. PACIFIC NORTHWEST.

Due to sickness in the family of the Rev. Nicholas De Vries and his release as missionary, work in *Tacoma, Washington*, had to be curtailed. Consideration has been given to the termination of all mission activity in this field. This is a keen disappointment since it first appeared that in Tacoma we were off on a good start.

The soldiers' work carried on here has been transferred to Seattle.

The possibilities of promoting evangelization activities in Tacoma with local talent on a part-time basis are being explored by the Home Missions Committee of Classis Pacific.

## 7. RADIO EVANGELISM.

The kingdom work in the field of radio follow-up, assigned to the Rev. Harold Dekker, has yielded initial fruit.

New York and Philadelphia, where listeners to the Back to God Hour were contacted, have already been mentioned under church extension - Eastern District.

*Champaign-Urbana, Illinois*, having been surveyed, appeared to be a promising field. Meetings in this university center are held every Sunday in the Adventist chapel. The intent is to place a missionary here.

Our Bethany Church of South Holland showed particular interest in this new kingdom venture. The generous offer of Bethany to serve as calling church and to pay the salary of the missionary, indicative of compassionate regard, was gratefully accepted.

*At Albuquerque, New Mexico*, meetings have been inaugurated. Here a small nucleus of believers meets for worship every Sunday. The conviction prevails that we have been led to a promising field;

the more so since several graduates from our Rehoboth school reportedly reside in Albuquerque.

*Salt Lake City, Utah*, is also receiving attention. The membership papers of the six immigrant families residing in this citadel of Mormonism are with our Denver I Church. The venerable Rev. Idzerd Van Dellen has conducted services here, and the consistory of Denver I, having expressed itself in favor of placing a missionary there, keeps in close touch with the field.

Moreover the Indian school in neighboring Brigham presents an additional opportunity for the spiritual care of Indian converts.

Since both Albuquerque and Salt Lake City make possible evangelization activities in behalf of our Indian population, the Christian Reformed Board of Foreign Missions has been requested to help finance the work in these fields.

### 8. FIELD WORK.

As in previous years, student pastors again were employed in the several Home Mission fields, either as assistants to the missionaries or in fields that were vacant. A total of twenty-one seminarians were provided opportunity to engage in actual mission work in the Home Field during the summer recess. Six of these were given assignments in Canada. The others served in the States. Reports of good work done have reached us from various sources.

In the course of the year the Missionary-at-large, the Rev. John M. Vande Kieft, and the Secretary, the Rev. Harry Blystra, have devoted themselves wholeheartedly to their respective responsibilities. Again assistance was provided where needed. Moreover, preaching services are conducted regularly by these brethren in our mission fields and churches, both in the States and Canada. Especially in view of the urgency of the work and the need of pulpit supplies in Canada, they have not been able to devote sufficient time to the promotional phase of Home Missions in our established churches.

Reviewing the synodical year we have occasion to render thanks unto the Lord for his blessings, his mercies and his constant care in behalf of our workers in the Home Field.

#### PROPOSED BUDGET FOR CHURCH EXTENSION FOR 1953

Missionary salaries .....	\$ 54,075.00
Missionary expenses .....	18,366.00
Rent or taxes.....	930.00
Fire insurance.....	470.00
Pulpit supplies .....	2,000.00
Student expenses .....	5,000.00
Moving .....	3,500.00
Contingencies .....	4,000.00

Miscellaneous .....	1,500.00
Buildings .....	75,000.00
New fields .....	15,000.00
Administrative expenses .....	4,000.00
<b>Total .....</b>	<b>\$183,841.00</b>

To meet this budget, request is herewith made that Synod set the per-family quota for church extension for 1953 at \$6.00.

#### PART IV THE CANADIAN FIELD

##### A. CHURCHES AND MISSIONARIES.

The challenge of the Canadian field remains great. Considering the continued arrival of immigrants, the repeated question of concern on the part of our missionaries, will we be able to keep up, need occasion no surprise. However, as the earlier immigrants become more conversant with Canada, its customs, and its language, they are able to assist the newcomers in matters that until now required so much time on the part of the missionaries. As these activities taper off the missionaries can devote themselves more to the things that have direct bearing upon the development of the various churches.

Even so, these brethren with their faithful helpmeets (these too are deserving of commendation) continue to have their hands more than full. Consistorial gatherings, Bible classes, and various group meetings must be attended to in the several fields entrusted to their care. Besides there is that ever heavy schedule of pastoral calls already so time consuming by reason of distances that must be traveled. How they hope and pray that more of our ministers qualified for service in Canada may be led, to say: "Here am I, send me." Then too there is the joy of laboring in a field that throbs with life, that is rich in ever new experiences, and that literally grows "by leaps and bounds."

In the course of the year nineteen new congregations were added. According to the order of the provinces these are:

*Ontario:* Strathroy, Stratford, Renfrew, Wyoming, Brantford, Wallaceburg, Dresden, Wellandport, Exeter, Listowell, Sarnia II.

*Manitoba:* Brandon.

*Alberta & British Columbia:* Edmonton II, Taber, Pitt Meadows, Telkwa-Smithers, Red Deer-Sylvan Lake, Port Alberni, Edmonton III.

And then it should be noted that several of the congregations previously organized gained large numbers through the arrival of newcomers; among these are many relatives and friends of the



earlier immigrants. Consequently, as in the case of Edmonton, the organization of a second church had to be followed by a third church later in the year. In other instances houses of worship, expected to be sufficiently spacious when construction was begun, were crowded to capacity when building was completed.

From the list of congregations given, it is apparent that as yet Ontario has absorbed the largest number of immigrants. There are indications, however, that the westward trend will gain in momentum. With that in mind the intent is to place additional missionaries in the western provinces and to keep Ontario manned with the present staff.

Yet whereas Ontario comprises many fields over an extensive area it was deemed feasible to assign an itinerant missionary to this province. The purpose is that this missionary rather than to be confined to one locality shall be mobile, exploring and serving fields wherever needed. At the same time he is to serve as contact man for the Denominational Home Missions Committee.

In view of expected immigration to the Maritime provinces the permanent placement of one or more missionaries there will have to be explored further. Initially one of our present missionaries may be stationed there. As time goes on the church extension program for the Maritimes may be definitely shaped.

During the year two men were added to our Canadian staff; namely, the Rev. Joseph Betten and Seminarian Albert De Jager. The latter brother, a graduate from the Kampen (Netherlands) Theological School, expects to request candidacy and seek ordination in our Church. Missionary Dr. Martin Van Dyke was permitted to labor but briefly among his immigrant flock, which esteemed him highly as a pastor and a preacher. He was translated to higher service.

As we close this brief review of our Canadian field we again in a measure sense the far reaching possibilities of the work there laid upon us by the Lord. And we marvel at his blessings granted us through the agency of the brethren assigned to this field.

## B. PARSONAGES.

The Committee for Home Missions requests that Synod decide to permit the Committee to sell for cash the parsonages now occupied by its missionaries in Canada (when these are no longer needed for our missionaries) either to the local church or on the open market. If the local church exercises its right to first opportunity of purchase it shall pay no more than the original purchase price paid plus the cost of alterations or improvements made by the Committee. Reasons:

- 1) Our missionaries in Canada are stationed in larger fields rather than in specific churches and must therefore be transferred often.
- 2) The present setup (Cf. Acts 1950, p. 202) does not provide the necessary funds for the purchase of new parsonages required by such transfers.
- 3) This is more just toward those churches who have no missionaries living in their midst and must obtain their parsonages by loans from the Canadian Emergency Building Fund.

**PROPOSED BUDGET FOR THE CANADIAN EMERGENCY  
FUND FOR 1953**

Missionary salaries.....	\$ 58,500.00
Missionary expenses.....	37,730.00
Rent or taxes.....	3,050.00
Fire insurance .....	500.00
Pulpit supplies .....	3,000.00
Student expenses .....	6,000.00
Moving .....	3,500.00
Contingencies .....	4,000.00
Miscellaneous .....	2,300.00
Buildings .....	50,000.00
New fields .....	10,000.00
Administrative expenses .....	4,000.00
<b>Total .....</b>	<b>\$182,580.00</b>

In order to meet this budget in a field where expansion is certain but unpredictable, we request Synod to set the quota for church extension in Canada for 1953 at \$5.00 per family.

**PART V**

**DISPLACED AND NON-RESIDENT MEMBERS**

During the year the names of 62 members were received; of these 25 are communicant and 37 baptized members.

Moreover six immigrant families and their fourteen children have located in the United States in places where we have no churches or mission stations.

In view of the fact that these non-resident members commonly take up residence in distant, isolated and remote communities, the opportunity to establish and retain contact is difficult to attain.

**PART VI**

**YOUTH IN MILITARY SERVICE**

At the time that this report is being written, approximately 2500 of our youth are with the armed forces of our nation. The figure includes those within the country as well as those serving overseas.

In close cooperation with the office of the Young Calvinist we endeavor to minister to our servicemen. Naturally the success of the work depends in large measure upon the rapid transmission of servicemen's addresses to the Young Calvinist Office. The delay of but a few days may occasion that a possible and valuable visit is missed.

During the year the Revs. H. Bajema, H. Baker, W. De Boer, H. Evenhouse, M. Ouwinga, B. T. Haan, J. Paauw, D. Van Halsema, and J. R. Van Dyke have repeatedly contacted our men in neighboring camps; or in commendable cooperation with their people have brought these lads to their churches and homes. The Revs. H. Blystra, C. Holtrop, E. Holtrop and J. M. Vande Kieft have conducted itineraries to more distant camps. We are happy that two service pastors, the Revs. H. Dykstra and A. H. Bratt, are devoting all their time to this important spiritual ministry.

Moreover we now have two service homes. The one is manned by Mr. and Mrs. A. Mulder in Alameda. And the Bauman's in Seattle have generously opened their home in Seattle for a similar purpose. And our missionaries in Japan, though unsolicited, have graciously welcomed to their homes servicemen that passed through or were in the area for a rest period.

This ministry which serves to establish the spiritual bonds of faith and fellowship is highly valued. It must deepen the sense of loyalty in the hearts of the youth who rejoice in these several demonstrations of love from their church.

Reportedly some fifty of our servicemen are stationed in Alaska. And since Alaska has once and again been brought to the attention of our church public as a potential mission field, the Executive Committee was authorized to make a thorough preliminary investigation. If findings warrant an itinerary may be made subsequently.

Again we request Synod to authorize freewill collections by our churches for the Soldiers' Fund.

## PART VII

### THE FUND FOR NEEDY CHURCHES

#### A. INFORMATION.

1. During 1951 recipient churches received their allotments as approved by Synod.
2. Moving expenses to the extent of \$2420.94 were granted to Sullivan, Michigan; Sarnia, Ontario; Everson, Washington; Ogilvie, Minnesota; Tyler, Minnesota; Bozeman, Montana; Western Springs, Illinois; Englewood, New Jersey; Conrad, Montana.

- The schedule of payments of 1952 is available to Synod for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to appeal its case to Synod for final action.

As of now, 84 churches have made application for assistance from the Fund for Needy Churches for 1952. The allowances include the following items:

Subsidy .....	\$111,340.00
Minor children .....	9,375.00
Mileage .....	9,600.00
Moving .....	4,200.00
Administrative expense .....	4,000.00
	138,515.00

In view of the many vacancies and on the basis of the 1951 payments, it is expected that during 1952 actually \$97,960.00 will have to be paid to recipient churches. However, the income into the Fund for Needy Churches for the current year will be \$77,774.00 since the quota for the 38,887 church families has been set at \$2.00 per family; hence, the expected deficit of \$20,186.00 will have to be drawn from the reserves available.

#### B. RECOMMENDATIONS.

- We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the Fund for Needy Churches for 1953 in the United States be set at \$3,000.00; in Canada at \$3300.00, plus mileage on the field.
- We recommend that a children's allowance in the United States of \$125.00 per child, in excess of the minimum salary be granted for 1953; a similar amount to be paid in Canada, inclusive of the government child allowance if and when paid.
- We recommend that the minimum per-family contribution toward the pastor's salary of families belonging to subsidized churches for 1953 be set at \$55.00 in the United States; and at \$30.00 in Canada.
- We recommend that the Denominational per-family quota for 1953 for the Fund for Needy Churches be set at \$2.80.

### REPORT OF THE TREASURER FOR THE YEAR 1951 CHURCH EXTENSION FUND

#### SCHEDULE A

	Receipts	
Balance, January 1, 1951.....		\$ 6,764.91
Classical Treasurers .....	\$153,350.37	

Gifts, Individual .....	\$1,630.00	
Societies .....	1,285.33	
Churches .....	1,058.42	3,973.75
Interest .....		600.00
Dividends .....		878.20
Refunds .....		7,583.21
Certificates of Deposit, withdrawn.....		2,500.00
United States Bonds, redeemed.....	26,690.00	
Old Kent Bank, Loan.....	10,000.00	205,575.53
<b>Total Balance and Receipts.....</b>		<b>\$212,340.44</b>
<b>Disbursements</b>		
Missionaries' salaries .....	\$ 42,691.35	
Missionaries' expenses .....	13,804.68	
Special Services .....	12,569.38	
Homes and Chapels .....	64,710.44	
Moving expenses .....	2,371.68	
Repayment of Loan .....	40,000.00	
Transfer to F.N.C. & Can. Emerg.....	9,423.00	
Administrative expenses .....	3,930.23	
<b>Total Disbursements .....</b>		<b>\$189,500.76</b>
Balance, December 31, 1951.....		\$ 22,839.68
Transfer from Suppl. Fund for Home Evang.....		4,026.66
<b>Total balance, December 31, 1951.....</b>		<b>\$ 26,866.34</b>

**SCHEDULE B  
INVENTORY OF SECURITIES**

Van Agthoven Estate		
227½ Com. shares Cleveland Elec. Illum. Co.....	\$7,621.25	
10 Pref. shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. shares Little Miami R.R.....	800.00	\$ 9,421.25
91 Com. shares Cleveland Elec. Illum. Co.....		3,048.50
United States Bonds .....		7,500.00
<b>Total .....</b>		<b>\$19,969.75</b>

**SCHEDULE C  
MISSIONARY HOMES AND CHAPELS**

	Dec. 31, 1951	Dec. 30, 1950
<b>REFUNDS</b>		
Des Moines, Iowa.....	\$6,000.00	
Chicago, Ill. ....	226.50	
Iowa Falls, Iowa .....	165.00	6,391.50
	<b>\$345,375.22</b>	
<b>Total, 1950 .....</b>		<b>280,665.08</b>
<b>1951 Disbursement .....</b>	<b>\$ 64,710.14</b>	

## CANADIAN EMERGENCY FUND

### SCHEDULE A

#### Receipts

Classical Treasurers .....	\$141,113.93	
Gifts, Individual .....	\$1,672.00	
Societies .....	1,989.25	
Churches .....	7,935.98	11,597.23
Refunds .....		7,444.70
Old Kent Bank, Loan .....		5,000.00
Transfer from Ch. Ext. ....		8,167.00
<b>Total</b> .....		<b>\$173,322.86</b>

#### Disbursements

Missionaries' Salaries .....	\$ 60,598.09	
Missionaries' Expenses .....	35,396.10	
Special Services .....	14,758.56	
Homes and Chapels .....	64,402.53	
Moving Expenses .....	4,471.15	
Loan and Interest .....	5,020.83	
Administrative Expenses .....	3,930.23	
<b>Total Disbursements</b> .....		<b>\$188,577.49</b>
Operating Deficit, 1951 .....		\$ 15,254.63
Deficit, January 1, 1951 .....		21,686.49
<b>Total</b> .....		<b>\$ 36,941.12</b>
Less amount due from Missionaries .....		950.00
<b>Net Deficit, December 31, 1951</b> .....		<b>\$ 35,991.12</b>

### SCHEDULE B

#### MISSIONARY HOMES AND CHAPELS

	Dec. 31, 1951	Dec. 30, 1950
<b>CREDITS</b>	<b>\$235,664.27</b>	<b>\$172,806.07</b>
Abbotsford .....	\$300.00	
Aylmer .....	641.83	
Renfrew .....	602.50	1,544.33
<b>Total, 1950</b> .....	<b>\$237,208.60</b>	<b>172,806.07</b>
1951 Disbursement .....	\$ 64,402.53	—Schedule A

### FUND FOR NEEDY CHURCHES

#### SCHEDULE A

#### Receipts

Balance, January 1, 1951 .....		\$ 19,477.16
Classical Treasurers .....	\$ 28,367.33	
Gifts, Individual .....	\$ 15.00	
Societies .....	187.75	202.75

Interest .....	2,100.00	
Dividends .....	659.80	
Refund .....	266.66	
Cert. of Deposit, withdrawn.....	32,500.00	
U. S. Bonds, redeemed.....	31,540.00	
Transfer from Ch. Ext. ....	1,256.00	96,892.54

Total Balance and Receipts..... \$116,369.70

**Disbursements**

Subsidies .....	\$ 67,494.97
Children Allowances .....	7,387.70
Mileage .....	1,280.00
Moving expenses .....	2,593.19
Administrative expenses .....	3,930.23

Total Disbursements ..... \$ 82,686.09

Balance, December 31, 1951..... \$ 33,683.61

**SCHEDULE B  
INVENTORY OF SECURITIES**

Van Agthoven Estate		
227½ Com. shares Cleveland Elec. Illum. Co.....	\$7,621.25	
10 Pref. shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. shares Little Miami R.R.....	800.00	\$ 9,421.25

United States Bonds .....		37,500.00
Washington, D. C., Chr. Ref'd Church Bonds.....		10,000.00

Total ..... \$ 56,921.25

**SUPPLEMENTARY FUND FOR HOME EVANGELIZATION**

Balance, January 1, 1951.....	\$ 1,907.21
Receipts, 1951 .....	3,285.44

Total balance and receipts ..... \$ 5,192.65

Disbursements, 1951 ..... 1,165.99

Balance, December 31, 1951..... \$ 4,026.66

**SOLDIER'S FUND**

Balance, January 1, 1951.....	\$ 5,138.44
Receipts, 1951 .....	7,142.12

Total balance and receipts..... \$12,280.56

Disbursements, 1951 ..... 14,542.69

Deficit, December 31, 1951..... \$ 2,262.13

**FUNDS HELD IN TRUST FOR  
GEESTELYKE VERZORGING OPVARENDEN KOOPVAARDY  
UITGAANDE VAN DE GEREFORMEERDE KERKEN IN NEDERLAND  
(DUTCH MERCHANT MARINE)**

Balance, January 1, 1951.....	\$ 999.00
Receipts, 1951 .....	5,996.50

Total balance and receipts.....	\$ 6,995.50
Disbursements, 1951 .....	5,945.50
Balance, December 31, 1951.....	\$ 1,050.00

### COMBINED STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Church Extension	Canadian Emergency	F. N. C.	Home Evang.	Sold's Fund	Dutch Merchant Marine
Balance, 1/1/50	\$ 6,764.91		\$ 19,477.16	\$1,907.21	\$ 5,138.44	\$ 999.00
Receipts, 1951	205,575.53	\$173,322.86	96,892.54	3,285.44	7,142.12	5,996.50
Totals	212,340.44	173,322.86	116,369.70	5,192.65	12,280.56	6,995.50
Disbursements, 1951	189,500.76	188,577.49	82,686.09	1,165.99	14,542.69	5,945.50
Balance 12/31/51	22,839.68		33,683.61	4,026.66		1,050.00
Deficits 12/31/51		15,254.63			2,262.13	
Transfer from Home Evangelization	4,026.66					
Deficit 1/1/15		21,686.40				
Total balances 12/31/51	\$ 26,866.34		\$ 33,683.61	0.00		\$1,050.00
Total deficits 12/31/51		\$36,941.12			\$2,262.13	

### CASH ACCOUNT

Cash on hand, 1/1/51 .....	\$ 12,600.23
Receipts, 1951	
Ch. Ext. ....	\$205,575.53
Can. Emerg. ....	173,322.86
F.N.C. ....	96,892.54
Home Evang. ....	3,285.44
Soldier's Fund .....	7,142.12
Dutch M.M. ....	5,996.50
	<u>492,214.99</u>
Total balance and receipts .....	\$504,815.22



**Disbursements**

Ch. Ext. ....	\$189,500.76	
Can. Emerg. ....	188,577.49	
F.N.C. ....	82,686.09	
Home Evang. ....	1,165.99	
Soldier's Fund ....	14,542.69	
Dutch M.M. ....	5,945.50	
		<u>482,418.52</u>
Cash on hand, Dec. 31, 1951.....		\$ 22,396.70

**BALANCES**

Church Extension Fund .....	\$22,839.68	
Fund for Needy Churches .....	33,683.61	
Home Evangelization .....	4,026.66	
Dutch Merchant Marine .....	1,050.00	
<b>TOTAL</b> .....		<u>\$61,599.95</u>

**DEFICITS**

Canadian Emergency .....	\$36,941.12	
Soldiers' Fund .....	2,262.13	
<b>TOTAL</b> .....		<u>39,203.25</u>
<b>CASH ON HAND, DEC. 31, 1951</b> .....		<u>\$22,396.70</u>

See Audit by Certified Public Accountant with the Stated Clerk.

**SUMMARY OF MATTERS REQUIRING  
SYNODICAL ATTENTION**

**PART I**— Personnel and Organization.

Election of member-at-large and his alternate.

**PART III**— Church Extension — U. S. Field.

Church Extension Quota for 1953.

**PART IV**— The Canadian Field.

B. Parsonages.

Church Extension Quota for 1953.

**PART VI**— Youth in Military Service.

Freewill Offerings.

**PART VII**— Fund for Needy Churches.

Recommendations.

Commending the membership of Synod to the Lord for needed guidance in all its deliberations,

Humbly submitted,

The General Committee for Home Missions

H. Blystra, Secretary

REPORT NO. 9

**SYNODICAL COMMITTEE FOR THE IMPROVEMENT AND  
REVISION OF THE PSALTER HYMNAL AND PRO-  
VISION OF A SYNODICALLY-APPROVED  
HYMN BOOK**

ESTEEMED BRETHREN :

**T**HE Synodical Committee for the Improvement and Revision of the Psalter-Hymnal and for provision of a Synodically-Approved Hymn Book wishes hereby to report progress since its appointment by the 1951 Synod.

The first meeting of the Committee was held on October 11, 1951, and a second was held on January 28, 1952. Both meetings were held in Grand Rapids on the Calvin campus. Another meeting of the Committee is to be held on June 2, 1952.

Out of these first two sessions has come important progress. The Committee understands its Mandate to be three-fold (cf. Acts 1951, Overtures 8 and 29, pages 452 and 459) :

1. Statement of Principles of good music and song text for our churches which may serve as a guide for ministers, organists and choirs.

II. Application of these principles in revising the Psalter-Hymnal.

III. Application of these principles in providing the Hymn Book. Sub-committees have been commissioned to study separate parts of the mandate. A statement of principles has been suggested; a questionnaire to ministers, choir directors, organists, and youth leaders was sent out; research on a variety of English Psalm texts was inaugurated; study on text and tune selection is now in process.

All members of the Committee have been able to attend the meetings to date.

Further reports will be submitted to Synod after the Committee meeting on June 2, 1952.

Respectfully submitted,

DR. HENRY A. BRUINSMA, *Chairman*

REV. DICK L. VAN HALSEMA, *Reporter*

MARVIN BAAS

JAMES DE JONGE

MRS. TRENA HAAN

MISS JOHANNA ORANJE

DR. WILLIAM RUTGERS

SEYMOUR O. SWETS

REV. DICK H. WALTERS

DR. HENRY ZYLSTRA

## REPORT NO. 10

### PAKISTAN MISSION PROJECT

ESTEEMED FATHERS AND BRETHREN:

**W**E humbly present our report on the above assignment given to us in the Acts of Synod 1950, p. 76, B. 1, 2, to study the question, "Whether it is possible and desirable to take over the field of Pakistan as part of our mission responsibility."

The background of this Pakistan Mission project is found in the overture of the Consistory of the La Grave Ave. Christian Reformed Church, Cf. Acts 1950, p. 450. The consistory of La Grave Ave. Christian Reformed Church overtures Synod to ascertain whether it will be possible and desirable to take over the field of Pakistan as part of our mission responsibility. Reasons:

1. Dr. Ralph Blocksma, a member of the Christian Reformed Church and a missionary in Pakistan, supported by the Men's Missionary Society of the La Grave Ave. Church, deems it possible and desirable.

2. Dr. John Vroon, who was reared in the Christian Reformed Church and is still committed wholeheartedly to its position, and Dr. Blocksma are in charge of a splendidly equipped hospital in Pakistan and are doing an excellent work among the people in the area of the hospital.

3. The Christian Reformed approach, with its strong intellectual emphasis and its doctrine of predestination, seems particularly suited for work among the Mohammedans, who constitute the great part of the population of this area.

4. Our field in China is closed at present, and in the judgment of the Consistory will remain closed for some time, unless God mercifully intervenes.

5. We stand to lose some of our finest missionaries to other denominations unless we find a field for them such as Pakistan offers.

Study of the problem:

What is the medical missionary setup at Lahore, Pakistan, where Drs. Blocksma and Vroon are serving at present?

The United Presbyterian Church is at present operating the United Presbyterian Sialkot Mission. Dr. and Mrs. Vroon are members of the United Presbyterian Church, holding their membership in the Littlefield Blvd. Congregation of the United Presbyterian Church of North America at Dearborn, Michigan. He is a regular missionary of the United Presbyterian Sialkot Mission in Pakistan, India.

We have been informed that both Dr. and Mrs. Vroon are supported within the regular budget of the United Presbyterian Board.

Dr. Vroon is at present head of the United Christian Hospital which was organized in Lahore, Pakistan, India. According to Dr. Reed, Secretary of the United Presbyterian Missions, Dr. Vroon is now member of this Sialkot Mission of the United Presbyterian Church, seconded to service in the United Christian Hospital. He is loaned to this United Christian Hospital for a period of three years. The United Presbyterian Mission does not contribute funds to this United Christian Hospital.

As to the status of Dr. Ralph Blocksma: Both Dr. and Mrs. Blocksma are associate members of the Sialkot Mission of the United Presbyterian Church. The understanding between Dr. Blocksma and the United Presbyterian Church is, that their assignment by the mission would be to the United Christian Hospital at Lahore; and that their support should be forthcoming from other sources than the United Presbyterian Church.

Dr. and Mrs. Blocksma are supported from two sources, the Missionary Society of the La Grave Ave. Christian Reformed Church, and the Union Church of Chicago, Illinois.

The Overture asks to have the study committee ascertain whether it will be possible and desirable to take over the field of Pakistan as part of our mission responsibility.

What does the statement, "To take over the field of Pakistan as part of our Mission responsibility" imply?

Possible interpretations:

1. One interpretation may be, To take this overture literally, and to consider taking over all of the field of Pakistan as part of our mission responsibility. Now it goes without saying that this could hardly have been in the mind of the Consistory of the La Grave Avenue Christian Reformed Church and Classis Grand Rapids, South.

2. However, there might be a possibility of operating a field independently in Pakistan. We would like to quote Dr. Ralph Blocksma on this from a letter which was sent May 4, 1951. "As to the opening of a new field in Pakistan under the jurisdiction of the Christian Reformed Church Board of Foreign Missions, I would like to sketch roughly some of the possibilities. It should be understood at the outset that Pakistan is new country and that it is essentially a true Church-State, based in its laws and government on the Koran, and intent on making all its institutions and people thoroughly Muslim. Flushed with their success in the creation of this Mohammedan State, officials vie with one another in showing their devotion to the prophet. For anyone intent on establishing a Christian witness here the going

will be rough, and there will be many obstacles. Furthermore, the Mohammedans as a group are probably more resistant to the Gospel of Christ, than any other religious group in the world. If our church is at all inclined to count success in terms of known conversions and baptisms, they will be bitterly disappointed with their effort here. I must say that Pakistan is a poor place for an anemic Church or an anemic gospel. That is why I am praying that the Christian Reformed Church may see its way clear to make a bold stand for Christ in Pakistan.

Already there are several missions and mission societies, both in the United States of America and England, operating in Pakistan. They have differences in theological viewpoint but are united in their one end — to evangelize the country and win souls to Christ. All of the Missions working in Pakistan have united for the sake of efficiency and convenience in a loose organization known as the West Pakistan Christian Council (this does not include the Seventh Day Adventists or the Catholic Church). This group, more or less, arbitrates between mission groups, etc. It has been found in Pakistan that a territorial division is a very helpful arrangement, so that one Mission Board has complete jurisdiction over a specific territory, and the rights of this Board are respected by all the other Mission Boards in Pakistan. It leads to an autonomy on the field that is consistent with the previous policies of the Christian Reformed Board of Foreign Missions.

We might raise the practical question, "Where in Pakistan might the Christian Reformed Church establish a mission? The answer to that I feel should lie in a careful analysis of the present distribution of missionaries, to show where the need for a Christian witness is the greatest. In West Pakistan there are about 33,000,000 people. The population is increasing at the rate of about two thousand refugees a week who come over the border from India, and the total number of refugees from India is estimated at 6,000,000. Most of these are desperately poor Muslims. Now the greatest share of the Christian evangelical effort has been made North of Multan, located about in the middle of West Pakistan, and in terms of need the southern part of Pakistan is the area most needing the attention of the Christian Church. In Sind State, especially Hyderabad and Karachi, there is a crying need for men to present the gospel of Jesus Christ. In the teeming port city of Karachi there are three missionaries that I know of and no powerful organized evangelical effort. Karachi is the capital of Pakistan and here the voice of the Word of God is an inaudible whisper. Another possibility, which is a good one, is that our Church could take over one of the areas north of the Ravi River and south of the Indus River which are being vacated by the United Presbyterian Church due to reductions in their personnel. Here many Christian

churches have already been established, but large areas are being left without any district missionaries. The theological position of the United Presbyterian Church is very close to our own, and I think that this Board would welcome warmly the support of the Christian Reformed Church if they chose to step in and relieve the vacuum caused by the United Presbyterian's withdrawal. I feel sure that the Christian Reformed Church could be given autonomy in an area that had already been partially developed at least, and succor the Christian Church already established from falling prey to the Muslims. At least this is a possibility worthy of serious consideration. Reductions in the quota of missionaries for Pakistan by the home United Presbyterian Board has already made many United Presbyterian areas of effort feel the pinch.

In regard to this second point, the establishment of a new mission field in Pakistan, I would heartily recommend that the Christian Reformed Board of Foreign Missions open up their own mission field in Pakistan in a district of their own choosing, in consultation with those Mission Boards already working there."

A careful analysis of this situation shows that many complex arrangements would be involved. Nothing is said of an offer or to take over the field. Evidently it might be possible to elicit such an offer. The area would be strictly Muslim.

3. There is another possible interpretation of this overture, namely, to take over the United Christian Hospital at Lahore, India, of which Dr. Vroon is the head, and Dr. R. Blocksma is a member of the staff.

Dr. Ralph Blocksma discusses this in the following paragraph from his letter referred to. "As regards the United Christian Hospital in Lahore, I should mention the natural interest which the Christian Reformed Church has in this institution. There are now four members of the Christian Reformed Church under missionary status connected with the hospital: Miss Elizabeth Heerema, Miss Eunice Huizenga, Mrs. Blocksma and I. Dr. and Mrs. John Vroon were formerly members of the church but transferred their membership to the United Presbyterian Church. All of us derive at least a part of our support from individuals or organizations in the Christian Reformed Church, and these same individuals and groups did a great deal in the beginning to finance and equip this hospital. The theological emphasis is strongly conservative and the evangelistic work is led by two evangelists from England, Mr. and Mrs. Ian Douglas, independents, who are powerful evangelists and expert in the use of the Urdu tongue. I must confess that I early cherished the hope that some day the Christian Reformed Church might be able to take over the entire project. Now I do not see how such a move could be practicable as the several mission boards have united in support of the hospital with substan-

tial contributions and personnel. The stake of the other boards is too heavy, and the expense of operating the institution too great for one group to carry on independently."

Comment is hardly necessary upon this analysis given by Dr. Ralph Blocksma.

4. The third possible interpretation of this overture is that our denomination participates in the work, that is, to the extent of sending out mission workers, who would serve the cause of missions under such a set-up as the Lahore United Christian Hospital.

As to this question, Dr. Ralph Blocksma writes as follows: "It is my recommendation that the Christian Reformed Board join in this enterprise formally and officially by sending out a doctor or nurse or both to the United Christian Hospital. I am entirely aware that there is little precedent for this action, and that traditionally our Church has frowned on mission activities that implied close association with other Boards. I am as cognizant as any of the dangers from encroaching Modernism, but I have never felt inclined to run away. As a Calvinist I am more inclined to fight for the faith, and keep the banner of Christ unsullied over such an institution as ours. There is now a Calvinist Medical Superintendent, another is Superintendent of the Nursing School, another Director of Laboratory, another Chief of Surgery. I am simply calling for reinforcement, more guarantors of the integrity of the Christian witness to the Muslims here in Lahore. It is more than a challenge—it is a real privilege for our church to follow up those of its membership who have already crossed the world blazing new trails in the name of the Lord Jesus Christ. I respectfully implore your prayerful consideration of this matter."

Notice should be taken of the elements involved in the proposal of Dr. Ralph Blocksma. Some of our sons and daughters have taken up their labors at this hospital on their own responsibilities. They have several Calvinistic and evangelistic co-laborers. In fact all the personnel is pictured as being essentially fundamental in their religious principles. It is moreover maintained that the government of the hospital is in the hands of a coalition of various missions groups and denominations which would favor such principles. To the best of our knowledge the following groups are involved according to the Minutes of the meeting of the United Christian Hospital committee, held in the hospital in Lahore, December 4, 1951. 1. Anglican Communion. 2. Church of Scotland Mission. 3. Forman Christian College. 4. Board of Foreign Missions of the Methodist Church. 5. Women's Division for Christian Service. 6. West Pakistan Christian Council. 7. Pakistan Mission of the Presbyterian Church in the U.S.A. 8. Sialkot Mission of the United Presbyterian Church in North America.

9. Henry Beets Men's Missionary Society of the La Grave Avenue Christian Reformed Church. 10. Masihi Ishait Khana.

Whether these groups have some liberal elements in them is not easily determined. The Presbyterian Church of the U.S.A. is an influential partner in this work and some questions may be raised as to the soundness of this denomination. There is a liberal element within it. Your committee questions the practicability of working in such a complex setup and the principle of cooperation with heterogeneous groups of believers. There is no denying that courageous action is needed. Fear should not dominate our thinking. We rejoice that Christ is preached. This does not automatically mean that it is wise for us to be involved in such a union movement. Although we do not wish to limit the action of congregations in this matter and although we have high regard for the consecrated labors being performed by members of our churches in the areas under discussion, we do fear that the complex combination of groups cooperating in these ventures should deter our denomination as such from becoming involved as an official partner in the work. A distinction we believe, should here be made between individual Christian initiative and denominational policy and responsibility.

We recommend:

I. That Synod do not look for a mission field in Pakistan at this time.

Grounds:

1. No field is being offered to us.
2. Our present denominational commitments arising from the recent expansion in Africa and the new fields in India, Indonesia and Japan make it unwise for us further to deploy our forces.

II. That Synod declare that the denomination through its Board should not assume official responsibility for work carried on by existing united missionary agencies. Grounds:

1. Our past Mission policy has favored carrying on our denominational mission work only under the direct and exclusive supervision of our own Church through its Board.
2. The complex combination of groups cooperating in the mission venture under consideration should deter us as a denomination from becoming involved as an official partner in this work.

Respectfully submitted,

L. OOSTENDORP  
C. VANDEN HEUVEL  
E. MONSMA



## AGENDA REPORT 11

### LORD'S DAY ALLIANCE

*To the Synod of 1952.*

ESTEEMED BRETHREN:

The need of an organization like the Lord's Day Alliance of the United States is apparent. Efforts are constantly being put forth to secularize the Sabbath. The foes of Christianity are increasing. The Lord's Day is more a holiday in the minds of the multitudes than a Holy Day. Thank God for an organization that is active and alert in defending "this Day of all the days the best."

This past year all the Sunday blue laws of New Jersey were reviewed and revised. Through the combined efforts of the Lord's Day Alliance of the United States and the Lord's Day Alliance of New Jersey, a state auxiliary, no basic changes were made in the laws pertaining to the Lord's Day. A large New York City department store has been challenged in the courts for selling and displaying goods for sale on the Lord's Day. The Alliance has won the case on the first two counts. Such contributions are a mighty assistance to the Church. There may be stores open in your community on the Lord's Day. What are you doing about it? A letter to Dr. Harry L. Bowlby, 156 Fifth Avenue, New York City, may aid you in what you know must be done: Witness to the sanctity of the Lord's Day. Presently a clothing store which is open on Sunday is being investigated in Clifton, New Jersey.

The Board of Managers directs the affairs of the Alliance. Our Secretary, Dr. Harry D. Bowlby, continues to forward this work by his person and pen. This man appears before the Law Makers in Washington, D.C., and various Eastern State Capitols as well. The Lord's Day Leader is published quarterly and is edited by Mr. Bowlby. Several tracts and posters are available. Our Churches should avail themselves of these services.

An Assistant Secretary has been engaged. The Rev. Melvin Forney has headed the Lord's Day Alliance in Pennsylvania for the past several years. He is a man of experience. The Pennsylvania Alliance has a representative membership of over four and one-half million citizens. Enemies of the Lord's Day have offered fabulous sums of money to win the favor of Mr. Forney without success.

The Rev. John J. Hiemenga has rendered the Alliance valuable services in California and other parts of the Country.

There is an ideal that we should strive for in the light of the above. Our Churches are among the best supporters of this Cause financially. However, I wonder if we have done our best in our respective communities, outside of our churches. Our Consistories should be encouraged to contact the Lord's Day Alliance in an effort to effect the organization of State Auxiliaries. Such auxiliaries would be in a position to influence the respective State Legislatures and to defend the Lord's Day on the local scene. A strong National Alliance with efficiently operated State Auxiliaries could make a mighty impression upon our Nation for the welfare of the Lord's Day.

We feel free to make two suggestions to Synod:

1. Synod should encourage our Consistories to contact the Lord's Day Alliance, 156 Fifth Avenue, New York City, in an effort to make an impact on the local level and to increase the influence of this potentially great organization.
2. Synod should recommend the Lord's Day Alliance of the United States to the Churches for moral and financial support.

May God bless Synod in all its deliberations.

Respectfully submitted,

CLARENCE VAN ENS

February 29, 1952  
Passaic, New Jersey

## FORMULIER VOOR DE SLUITING VAN HET HUWELIJK

ESTEEMED BRETHERN:

**Y**OUR committee, entrusted with the task of translating our Marriage Form into the Holland language, herewith presents its report. Upon investigation we discovered a translation in the Agenda of 1934 which the Synod of that year decided not to adopt, largely because its usefulness would likely be very limited. The great influx of Dutch immigrants into Canada in recent years having made a marriage form in the language of the fathers for use in our churches a necessity once again, we are presenting the translation of the Committee of 1934, with a number of alterations. It is a good translation and couched in dignified language.

Humbly submitted,  
CORNELIUS WITT  
JOHN GRITTER

### *In den Eredienst*

Indien de sluiting van het huwelijk plaats heeft in een eredienst, in het midden der gemeente, zal de Zondag tevoren het volgende worden bekend gemaakt:

“N.N. en N.N. hebben hun begerde te kennen gegeven, om in de kerk alhier in het huwelijk te treden, op \_\_\_\_\_  
Indien geen wettige bezwaren daartegen worden ingebracht, zal hun huwelijk alsdan voltrokken worden.”

Bij de sluiting zal de leraar aanvangen als volgt: Geliefden in den Here, wij zijn vergaderd in de tegenwoordigheid Gods om in het huwelijk te verbinden N.N. en N.N. Geen wettige bezwaren zijn hier tegen ingebracht. Laat ons dan met gepaste eerbied stilstaan bij de instelling en het doel van het huwelijk, alsmede bij de wederzijdse verplichtingen in dien staat.

De heilige band des huwelijks is door God ingesteld in den morgenstond der geschiedenis. God schiep den mens naar Zijn beeld, rustte hem toe met vele zegeningen en gaf hem heerschappij over alle dingen. Ook zei de

### *In de Familiekring*

De Christian Reformed Church, hoewel inziende dat het huwelijk ook voor de kerk van groot belang is, eist niet dat het in elk geval in den eredienst, in het midden der gemeente gesloten wordt. Wel eist ze van haar leden en leraars dat het gesloten worde in overeenkomst met de beginselen van Gods Woord. Dit kan ook in de familiekring. Dan is nevensaande bekendmaking aan de gemeente niet noodig. De leeraar vange aan als volgt:

Geliefden in de Here, wij zijn vergaderd in de tegenwoordigheid Gods om in het huwelijk te verbinden N.N. en N. N. Laat ons met gepaste eerbied stilstaan bij de instelling van het huwelijk, alsmede bij de wederzijdse verplichtingen in dien staat.

Here God: "Het is niet goed dat de mens alleen zij; Ik zal hem een hulpe maken die als tegenover hem zij." Daarna formeerde Hij een vrouw uit het eigen vlees en bloed van den man en bracht ze tot hem. "Daarom zal een man zijn vader en moeder verlaten en zijn vrouw aankleven, en die twee zullen tot één vlees zijn."

Onze Here Jezus heeft het huwelijk geëerd door Zijn tegenwoordigheid op de huwelijk te Kana, en heeft het erkend als een goddelijke instelling, een eerbare staat en een duurzame band, door te zeggen: "Wat God samengevoegd heeft scheidde de mens niet." De apostel Paulus wijst op zijn verheven karakter wanneer hij het heilig huwelijk noemt een symbool van de mystieke unie die Christus en de kerk, Zijn verlost bruid, samenbindt, en het aanbeveelt als een staat eerbaar onder allen.

Het doel des huwelijks is gelegen in de voortplanting van het menselijk geslacht, de bevordering van de belangen van het Koninkrijk Gods, en de onderlinge verrijking der echtgenoten met de gaven en talenten hun onderscheidenlijk door de Here verleend. Tot dat einde is nodig een hartelijke toewijding van de echtlieden aan elkaar en een besef van gemeenschappelijke verantwoordelijkheid om de kinderen die het Gode believeen mag hun te geven, als een erfenis van Hem en als deelgenoten in Zijn verbond, op te voeden in de vreze en vermaning des Heren.

Wat betreft de wederzijdse verplichtingen in het huiselijk leven, heeft de Here verordend dat de man zal zijn het hoofd der vrouw, gelijk Christus het hoofd der gemeente is. Het is zijn roeping de vrouw te beschermen en te verzorgen in liefde. Die liefde, betoond in den geest van Christus en naar Zijn voorbeeld, zal rijkelijk bijdragen tot beider geluk. Voorts heeft de Here verordend dat de vrouw haar man onderdanig zal zijn in alle dingen die naar het Woord van God zijn. God wil dat zij haar man in waarde houde gelijk de gemeente Christus eerbied toedraagt. Langs deze weg wordt beider vrijheid tegenover elkaar geheiligd door ontzag voor de wil van God. Een gezin dus opgericht in den naam des Heren en ingericht naar Zijn ordinantiën, legt het fundament ener Christelijke samenleving en biedt ook een voorsmaak van de zaligheid in het vaderhuis hierboven.

Het huwelijk is dus een goddelijke instelling aangelegd op het waarachtig levensgeluk der echtlieden. Het is een inrichting die moet worden geacht te zijn van de grootste betekenis voor het menselijk geslacht. Het is een beeld van de innige eenheid tussen Christus en Zijn gemeente. Daarom mogen Christelijke echtlieden dan ook met vol vertrouwen opzien tot God tot het verkrijgen van de nodige genade in het nakomen van hun wederzijdse verplichtingen, en vragen om voorlichting en hulp temidden van 's levens lasten en moeilijkheden.

En nu, N.N. en N.N., gehoord hebbende wat het Woord Gods ons leert aangaande het huwelijk, zijt gij gereed dat te aanvaarden, en begeert gij alzoo aan elkaar verbonden te worden, zooals God heeft ingesteld?

Ja. (door bruidegom en bruid na elkaar uit te spreken).

(Desgewenst vraagt nu de Dienaar des Woords: "Wie schenkt den bruidegom zijn bruid?" Waarop de vader of voogd der bruid antwoordt: "Ik.")

De Dienaar legt thans de rechterhand van den bruidegom in die der bruid, en zegt:

De Here onze God bevestige dit voornemen uwer harten, en uw beginsel zij in den naam des Heren, die hemel en aarde gemaakt heeft.

**Tot de bruidegom:**

N.N., betuigt gij plechtiglijk dat gij aanvaardt en erkent als uw wettige vrouw, N.N., hier tegenwoordig, en belooft gij, met de genadige hulp van God, haar lief te hebben, haar te eren, haar te verzorgen, heilig met haar te leven in de band des huwelijks, naar de ordinantie Gods, en haar nimmer te verlaten zolang God uw beider leven spaart?

De bruidegom antwoordt: Ja.

**Tot de bruid:**

N.N., betuigt gij plechtiglijk dat gij aanvaardt en erkent als uw wettige man, N.N., hier tegenwoordig, en belooft gij, met de genadige hulp van God, hem lief te hebben, hem te eren, hem te gehoorzamen in alle dingen die recht en billijk zijn, heilig met hem te leven in de band des huwelijks, naar de ordinantie Gods, en hem nimmer te verlaten zolang God uw beider leven spaart?

De bruid antwoordt: Ja.

(Desgewenst heeft de beschenking met den bruiloftsring thans plaats.)

Men geve den ring van de bruid aan den Dienaar des Woords. Deze vraagt nu:

Aan den Bruidegom: N.N., schenkt gij deze ring als een teken van uw onkrenkbare trouw en onwankelbare liefde?

De Bruidegom antwoordt: Ja. Hij ontvangt daarop de ring en hecht die aan den vierden vinger van de linkerhand van de bruid.

Zich richtende tot de bruid vraagt de Dienaar des Woords daarop. N.N., ontvangt gij deze ring als een teken van uw onkrenkbare trouw en onwankelbare liefde?

De Bruid antwoordt: Ja. Zij ontvangt de ring en hecht die aan den vierden vinger van de linkerhand van den bruidegom.

(Ingeval twee ringen worden gebruikt, zal slechts in beide gevallen, de eerste vraag worden gesteld. Na het beantwoorden daarvan door de bruid, hecht zij de ring van den bruidegom aan de vierde vinger van zijn linkerhand.)

Thans spreekt de Dienaar des Woords als volgt: Overeenkomstig de wetten des lands en de ordinantie Gods heet ik U, N.N. en N.N., echtlieden in den naam des Vaders en des Zoons en des Heiligen Geestes. Wat God samengevoegd heeft scheidde de mens dan ook niet. Voortaan zult gij uwen levensweg tezamen betreden. Moge de zegen des Almachtigen uwe echtvereeniging immer bekronen met toenemende vreugde en duurzaam geluk.

De Vader van alle genade, die U door Zijne genade tot dezen heiligen staat des huwelijks geroepen heeft, verbindt uwe harten in waarachtige liefde en trouw en verlene U Zijnen zegen.

(De gemeente wordt nu verzocht Psalm 134:2 te zingen, en inmiddels knielen de bruidegom en bruid.)

Daarna gaat de Dienaar des Woord aldus in den gebede voor:

Barmhartige en genadige God, uit welken al het geslacht in de hemelen en op aarde genoemd wordt, wij smeken U, zet het zegel Uwer hoge goedkeuring op het huwelijk dat onze broeder en zuster dezen dag hebben aangegaan. Schenk hun Uwen vaderlijke zegen, en verleen hun Uwe genade en Uwen Heiligen Geest opdat zij getrouw mogen zijn, door reine en trouwe liefde, aan de geloften heden door hen afgelegd. Richt hunne voeten op het pad der gerechtigheid en des vredes, ten einde zij, één van hart en zin, U in liefde mogen dienen en te samen verrijkt mogen worden met de blijken Uwer onveranderlijke gunst in Jezus Christus onzen Here. Wil onder alle

omstandigheden Uw vriendelijk aangezicht over hen doen lichten, opdat zij den voorspoed, dien het U belooft hun te schenken, mogen ontvangen in den geest der dankbaarheid en temidden van den tegenspoed, dien Gij goedvindt hun te zenden, geduldig mogen zijn, en op het heil des Heren mogen hopen. Moge hun huwelijk vrucht dragen voor tijd en eeuwigheid beide. Verleen hun de wijsheid en kracht die ze nodig hebben om hun gezinsleven in te richten tot de ere van Uwen naam en de komst Uws Koninkrijks. Geef hun het voorrecht tot in lengte van dagen het leven samen door te gaan, en doe hen aan het einde van den aardse weg scheiden in de zalige hoop van voor eeuwig met al de heiligen aan te zitten aan de bruiloft van Christus en de bruid Zijner liefde.

Hoor onze bede om den wille van Hem die ons leerde bidden: Onze Vader, enz. Amen.

(Het is alleszins gepast dat de plechtigheid besloten worde met een passend lied, zoals Psalm 134:3.)

## AGENDA REPORT No. 13

### THE SEAMEN'S HOME

#### ESTEEMED BRETHREN:

Classis Hudson and Classis Hackensack suggested to the Synod at the request of the Eastern Home Mission Board that a separate board or committee should take care of the Seamen's Home at Hoboken, New Jersey. Since the Eastern Home Mission Board has extended its activities in different sections out East, it was advisable that such permission should be granted.

Since Synod approved this division of labors, Classis Hudson and Classis Hackensack elected board members for the Seamen's and Immigrant's Home. The following brethren constitute the Board or Committee:

Rev. T. Van Eerden, President  
Rev. C. Van Ens, Vice-President  
Mr. Gerhardus Bos, Secretary  
Mr. P. Damsma, Treasurer  
Mr. F. Dykstra  
Mr. C. P. Van Genderen

In October the two boards met together in order to arrange the work and to suggest ways of operation.

In November another joint meeting was held for a short time and afterwards the two boards convened separately.

In December Rev. J. M. Vande Kieft met with us, i.e., both boards, for further discussion. But both boards now function separately. Hence a report of the Seamen's and Immigrant's Home is due at present.

From the report of Mr. J. Dahm, the Manager, we quote as follows: "When ships or steamers arrive, our Home is a beehive of activity. It is a busy time at the pier first; afterwards at the home. When the immigrants who have asked for aid, have been assisted, the sailors visit the home. They come and go and make use of the facilities of the home. Sailors can write letters; they can make use of the library and can attend the gospel meetings. Dr. A. H. Ous-souren, assisted by Mr. Dahm, take care that these meetings take place, whenever possible."

It seems that the authorities of the N.A.S.M. take notice of the work which is being done for the sailors. Donations have been received for the entertainment of the Dutch sailors.

It is not necessary to name the number of ships whose sailors visit the home. Neither do we deem it of importance whether the

average attendance was forty-four or fifty-two. The main factor is that the chance is there and a goodly number avail themselves of the opportunity to listen to Dr. Oussoren. According to his report some sailors are greatly interested. The custodian, Mr. O. P. Lootsma, encourages them to attend our church on Hudson Street and takes them there occasionally.

But the Dr. also reports that many of the sailors are indifferent. They are of "diverse plumage." Some are communists and do not co-operate. But the seed is sown. That of course, is very important.

The church of Hoboken is growing. The pastor makes many calls and invites people to the services. Sailors who are ill are visited in the hospital. Tracts are distributed on different vessels.

In view of the urgent needs for this work we hope and pray that God may richly bless this work and that the Synod will approve this report, recommend the freewill offerings of the churches and adopt the budget.

Respectfully submitted,  
**SEAMEN'S AND IMMIGANT'S HOME**  
 GERHARDUS Bos, *Secretary*

**SEAMEN'S HOME**

Balance on hand, January 1, 1951.....		\$ 1,595.68
<b>Receipts</b>		
Various Classes .....	\$ 9,550.91	
Seamen's Home Sales .....	1,888.15	
Interest on Mortgage .....	184.44	
Mortgage paid in full .....	4,000.00	
Interest U. S. Government "G" bonds.....	271.50	
Dividends (Little Miami R.R. Stock).....	344.00	
Donations .....	3,348.81	
Fisher Fund .....	598.88	
U. S. "G" Bonds redeemed.....	2,877.00	
Refund from Execut. Comm. (Shore rent).....	72.00	
<b>Total Receipts .....</b>		<b>23,135.69</b>
		<hr/>
		<b>\$24,731.37</b>
<b>Disbursements</b>		
Salaries .....	\$ 6,930.42	
House Rent .....	540.00	
Maintenance .....	324.54	
Gas, Electricity, and Water.....	506.29	
Fuel .....	659.76	
Repairs .....	1,854.53	
Insurance .....	252.79	
Equipment .....	799.95	
Fisher Allowance .....	1,100.00	
Miscellaneous .....	353.15	
Bonus for employees .....	250.00	
Supplies — tracts, etc. ....	417.98	



Advertisement .....	112.50
Writers in Trust .....	127.00
Shore rent .....	72.00
Bonding of Treasurer .....	19.25
Garage rent .....	25.00
Secretary and Treasurer services.....	183.32
<b>Total Disbursements .....</b>	<b>14,528.48</b>
Balance on hand, December 31, 1951.....	\$10,202.89

**MONSEY CHAPEL FUND**

Balance on hand, January 1, 1951.....	\$ 774.40
<b>Receipts</b>	
Monsey Chapel Offerings .....	2,000.00
<b>Total Receipts .....</b>	<b>\$ 2,774.40</b>

<b>Disbursements</b>	
Englewood Church .....	\$ 1,800.00
Insurance .....	199.14
Interest on Notes .....	107.69
Botbyl Loan and Interest.....	520.75
Monsey Expenses .....	100.00
<b>Total Disbursements .....</b>	<b>2,727.58</b>
Balance on hand, December 31, 1951.....	\$ 46.82

**HACKENSACK FUND**

Balance on hand, January 1, 1951.....	\$ 65.29
<b>Receipts</b>	
Interest on Bank Street Mortgage.....	230.56
Mortgage on Bank Street paid in full.....	5,000.00
<b>Total Receipts .....</b>	<b>\$ 5,295.85</b>

<b>Disbursements</b>	
Monsey Expenses .....	\$ 150.00
<b>Total Disbursements .....</b>	<b>150.00</b>
Balance on hand, December 31, 1951.....	\$ 5,145.85

Respectfully submitted,  
CLARENCE VAN ENS, Treasurer

Records examined and found correct by Peter R. Steenland.

**PROPOSED BUDGET**

	Present 1952	Proposed 1953
<b>Salaries:</b>		
Manager (including \$600.00 house rent).....	\$ 3,715.00	\$ 3,900.00
Custodian (plus free rent and heat).....	2,500.00	2,500.00
Part Time Spiritual work rendered by Pastor of Hoboken Chr. Ref. Church.....	1,500.00	1,600.00
Maintenance and repairs .....	1,000.00	1,000.00

Fuel .....	850.00	875.00
Gas, electric and water .....	400.00	550.00
Insurance .....	200.00	300.00
Allowance — Mr. & Mrs. Fisher .....	1,200.00	1,200.00
Miscellaneous .....	500.00	500.00
Totals .....	\$11,865.00	\$12,425.00

Anticipated Income:

Interest on \$12,500.00 Government bonds at 2½% .....	\$ 312.50
Dividends 80 shares Little Miami R.R. Stock .....	344.00
Income Home (including room rent) .....	2,000.00
Donations from individuals and societies .....	1,500.00
Collections from churches .....	8,268.50
Total .....	\$12,425.00

Total Assets:

80 shares Little Miami R.R. stock .....	\$ 7,320.00
U. S. Government Bonds — Series G — 2½% .....	7,500.00
Commercial Account — Prospect Park Nat'l. Bank .....	10,177.46
Total .....	\$24,997.46
3 story bldg. — 334 River St., Hoboken, N. J. ....	35,000.00
3 story bldg. — 310 Hudson St., Hoboken, N. J. ....	15,000.00
Grand Total Assets .....	\$74,997.46

P.S. Synod of 1942 decided to recommend the Seamen's Home for an offering per year, so that funds received from the Van Agthoven's estate may be kept intact, if possible, in the Endowment Fund, Act 1942, page 20.

GERHARDUS BOS, *Secretary*

## AGENDA REPORT NO. 14

### THE MINISTER'S PENSION AND RELIEF ADMINISTRATION

#### ESTEEMED BRETHREN:

The Board of Trustees begs to submit the following report to your honorable body.

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

The Alternates are: Mr. G. Doorbos, the Rev. W. Reinsma, the Rev. T. Yff, Mr. G. B. Tinholt and Mr. B. De Jager.

The terms of appointment of the Revs. B. Van Someren and J. O. Bouwsma, members, and of the Revs. W. Reinsma and T. Yff and Mr. G. B. Tinholt and Mr. B. De Jager, alternates, expire at this time.

We have been informed of the emeritation of the Rev. S. Fopma by Classis Sioux Center on the grounds of ill health and age, his emeritation became effective Oct. 1, 1951, and of the

Rev. H. Koning by Classis Pacific on the ground of ill health, his emeritation became effective Nov. 1, 1951.

As those Brethren had united with the Pension Fund they were automatically entitled to the pension.

The Rev. C. Groot departed this life Sept. 4, 1951, Dr. M. Van Dyke, Dec. 1, 1951 and Dr. J. C. De Korne Dec. 9, 1951. Their widows became pensioners.

The following pensioners departed this life since our last report: The Revs. H. Bode, D. H. Plesscher, A. Guikema, J. W. Westervelt, L. Veltkamp, and W. D. Vanderwerp.

The number of pensioners, as of Feb. 1, 1952, was 40 ministers and 78 widows.

#### THE MINISTER'S PENSION FUND

According to the Rules adopted by Synod the average salary of the ministers in active service shall be determined on or before March 1st. The salaries of 338 ministers were reported. The average salary of those 338 ministers is \$3,822.31. A statement with the names of those ministers and the amount of the salary of each minister is available for Synod.

The 1952 pension of a minister — 50% of that average and computed at the nearest multiple of 10 — is \$1,910.00, an increase of

\$110.00. The 1952 pension of a widow — 40% of that average and computed at the nearest multiple of 10 — is \$1,530.00, an increase of \$90.00.

### STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1951 to December 31, 1951

#### CURRENT PENSION FUND

##### Receipts

From Classical Treasurers, Quota.....	\$114,576.39	
From Ministers, 3½ % of Salary.....	44,239.81	
From Interest .....	1,688.83	
From Legacies* .....	7,702.83	
<b>Total .....</b>		<b>\$168,207.86</b>
Cash Balance, Jan. 1, 1951.....		23,372.88
<b>Total .....</b>		<b>\$191,580.74</b>

##### Disbursements

Pensions to Ministers .....	\$ 71,580.00	
Pensions to Widows .....	95,650.00	
Administrative Expenditures .....	1,259.14	
Refund of Contributions to Ministers.....	283.35	
Purchase of U. S. Savings Bonds*.....	5,000.00	
<b>Total .....</b>		<b>173,772.49</b>
Balance, Dec. 31, 1951 .....		\$ 17,808.25

#### RESERVE PENSION FUND

##### Receipts

Increment on U. S. Bond.....	\$ 260.00	
Received from Current Fund, U. S. Bonds*.....	5,000.00	
Balance, January 1, 1951.....	71,350.00	
<b>Total .....</b>		<b>\$ 76,610.00</b>

##### Disbursements

None		
Balance, December 31, 1951.....		\$ 76,610.00

The \$76,610.00 is invested in United States Securities in accordance with a Synodical decision.

\*Article X of the Rules adopted by Synod reads: "All income from legacies, unless otherwise specified, shall be divided as follows: one-third to be put in the Relief Fund and the remaining two-thirds in the Pension Fund; and shall be kept as Reserve Funds. Provided, however, that in event of special emergency the Board of Trustees may borrow from these Reserve Funds to meet such emergency, but shall repay the same as soon as funds are available."

The \$5,000.00 in bonds received from the Current Pension Fund represents moneys received the past year from legacies.

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

We submit an estimate of the anticipated receipts and disbursements for the year, 1953.

**Anticipated Receipts**

From the Quota, \$3.50 per family.....	\$136,104.50
From the Ministers, 3½% of Salary.....	46,685.73
From Interest .....	1,700.00
Total .....	\$184,490.23

**Anticipated Disbursements**

Pensions, Ministers .....	\$ 75,240.00
Pensions, Widows .....	108,360.00
Administrative Expenditures .....	1,300.00
Additional Pensions* .....	5,350.00
Total .....	\$190,250.00
Deficit .....	\$ 5,759.77

\*The increase in the number of pensioners has been for the last 12 years at the rate of approximately three per year.

The 1952 quota is \$3.50. We recommend an increase of \$.50 in the quota for 1953, raising that to \$4.00. That increase should raise \$19,443.50. That increase exceeds the deficit. However, we ran in the red in the past year, for the disbursements for pensions and administrative expenditures exceeded the receipts from the quota, interest and ministers contributions \$8,767.46. Further, every year there are congregations which fail to contribute the quota and the anticipated disbursements for pensions in 1953 is based on the 1952 pensions whereas the 1953 pensions will in all probability be higher.

The ground for the increase in the quota is the increase in the pensions. The pensions are computed according to the average salary of our ministers in active service. That average increased from \$3,604.26 in 1951 to \$3,822.31 in this year. Hence the pensions have increased. Approximately 30% of the increase in pensions is absorbed by the increase in the 3½% salary contributions of the ministers. The rest of the increase, about 70%, should be raised by the quota.

**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 Congregations. The Rules authorize the Board to inform the Church when an offering is needed. We are grateful and happy that again this year we can report that it is not necessary to request a free-will offering for this year, 1952, as there is a good balance.

## STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1951 to December 31, 1951

### CURRENT RELIEF FUND

#### Receipts

From Classical Treasurers .....	\$	124.31
From Interest .....		468.75
From Legacies .....		504.05
Balance, January 1, 1951.....		14,281.19

Total .....		\$ 15,378.30
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#### Disbursements

To Ministers .....	\$	1,000.00
To Widows .....		1,180.00
Purchase of U. S. Bonds*.....		2,500.00

Total .....		4,680.00
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Balance, December 31, 1951.....		\$ 10,698.30
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### RESERVE RELIEF FUND

#### Receipts

Increment on U. S. Bonds.....	\$	754.10
From the Current Relief Fund*.....		2,500.00

Total .....		\$ 3,254.10
Balance, January 1, 1951.....		42,082.10

Total .....		\$ 45,336.20
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#### Disbursements

None

The \$45,336.20 is invested in U. S. Bonds.

\*The \$2,500.00 received from the Current Relief Fund represents moneys received from legacies and in accordance with a Synodical decision such moneys were deposited in the Reserves and invested in U. S. Securities.

A detailed statement of the receipts, disbursements and present assets of the above Relief Funds, certified by the auditing firm, Maihofer, Moore and De Long, will be submitted to Synod.

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

The Condition of the Funds, December 31, 1951:

Funds	Cash	Securities	Totals
Current Pension .....	\$ 17,808.25		\$ 17,808.25
Current Relief .....	10,698.30		10,698.30
Reserve Pension .....		\$ 76,610.00	76,610.00
Reserve Relief .....		45,336.20	45,336.20
Totals .....	\$ 28,506.55*	\$121,946.20	\$150,452.75

The Cash was in Commercial and Savings Accounts in the Hackley Union National Bank of Muskegon, Mich., and in the Old Kent Bank of Grand Rapids, Mich.

**RESUME**

	Pensions*	Relief*	
Fund Balances, January 1, 1951.....	\$ 94,722.88	\$ 56,363.29	\$151,086.17
Fund Receipts, 1951.....	173,467.86	4,351.21	177,819.07
<b>Totals</b> .....	<b>\$268,190.74</b>	<b>\$ 60,714.50</b>	<b>\$328,905.24</b>
Fund Disbursements .....	173,772.49	4,680.00	178,452.49
Fund Balances, Dec. 31, 1951.....	\$ 94,418.25*	\$ 56,034.50*	\$150,452.75

We would explain the Ministers' Reserve Pension and Relief Funds. There is \$76,610.00 in the Reserve Pension Fund and \$45,336.20 in the Reserve Relief Funds, a total of \$121,946.20. Synod decided in 1936 that moneys received from estates shall be set aside as a Reserve Fund, and "except in case of a grave emergency only the interest of this Fund may be used for the benefit of the Emeriti." (Acts, 1936, 9. 34.)

All the money in the Reserve Funds has come from estates, special legacies. In fact more than the \$121,946.20 has been received from sources other than the quota. We feel that this is not a "grave emergency" necessitating depleting the Reserve Funds in the payment of pensions.

Further, the moneys in the Ministers' Reserve Relief Fund should not be used for pension-payments.

The \$76,610.00 in the Pension Reserve Fund is not at all large. That becomes apparent when it is considered that more than \$183,000.00 will be needed to pay the 1952 pensions. A grave emergency would wipe out such a reserve within one year.

Again the past year the entire cost of administering the Funds entrusted to our care was considerably less than one per cent of the money administered.

Respectfully submitted,

J. O. BOUSMA, *Secretary*

\*The Balances, the Receipts and the Disbursements are of both the Current and the Reserve Funds.

J.O.B.

## AGENDA REPORT NO. 15

### UNITED YOUTH COMMITTEE

#### ESTEEMED BRETHREN:

Once again it is our task to report on the activities of your committee on Youth. It will be of particular interest to know that some definite progress has been made in this past year in the development of the United Youth Movement. The cooperation of both Federations is now assured, and a committee composed of members of the respective boards is busy working on a tentative Constitution. It will not be easy to devise a plan whereby the identity and autonomy of the Federations is maintained in a measure, and real unity is nevertheless assured. Since the Constitution Committee is not ready to report at this writing we are unable to give further information on this subject.

The Synod of 1951 gave the matter of the development of Boys Clubs into the hands of your Youth Committee. In carrying out this mandate we have called upon the Boys Club leaders in Grand Rapids and Kalamazoo to cooperate, as was the desire of Synod. These leaders, representing 30 Boys Clubs, have shown great willingness to work with us. They are forming a Federation of Boys Club Leaders with the cooperation of leaders in other sectors of the Church.

Certain basic principles have already been adopted as to what the ideal Boys Club must be. It is to interest itself in the physical, mental, moral and spiritual development of the boy. A description of an ideal Boys Club is to appear in print presently. The Federation of Boys Clubs Leaders has been asked to compose a handbook for leaders, which will at the same time contain practical material for the conduct of a Club. From this it is thought a guidebook for the boys can be developed in course of time.

Your committee is also interesting itself in the development of Girls Clubs, although Synod did not specifically enjoin this. There are 8 such groups in Grand Rapids at this time and 2 in Kalamazoo and no doubt others throughout the denomination. Some of the leaders have met with us and are eager for further guidance and help to bring about the development of these Clubs. The committee is studying whatever material it can find on other organizations for boys such as The Christian Service Brigade and the Tuxis; and for girls, such as The Pioneer Girls.

We may report further that the work of the Federations appear to be carried on in proper fashion. The A.F.R.Y.M.S., which has



held its conventions in the Fall in the past, has shifted the time to August this year. Mr. R. Postma continues to carry on his task as Federation Director with unflagging zeal, encouraging the participation of our young men in their organizations. Many of these societies are again struggling to keep alive due to the demands of the Armed Services. The Young Calvinist is being sent to an increasing number of young people in the service free of charge.

Wherever our churches are formed in Canada, Youth Organizations are called into being. Most of these are Young Peoples Societies, because of circumstances. Almost invariably the leadership is in the hands of the young people themselves. Leagues have already been formed and the societies are rapidly taking their place in the ranks of the Federation. It is hoped that the influx of these young people with high ideals will prove to be a blessing to our youth work in general.

Respectfully submitted,

MRS. C. BOUMA

MRS. C. JAARSMA

MISS A. WERKEMA

DR. C. DE GRAAF

MR. R. POSTMA

REV. C. WITT, *Secretary*

## AGENDA REPORT NO. 16

### SALE OF ANNUITY BONDS

#### ESTEEMED BRETHREN:

Your committee, appointed by the Synod of 1950 to study the principle of Annuity Bonds, presents the following for your consideration:

#### I. THE HISTORY OF ANNUITY BONDS IN THE CHRISTIAN REFORMED CHURCH.

The sale of annuity bonds was begun in the Christian Reformed Church by the Christian Reformed Board of Missions sometime prior to 1939. The Board has no record of either the date or conditions under which the first bond was sold. Since this first bond was issued, about \$15,000 worth of such bonds have been sold.

#### II. NO SYNODICAL APPROVAL.

Although reports have repeatedly been made to Synod concerning the actual sale of annuity bonds by the Board of Missions (Cf. Acts of Synod 1943-44-45-46-47) Synod has never expressed its approval of the decision of the Board of Missions to sell annuity bonds, nor expressed its approval of the conditions under which they are sold.

#### III. THE POLICY UNDER WHICH THE BOARD ISSUES ANNUITIES.

As to the policy under which the Board issues its annuities, upon request your committee received the following from Dr. J. C. De Korne, late secretary of the Board of Missions: "We do not have anything so formal as a set of by-laws and regulations under which the board operates in selling Annuities. The following decision of the executive committee may be taken as performing the functions of such a set of regulations:

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

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

c. 'In the preparation of circulars and advertisements, special care should be taken to avoid all statements which might be

misinterpreted, and there must be compliance with all legal requirements.'"

#### IV. LEGAL STATUS.

As to the legal status of the annuities issued by the Board of Missions, your committee made inquiries and received from the Board a copy of the letter given below. We quote the letter in full to show that the nature and legal status of the annuities issued by the Board is quite uncertain.

March 3, 1943

Rev. John C. De Korne,  
Sec'y of Missions,  
City.

Dear Rev. De Korne:

Responding to your inquiry whether or not the Christian Reformed Board of Missions may pay annual interest or, so-called annuities on amounts of money given it by donors for the mission cause for the period of their lives; and having perused your correspondence with the Department of Insurance of Michigan concerning whether or not this would come under the head of insurance and so come under its jurisdiction and regulation, I shall attempt to give you an answer.

You probably yourself as did also the Department according to your first letter and their reply, properly surmised that a question whether or not this is insurance was involved and you would come under insurance regulations, including putting up a reserve and being incorporated under insurance company charters. All this would be required if you were getting into insurance writing. So the question would be, is this receiving of money and paying "annuities" thereupon, insurance.

Our Supreme Court has said that insurance "is an agreement by which one party, for a consideration, promises to make a certain payment of money upon the destruction or injury of something in which the other party has an interest." Another authority has it as "a contract whereby one party for a compensation assumes particular risks and promises to pay on a specified contingency; to reimburse the other if he should suffer loss from a specified cause; to make good losses: to assume risks and make compensation to the other person."

. . . Now, these definitions would make our problem fairly easy because you would not assume risks, like fire, death, casualty, accident, theft, etc., on the happening of which you would then be obliged to pay a certain sum. You do not propose to do that nor to collect premiums to finance those risks. But, the matter of paying annuities has become a subject of insurance of late as you also well know. Therefore it has also become incorporated in the insurance code for regulation with other insurance. And so the question is not now so readily resolved by the foregoing definitions. The insurance code covers: "LIFE. First, upon the lives and health of persons and every insurance pertaining thereto, and to grant, purchase and dispose of annuities."

I have had correspondence with the Department also and, whereas at first their answers turned upon the non-existence of contingencies, like those above, upon which you would pay insurance, it was felt in further correspondence that this did not exactly touch our point; and so in later letter to the Department there was stressed the fact that in your care there would

be an outright gift to the Mission Board of certain sums, upon which the Board would give its promise that it would pay a certain fixed amount per year to the donor. In a recent letter from the Department they clarify the situation some more, saying: "It is absolutely true that there can be no regulations if a person wants to give a gift during his lifetime or at the time of his death by way of a will. If the money is paid into you as a gift and if the records so show this as being a gift then there cannot be any insurance involved, and whether or not you pay interest on this gift is immaterial. The difference then is that in the case of insurance the money paid in would not be a gift but would constitute the consideration for any payments that you would agree to make."

I think our letters back and forth have clarified the matter. The crux of the thing is that, as I claimed for it, the money delivered or to be delivered to you will be gifts and not a consideration for payments you will agree to make.

That will entail some things. The certificate you will give to the donor will have to show it is a present outright gift. The promise of the Mission Board will indicate the donors are to rely on the Board's promise for the annual sum they will get. Of course, the Board will honor its word and the church people will accept it. In all writing about this in the church papers and in talks the matter will have to be made clear that they are giving their donation for good and all to the Board for mission purposes and that they will have to rely on the promise of the Board for their annual payment. Maybe it's best not to call it interest nor to call it an annuity, though the latter can't do so much harm if it is understood what it is. And, there is no harm in figuring the amount the Board can pay on an actuarial basis. I think the American Bible Society's Certificate is alright as it reads now, although we could go over it later to erase any ambiguities about our plan it might contain — but that be done readily.

I believe also that the receipts for money and the certificate could recite it is received from two persons jointly so the interest or annuity would be payable for their joint and several lives. The annuity would have to be figured more carefully then, if it is payable to two persons for their lives; but you know that. We should go over the matter in ads and talks you will tell our people, for there may come the trouble in accusations of misrepresentation and to recover the money in any lawsuits started and, any subsequent attempt on the part of the Insurance Department to claim you are writing insurance. This scrutiny covers the certificate of course also. I believe this covers the situation now.

Sincerely yours,  
(Was signed: DORR KUIZEMA)

If this interpretation of Mr. Dorr Kuizema is correct, then the Mission Board does not sell annuities, and the "annuities" it issues are not really annuities. Consequently the "buyer" does not really buy annuities, and his claim to the promised annual payments rests on no legal right, but solely upon the integrity of the Board. Your committee does not, of course, question the integrity of the Board, but believes that this uncertainty regarding the precise nature of the Board's annuities and their lack of legal status (which does not imply illegality) is a significant element in the total picture of annuity bonds as issued by the Board of Missions.

V. OVERTURE OF CLASSIS GRAND RAPIDS EAST TO THE SYNOD OF 1950:

"Classis Grand Rapids East in session at Lansing, Mich., May 10, 1950, was overtured to overture Synod to disapprove of the sale of Annuity Bonds promoted by the Christian Reformed Board of Missions.

"Discussion on the Overture revealed that our Board of Trustees of Calvin College and Seminary has been confronted with the subject of Annuity Bonds. And that there is a difference of opinion about the propriety of church-related bodies' sale of such Bonds.

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

Respectfully submitted,  
Classis Grand Rapids, East,  
MORRIS H. FABER, S.C."

VI. OUR MANDATE.

Synod adopted the following recommendation of the committee of pre-advice: "Synod appoint a committee to study the principle of Annuity Bonds, for the reasons mentioned in said overture, and report to the Synod of 1951." Acts 1950, p. 19, Art. 68, 6:A & B.

Your committee understands its mandate as a twofold task:

1. To determine the principle of Annuity Bonds.
2. To determine whether it is proper for the Church to sell such bonds.

VII. THE PRINCIPLE OF ANNUITY BONDS.

A. In seeking to uncover the principle of annuity bonds as issued by the Christian Reformed Board of Missions, the task of your committee is, in the light of the material presented in III above, a difficult one. If the interpretation of lawyer Dorr Kuizema is the correct one, then the Christian Reformed Board of Missions does not sell annuities, and the buyer does not buy annuities, and what passes from the Board to the "buyer" is not an annuity. On this interpretation, the "buyer" gives the Board an outright gift. Yet since the "buyer" may with moral right insist on the receiving of annual payments on his "gift," the "annuity bond" is, although not from the legal point of view, yet from a practical point of view, an actual annuity bond.

Since this is so, we offer the following analysis of the principle of annuity bonds:

B. There are various types of what are, strictly speaking, annuity bonds. All of them are, however, but variations of a single representative type. When contrasted with insurance, the peculiar character of any annuity bond is brought to sharp relief.

An annuity bond in its simplest form is the reverse of a straight life insurance policy. In the case of straight life insurance the insured pays premiums during his lifetime and a lump sum is paid the insured when he dies. In the case of a straight life annuity, the annuitant pays a lump sum and receives an income for life. Thus, the proceeds of an insurance policy are paid when the individual dies; the proceeds of an annuity bond are paid for so long a time as the annuitant lives.

The financial motivation for buying life insurance and annuity bonds differs thus: A person buys life insurance because he might not live long enough to accumulate, in any other way, the minimum amount of money he desires at his death to leave to his dependents. A person buys annuity bonds because he may outlive his ability to earn and wants to be sure of an income as long as he lives. While life insurance provides security for one's dependents, an annuity bond provides security for the purchaser.

C. The distinctive feature of an annuity bond is further clarified when contrasted with an ordinary gift given to the Church. In the case of a gift, the donor expects no returns, and he further expects that his monies will not be held for reinvestment, but used at once. In the case of annuities, the annuitant hands over his money to a corporation selling such bonds, with the understanding that his monies will be re-invested and thus secure for him a certain percentage of income for so long a time as he lives. Only at the time of death does he release all claim to the initial sum, plus its re-investment earning power. Thus the differential between an ordinary gift and the kind of giving effected through purchase of annuity bonds, is the life-long security which the annuity bond grants the purchaser. That this feature of "security through an assured income for life" constitutes the difference between ordinary life insurance and ordinary giving is evident from the fact that it is precisely this element that constitutes its selling point and buyer appeal, as may be seen in the sample advertisements given blow.

#### VIII. THE PROPRIETY OF THE SALE OF ANNUITY BONDS BY THE CHRISTIAN CHURCH.

A. From the above analysis of the principle of annuity bonds, the sale of annuity bonds, the re-investment of the monies, the payment of annual income to the purchaser, and the inevitable risk involved — even when the rates of interest paid are determined on the same actuarial basis as that used by insurance companies, add up to this conclusion: the sale of annuity bonds is a business enterprise.

Your committee is firmly convinced that the Church of Christ ought to conduct its affairs in an efficient and business-like manner. But your committee is also aware of the vast difference between

doing things in a business-like manner, and entering into business. The Church ought to be as efficient in the execution of her affairs as a business is in its affairs. But the Church ought not to enter into business.

The Church, however, actually does and cannot avoid entering the field of business when she sells annuity bonds as a technique of raising money for the execution of her own proper function.

B. Since the peculiar feature of annuity bonds is the life-long security of assured income, this peculiar feature must be stressed if annuity bonds are to be sold. Naturally enough, it is this feature that receives the greatest stress in sales promotion — not the fact that the purchase of such bonds aids the cause of Christ. It is perfectly natural — annuity bonds being what they are — that the feature of assured financial security receives the greater emphasis in all annuity bond advertising, for the simple reason that this is the only distinctive feature it has to offer. Economic security is the greatest point in sales promotion, because it is the greatest point of buyer interest. If a person wishes only to further the cause of Christ, he can do so by the means of an ordinary gift. If, however, he wishes to combine giving with the receiving of the security of an assured income for life, then the annuity bond meets his double desire. And if the Church wants to obtain by means of annuity bonds the aid of the person who desires both to give to the Church and to receive an assured income for life, the Church in its sale of annuity bonds will be compelled to lay the greater emphasis on that most distinctive feature of annuity bonds, “the security of an assured income for life.”

The following samples of actual annuity bond advertising indicate that the “income for life” feature receives the prominent role in the advertising of such bonds.

1. “Rejoice in thy Youth —  
Thou art as young as thy faith —  
As old as thy doubts —  
As young as thy self-confidence —  
As young as thy hopes —  
As old as thy despairs —

Your faith is strengthened and hope renewed when you know the self-confidence that comes with assured income. When your funds are safe in a

#### SALVATION ARMY INCOME GIFT CONTRACT

you save worry, legal trouble and money from tax benefits. You administer your own estate while yet alive and have the satisfaction of furthering the Lord's work. Investigate NOW. Whether you have \$100 or \$10,000 to invest in this way — Your money is safe — backed by integrity and assets of this organization of world-wide fame. Exceptionally high returns.”

2. "YOUR INVESTMENT CAN SHELTER YOU AND OTHERS TOO. That's double value and regular income for YOURSELF, and at the same time bring HEALING, FOOD AND LIFE to the world's mutest sufferers — the victims of leprosy."
3. At the top of a Banner advertisement we see an old man with an expression of satisfaction on his face, holding the certificate in his hand. At the bottom of the picture we see the Good Shepherd, our Lord Jesus Christ, with hands outstretched seeking the lost. The commercial received the prominent place.

4. "FREE FROM MONEY WORRY!"

'I am a shut-in invalid and cannot work outside. I am 83 years old, and appreciate my Annuity checks more and more.' Mrs. A.P.D.

'Annuities are grand for people like me who have no dependents, and yet have to make provision for themselves even when incapacitated.' Miss B.A.

'The four Annuities I have with the Boards are my best investment.' A.C.K.

A PRESBYTERIAN ANNUITY —

Brings safe regular income  
 Carries on Mission work after death  
 Avoids inheritance taxes  
 Has nothing to do with stock market fluctuations  
 Begins with \$100 or more  
 No reinvestment worries  
 Has record of 70 years of safety and service."

5. There are rare exceptions where the spiritual emphasis comes first; yet even there the mercenary appeal is intermingled. For example:

"SATISFACTION GUARANTEED

In its 138 years Princeton Theological Seminary has trained 9,506 ministers and missionaries for the service of Christ in all the world.

There is tremendous satisfaction in becoming a partner for life in such an enterprise. You may have this satisfaction by investing in a Princeton Seminary Annuity.

Your money is safe. The returns are attractive. Tax exemptions are generous. The procedure is simple: single payment to the Seminary; a constant income to you for the rest of your life.

AND

YOU WILL BE HELPING YOUTH INVEST LIFE  
 IN THE SERVICE OF CHRIST."

6. The Moody Institute advertisement is a striking example. A picture of a missionary on the top of the advertisement with these words in bold type:

"Your Moody Annuities Help Make Missionary Training Possible!"

Then follow the argument for investing:

1. The Material dividend of dependable, unchanging returns, bringing you peace of mind and comfort in this life;
2. The Spiritual dividend of eternal joy and satisfaction from knowing your annuity gifts will be used now and after your death in training future Christian workers to win souls to Christ.



7. The American Tract Society advertisement:

God has first claim on my estate but meanwhile I must live —  
AN AMERICAN TRACT SOCIETY ANNUITY is the answer!  
while you live —

A depression-proof, guaranteed income;

A higher return on your investment than you can otherwise  
obtain with safety;

A lower income tax — annuity income is partially exempt from  
taxation —

And the assurance that you are performing a substantial service,  
continuing beyond your life-time, to the Christian cause.

B. If, therefore, the Church is to sell annuity bonds, it will be compelled by the nature of the commodity it offers to the public to appeal first to material benefits rather than first to the proper Christian motives for giving. This necessary emphasis upon the economic benefits and social security received by the buyer — without which no appreciable amount of bonds will ever be sold — tends to undermine the proper spiritual motive of Christian giving. A method of obtaining money which involves the sale of economic and social security would seem to be a method that is less than proper for the Church of Christ.

THEREFORE YOUR COMMITTEE RECOMMENDS:

That Synod express itself as opposed to the sale of annuities by the Christian Reformed Board of Missions.

Grounds:

1. It is not proper for the Church of Christ to enter the field of business.
2. It necessitates the creation of motivation for Christian giving through an appeal to material considerations, as is evident in annuity promotion literature, and thereby undermines the true motivation of Christian giving.

Respectfully submitted,

HENRY DE MOTS

RALPH DICK

EVERT TANIS

TAEKE WERKMAN

JAMES DAANE

## AGENDA REPORT NO. 17

### THE CHAPLAIN COMMITTEE

#### ESTEEMED BRETHERN IN CHRIST:

As mobilization increases the Chaplaincy continues to have a vital place in the Special Services of our National Defense. It represents the place of religion, which is the place of God and of his Word, in the armed forces. We recognize this place to be that of absolute pre-eminence and supremacy. The godless nations that would leave the triune God out of their public and private life see no purpose in maintaining the special ministry of the chaplaincy. Nations that honor God, and Jesus Christ, whom he has sent to be the Savior of the world, consider the chaplaincy to be an essential and integral part of the defense of its God-given liberties.

To whom then must the nation look for an adequate supply of qualified and devoted ministers to discharge this vital function, other than to the churches which have received the Lord's commission to preach the Gospel and to shepherd the flock for which he died on Calvary?

Our church is but small among the denominations, but it is true and faithful to the great fundamentals of the Christian faith. We have therefore the sacred responsibility of meeting our full share of the chaplains needed to supply every unit of our armed personnel in training as well as in combat service without fail. Spiritual care is as essential as is the care of the body. Soul physicians are as much needed, although less in demand, than Surgeons, Doctors and Nurses, that minister to the wounded and the dying.

#### *The Problem of Procurement.*

Since the World War II there has been a serious shortage of ministers in nearly all of the Protestant churches, including also our own church. This inadequate supply of civilian ministers is reflected in a corresponding lack of volunteers for return to active duty on the part of Reserve Chaplains, and in a similar reluctance of new applicants for Commission and Reserve status with a view to active duty. Neither the denominations as a whole, nor the churches and their ministers have been sufficiently aroused to the new need that has gradually emerged with increasing mobilization. A state of war with Russia, or final congressional action on a Universal Military Training law, would doubtless bring new and greater response to the call of the chaplaincy.

Procurement of chaplains should normally be the prerogative and the responsibility of the churches, to whom the ministry be-

longs, and not to the government as such. The government in its domain sets standards and qualifications of age-limits, accreditation and endorsement to which the chaplains must conform to be eligible. But the churches in their proper domain should supply from their ranks those qualified to serve. They are given a short course of special orientation and briefing in Training Schools prior to entering upon active duty. When the churches are slow in meeting the required number allotted to them, the tendency is for the Chief of Chaplains to inaugurate their own procurement program within the denominations.

This matter was considered at the Chief of Chaplains Conference, Office Chief of Chaplains, Department of the Army, at a special session with the denominational representatives held in the Pentagon Building on January 8, 1952. It was agreed that there should be a co-operative intensification of chaplain procurement in which the various denominations would have their own program and contact their own ministers and seminarians. The Office of the Chief of Chaplains would gladly furnish speakers to churches, or ecclesiastical bodies, to present the situation and the need in a more direct manner and appeal.

With the number constantly fluctuating it is hard to state how many are required to supply the three Departments of the Army, Navy and Air at the ratio of 1 to 1,000 as a minimum. Figures when given out are restricted. There is now an over-all shortage of over 1,000 chaplains. Reserves must be replenished in readiness for active service. Our quota is only three for the Army, and is being met by reserves and a new applicant. The Navy is recalling one of our reserves and another new applicant. Two of our Post-graduate Seminarians are expecting to enter the chaplaincy, probably with the Air Force, at the completion of their course of study in June. As the world is again becoming an armed camp, more of our ministers will be challenged to make the sacrifice and follow our youth into the great dispersion of war.

As to the timetable, the screening and processing of applicants is to be speeded up. Every chaplain appointed under the program has a reasonable expectation of being called to active duty within six months after date of appointment. The urgency of the situation may shorten this to a month or two.

In the event a denomination does not have its authorized quota by the end of January, 1952, the age limitation for that denomination is being lifted to 37 (under 38). Should a denomination not have its quota by June 1, 1952, the vacancies will become open to all denominations. This applies to the Army. The Navy and Air Force are also raising the age limitations in certain classifications.

The present operation procedure in the Army is that all applicants are being considered for appointment and immediate call to active duty, regardless of denomination. When the authorized number of chaplains has been reached, the Chief of Chaplains will write directly to each qualified applicant whose papers arrive at the department of the Army. The applicant will be informed of the Volunteer Reserve Program and will be asked if he is willing to accept appointment under its conditions. All future active duty vacancies occurring will be filled, where possible from this Volunteer Reserve group.

In reporting these matters to Synod your Chaplain Committee would have all our eligible and qualified ministers who are weighing the call to the chaplaincy keep them in mind. Further, personal information will be gladly given by the Secretary or Chairman of our Committee.

*Chaplains Dick J. Oostenink, Jr., and Elton J. Holtrop.*

Chaplain Oostenink returned safely from active duty with combat troops in Korea and reunited with his family. During perilous duty, in which several of his fellow-chaplains became war casualties, he was kept safe and secure while ministering unto the men, many of them only boys in their teens, facing death on the bloody fields of battle. Now he is serving at Camp Dix, New Jersey, and also, as time permits, helping out in preaching supplies in the eastern district. His former congregation and calling Church, Newton, N. J., is not far distant from Fort Dix. For him the chaplaincy has become his permanent charge as ambassador of Jesus Christ and an undershepherd of his flock.

Chaplain Holtrop is ministering faithfully with loving devotion to the spiritual needs of the disabled and ailing Veterans of three Wars in the Veterans Hospital at Fort Custer. His church home is now at the neighboring Christian Reformed Church of Battle Creek. His ministry is appreciated and recently his ward-work, an important part of this kind of service, received special commendation by the Central Office of the Vets Administration and was featured in its Bulletin circular as exemplary.

Chaplain Holtrop was willing to devote his annual leave period to a tour of visitation of our servicemen in a number of southeastern military installations. As his heart and his interest, and that of Mrs. Holtrop with him, continue in our church and its varied ministry, so the heart and the interest of our church and people must maintain a living contact with its chaplains in their special ministry.

### *The General Commission on Chaplains.*

The General Commission with its efficient Director, Thomas A. Rymer, under the wise leadership of its Chairman, Dr. Stewart M. Robinson, a Veteran Chaplain of World War I, continues to function with its headquarters in THE CHAPLAIN MEMORIAL BUILDING, 122 Maryland Ave., N.E., opposite the Supreme Court Building, Washington, D. C.

The affairs of the Commission are largely handled by an Executive Committee of 21 members, voting and advisory, meeting quarterly, while the general commission meets semi-annually, the first week in April and in October.

The three Chiefs of Chaplains, Roy H. Parker, Stanton W. Salisbury and Charles I. Carpenter, Army, Navy and Air Force respectively, constituting the Board of Chaplains, are advisory members of the General Commission. This promotes a close liaison between the churches represented by the Commission and the Chaplaincy representing the three departments of our National Defense. Either the Chiefs themselves, or their delegated representatives, attend the meetings of the Commission with the common purpose of securing a more and more adequate chaplaincy.

Two major projects of the General Commission deserve mention in this report. The Service Men's Christian League has been reorganized under a more distinctive name since it is a league of Protestant Christians. The revived, and revised, program is known as THE UNITED FELLOWSHIP OF PROTESTANTS. The Rev. Joseph Clark Dana has been secured as Director, succeeding Dr. Fred C. Reynolds, who activated the initial stage of a long-time program. THE LINK will continue to be the monthly magazine for promoting the work of the United Fellowship and THE CHAPLAIN for the interests of the chaplaincy. The two magazines, with circulations of nearly 100,000 and 5,000, constitute main items in the Budget of the Commission.

The other major project is the conducting of retreats for Chaplains and preaching missions for the servicemen and women throughout the country. Last year, with the co-operation of the Military, no less than 47 such retreats were held from coast to coast and others are planned for this year. One day meetings are held by teams of civilian ministers, morning, afternoon and evening. Occasional visits are made to our armed forces abroad where the need of such spiritual contacts is the more urgent.

The Office of the General Commission also aids in processing chaplains' applications and renewals of their constituent churches. Last year the total processed was 1,940. The number is mounting steadily, and the end is not yet.

### Finances.

The Budget of the General Commission for the year 1952 as adopted for setting the quotas for the 33 constituent denominations, is \$108,253. Our quota of this amount is \$153.44, an increase of about 17% over that of last year due to rising costs and staff salary increases.

Inadvertently, in the listing of recommended causes for our churches by the Synod of 1951, The Chaplains' Fund was linked up with The Soldiers' Fund as though these two were one and the same fund. This can easily be corrected this year since our Chaplains' Fund can operate on the balance in reserve and is therefore not requesting Synod for a recommended offering this year. The Soldiers' Fund has however, been reactivated and is now in need of renewed offerings from our churches.

Our Treasurer will append the annual financial statement duly audited to this report and submit same in detail to the Budget Committee of Synod.

#### RECOMMENDATIONS:

1. That Synod re-appoint a Chaplain Committee of the Christian Reformed Church and continue its mandate as heretofore, naming one of its members to serve as delegate-representative on the General Commission on Chaplains and one as alternate.

2. That Synod again place the need and the challenge of the Chaplaincy before our ministers and urge upon them to search their hearts whether in such a time as this the call to follow the young men and young women in the service of their country and their God should not be heeded.

Respectfully submitted,  
THE CHAPLAIN COMMITTEE,  
HAROLD DEKKER, *President*  
JOHN M. VAN DE KIEFT, *Secretary*  
EDWARD BOEVE, *Treasurer*  
HENRY VAN TIL  
MARINUS GOOTE

#### CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH STATEMENT OF RECEIPTS AND DISBURSEMENTS

February 25, 1951 to February 21, 1952

Balance on hand, February 24, 1951.....	\$ 526.19
<b>Receipts:</b>	
U. S. Bond Cashed .....	\$740.00
Interest on U. S. Bond Cashed.....	57.00
Interest on Bonds — Washington, D. C. Church.....	120.00
Tracy, Iowa, Chr. Ref. Church.....	20.00
<b>Total Receipts .....</b>	<b>937.00</b>

\$1,463.19

**Disbursements:**

Traveling Expense .....	\$220.30
Printing .....	13.50
Secretarial Expense .....	18.33
Yearbooks .....	3.00
General Commission on Chaplains.....	127.87
Chaplain D. J. Oostenink.....	50.50
	<hr/>
Total Disbursements .....	433.50
CASH ON HAND, FEBRUARY 21, 1952.....	<u>\$1,029.69</u>

**ASSETS OF THE CHAPLAIN FUND**

Bonds — Christian Reformed Church, Washington, D. C.

Investment \$4,000.00 — 3% Interest — Due December 1, 1964.

United States Savings Bonds — Series F

Investment \$2,405.00 — Maturity Value \$3,250.00 — Purchased February, 1946.

Committee of the Chaplain Fund of the  
Christian Reformed Church

We have examined the books of your Treasurer, Rev. E. Boeve, for the fiscal year February 25, 1951, to February 21, 1952.

We have verified the cash balance on hand on February 21, 1952, with the amount shown on the bank statement and also have examined the bonds belonging to this fund.

In our opinion the statement herewith presented represents fairly the receipts and disbursements of your fund for said fiscal year.

Respectfully submitted,  
Peter B. Vander Meer,  
Certified Public Accountant

## AGENDA REPORT NO. 18

### CALVINIST RESETTLEMENT SERVICE

ESTEEMED BRETHREN IN CHRIST:

Your Committee for the resettlement of Hungarian Calvinist Displaced Persons by, and within, our Christian Reformed Churches, recommended in its report to the Synod of last year: "That Synod continue the Calvinist Resettlement Service Committee for at least another year and extend the synodical authorization of its program."

This recommendation to Synod was based upon the near completion of the original and amended Act of Congress which was implemented under the International Refugee Organization (IRO) of the United Nations by the Presidential Commission of three high commissioners for Displaced Persons.

We further reported to the Synod of 1951 that with the termination of the former DP Program under the IRO a new program under an extended Act of Congress was being inaugurated, including many thousands of other eligibles from Europe and from Asia. These are known as "expelees" since they are homeless exiles forced to flee before the relentless advance of the Communists.

Your Committee however, upon grounds given in the Report, did not recommend to Synod that our churches be challenged anew to undertake a proportionate share of this additional responsibility that our nation has assumed towards the mounting masses of war-victims and the aimless, hopeless migrants set adrift in all parts of the globe, particularly in the most congested areas.

It would be well for the delegates to Synod to refer to the matter stated above and the reasons presented by your Committee for its recommendations. (Acts 1951, Supplement 28, Page 370.)

Synod adopted what your Committee had recommended. We were authorized to extend our program for one more year with a view to properly disposing of pending cases before terminating it. In some of these cases Displaced Persons had received assurances a year or more ago and there was still hope that the final screening would lead to the long coveted visa for "The Land of Promise."

As of February, 1951, our churches had welcomed 14 families, 5 individuals, or a total of 56 Displaced Persons (See Report to Synod of 1951).

During the ensuing 11 months (through January, 1952) we are happy to report an additional 10 families, 6 individuals, or a total



of 48 Displaced Persons who were welcomed into our churches.

We have, therefore, received 24 Families

11 Individuals

or 104 Displaced Persons.

### THE ENLARGED SCOPE OF RESETTLEMENT OF EXPELEES AND IMMIGRANTS

In the Providence of God, who sets the bounds of the habitations of all nations, and also the migration and resettlement of peoples from one country to another, there has recently emerged a new development. At this time it is still in the discussion and planning stage and considerable promotion work must be carried on both by the Commissioners in Washington and by the various co-operating Voluntary Agencies in order to get the necessary attention, interest and action by Congress. The new law would propose to help meet the basic problem of overpopulation in Europe as well as that of the homeless refugees and expelees.

In view of this new development, and in view of the uncertainty and indefiniteness of this projected program at this time, your Committee is not ready to present a recommendation to Synod.

Under our present mandate it is not within our province to inaugurate a program of resettlement of immigrants from the Netherlands in the United States. Whether or not Synod would favor such a course of action and thus charge this Committee, or another Committee, would depend largely upon the legislation passed, or pending by the time Synod meets in June. Hence your Committee must now withhold specific advisement and recommendation in the expectation that in our supplementary report at the opening of Synod we can furnish the needed information and advice to guide Synod in this important matter.

May the Lord, whose name is also COUNSELLOR, give that guidance to Synod in all its deliberations and decisions by His Holy Spirit.

Respectfully submitted,

CALVINIST RESETTLEMENT  
SERVICE COMMITTEE

P. Y. DE JONG

J. M. VANDE KIEFT

NEAL SETSMA

J. M. VANDER MEER

HENRY VERWYS

ARTHUR PEELLEN

**CALVINIST RESETTLEMENT SERVICE  
FINANCIAL REPORT**

**March 1, 1952**

**Receipts**

March 1951 to March 1, 1952

Contributions from churches.....	\$ 5,322.65
Contributions from individuals .....	60.00
Reimbursements of Traveling Expenses.....	199.01
Portland Chr. Ref. Church — toward expense of Mr. Elek's hospitalization.....	200.00

\$ 5,781.66

Receipts prior to March 1, 1951..... 6,762.26

Total Receipts ..... **\$12,543.92**

**Disbursements**

as of March 1, 1952

Printing, Supplies, Postage, Long

Distance Calls, Bank Charges.....	\$ 329.73
J. M. VandeKieft (Traveling, etc.).....	229.09
Inland Transportation Expenses .....	3,732.11
Clerical (Local & American Hungarian Federation)....	2,039.97
Hospital & Doctor, etc. re Mr. Elek.....	795.70
Loan to Saginaw Chr. Ref. Church.....	200.00
Social Expense for Hungarian Families.....	86.21

Total Disbursements ..... 7,412.81

Bank Balance, March 1, 1952..... \$ 5,131.11

March, 1951

March, 1952

Total Receipts ..... \$ 6,762.26 **\$12,543.92**

Total Disbursements ..... 4,686.97 **7,412.81**

Bank Balance ..... \$ 2,075.29 **\$ 5,131.11**

Neal Setsma, Treasurer

Audited by Mr. Clarence DeVries, March 8, 1952.

Grand Rapids, Mich.  
March 8, 1952

To whom it may concern:

The undersigned has audited the books of Neal Setsma, Treasurer of the Calvinist Resettlement Service of Christian Reformed Church, and has found them to be in good order. The balance shown in his ledger agrees with the balance as shown on the bank statement of the Peoples National Bank of Grand Rapids, Mich. The balance as of March 1, 1952, is \$5,131.11.

Very truly yours,

Clarence DeVries,  
636 Lynch St., S.W.,  
Grand Rapids, Michigan

## AGENDA REPORT NO. 19

### CANADIAN IMMIGRATION COMMITTEE

#### ESTEEMED BRETHERN:

The Immigration Committee for Canada herewith respectfully submits its sixth report to your honorable body after receiving its mandate in 1946 to "give information and guidance to emigrants from the Netherlands." In that year it was reported to Synod that rumors were persistent of the opening of the doors in Canada to emigrants from Holland and in the summer and fall of 1947 two boats, the "Waterman" and the "Kota Inten" carried 1900 people to their new homeland. The movement was underway. The intervening years have shown a steady increase in the flow of immigrants and the total may well have reached the 50,000 mark by the time this report is being received by you. A goodly number of these were placed, replaced and assisted in many ways by your committee and its staff of fieldmen. The fruits of our efforts are evident in the number of churches and home mission stations in Ontario and the Western provinces. At the time of writing of this report there are

in Ontario	41 organized congregations	7 mission stations
in Manitoba	organized congregations	mission stations
in Saskatchewan	organized congregations	mission stations
in Alberta	organized congregations	mission stations
in British Columbia	organized congregations	mission stations

While in the present war crisis the future must always remain uncertain the prospect of the continuance of the Immigration movement is bright and the transportation of approximately 20,000 immigrants is anticipated for 1952.

#### *Administration and Personnel.*

The membership of the Committee at present is constituted as follows:

Rev. P. J. Hoekstra, Lethbridge, Alberta, President  
Mr. J. Vander Vliet, Trenton, Ontario, Secretary-Treasurer  
Rev. A. Disselkoen, Winnipeg, Manitoba  
Mr. J. Vander Velden, Vancouver, British Columbia  
Rev. J. M. Vande Kieft, Missionary-at-Large.

The following appointees of Synod are serving as full-time fieldmen:

Mr. J. Vellinga, Chatham, Ont., for Southern and Northern Ontario.  
Mr. L. Vanden Berg, Brockville, Ont., for Eastern Ontario.  
Mr. J. de Jong, East Kildonan, Man., for Manitoba, Saskatchewan & Northwest Ontario.  
Mr. B. Nieboer, Iron Springs, Alta., for Southern Alberta.

Mr. H. A. Wierenga, Edmonton, Alta., for Northern Alberta.  
and as part-time fieldmen:

Mr. R. Jongbloed, Hamilton, Ont., for Hamilton and surrounding district.

Mr. C. Steenhof, Toronto, Ont., for Toronto and surrounding district.

Mr. H. J. Ten Hove, Blackfalds, Alta., for Central Alberta.

Mr. J. Prins, Beverly, Alta., for Central B. C.

Mr. A. de Jong, New Westminster, B. C., for Southern B. C.

Mr. J. Vander Vliet for the area in his immediate vicinity.

Of these Mr. C. Steenhof, Weston, Toronto, is now recommended to Synod for appointment to a full-time position.

Apart from the above mentioned personnel there are key-men in practically all of our groups, a number of which are paid entirely for their services and expenses by the local groups while others in the smaller groups and churches are supported by our Committee. These key-men welcome and assist new immigrants, act in emergencies and render valuable assistance in locating sponsors.

The Committee with seven full- and part-time fieldmen met in Winnipeg, Man., on November 14, 15 and 16, 1951. The obvious benefit for our fieldmen to gather together with the Committee once a year is that mutual problems can be discussed and that your Committee obtains firsthand information about the progress throughout the country and the furtherance of the uniformity and the unity in the work.

This time again the two Railway Companies favoured us with passes for all concerned. Officials of the Canadian National Railways and the Canadian Pacific Railway Company were present to discuss the problems in connection with the transportation of immigrants across the continent.

Concerning the matter of policy your committee again faced the necessity of narrowing the scope of placement by our fieldmen. The "Rehoboth, Oud-Gereformeerde Kerk" in Grand Rapids of which Rev. Zyderveld is the pastor, under the name of the "Old Christian Reformed Church" has entered the Canadian field with a view to establishing its own churches. This is being done in proximity to and in competition with our churches as in the case of Rev. Tamminga who on a previous inspection tour was cordially received in Canada by our churches and committee in 1950 and since then has accepted a call to Chatham, Ont., from the Old Christian Reformed Church. Since, at their request, we had agreed with the "deputaten voor emigratie van de Christelijk Gereformeerde Kerken in Nederland" to assist in placing their members as well as those of the Gereformeerde Kerken your Committee has registered a complaint to these "deputaten" and requested clarification of their position.

In view of the previously reported policy of the Canadian government to allow tradesmen from Holland to enter Canada as perma-

ment settlers the Committee decided to encourage locals in certain strategic centers in various provinces to open Immigrant Reception Homes, e.g. in London, Toronto and Brockville in Ontario, Calgary in Alberta and Vancouver in B. C. in order to provide temporary living quarters for small families for which houses or apartments cannot be obtained at once. The Homes will be furnished with proper equipment for light housekeeping and the immigrants will be requested to pay a moderate rent for accommodation and services. The first Center has been opened in Toronto, Ont., with the financial aid of the Ontario Immigration Council and through the efficient activities of the Toronto local. In the West Classis Alberta has decided to pay \$1.00 per family toward the establishment and maintenance of such a Center in Calgary.

#### *Progress in the Provinces.*

Ontario continues to be the major field for our postwar Canadian immigration. Since the previous report the number of organized churches has increased by 10 making now a total in this province of 41 and 7 home mission stations.

Manitoba with its thriving capital Winnipeg is absorbing more tradesmen now. The congregation has outgrown its present church and has a building plan which calls for enlargement. The extensive grainfields make it difficult for resettling but there has been a steady increase with the organization of Brandon and the growth of Portage la Prairie and the opening up of Emo, Ontario. Although in Ontario this place and the Port Arthur-Fort William area are serviced from Winnipeg. Here also there is growth and considerable permanent resettlement. Our immigrants must of necessity locate where land is still available and where prices are within their limited means.

Saskatchewan. The group in Saskatoon has increased and is now meeting regularly. Regina, the capital of the province, is being surveyed by one of our fieldmen for placement.

Alberta. This province now also has gained the status of a classis with no less than .... churches and home mission stations. During 1951 the numbers increased.

British Columbia. Vancouver has experienced considerable growth from immigration. Its reclamation project close to the city is expected to draw an additional number of Holland people. Vancouver Island, the largest island on the West coast, has begun to develop and several preaching centers have been started while one church is now organized on the island. In the Houston district new stations have been developed along the Prince Rupert line at Smithers, Telkwa, Terrace and Crescent Spur. Prospects in Central B.C. are good. The development of magnesium mines

and the establishment of large industries such as the aluminum plant in Kitimat give hope for increased settlement in this area. The number of organized churches and home mission groups has increased with respectively ..... and ..... during 1951.

The Maritimes. Thus far the Maritimes were only in the exploratory stage. Previous investigations showed that there was a prospective field and the time is now ripe for our church to enter this area without delay. The provinces of Nova Scotia, New Brunswick and Prince Edward Island are offering special inducements to settlers to procure their share of European immigrants. They have expressed that the Holland immigrant is considered preferred for permanent resettlement as is evident from the following quotation in the Halifax Chronicle-Herald of December 12, 1951. "The Immigration Department in Ottawa feels that N.S. and the other Maritime provinces could easily induce more Dutch immigrants because as an official put it: 'the Dutch are Maritime people and they like the smell of the sea in their nostrils' and Ottawa considers them about the finest type of immigrants Canada could hope for."

Now is the strategic time because thousands of Germans and other Europeans are being placed in these provinces.

The Home Mission Committee has decided to enter this field with the placement of a home missionary after a survey was made by our secretary and the home-missionary at large.

This field also will require the placement of a fieldman in order to procure new settlement possibilities both of farmers and tradesmen all through the year.

During the last four years, many families of Reformed persuasion have been placed in this part of Canada. However, all but a few have left again for other parts, because our church had no congregations there to receive them and to give them a spiritual home. With the help of our sister organization in the Netherlands we are now endeavoring to obtain a commitment from prospective immigrants to remain in these provinces.

The Rev. Bert Mulder before he accepted a call to our church in Neerlandia, Alta., visited many of our people and assisted them at their arrival at Halifax. At present there is no one to help the scattered families and single men that have remained and several of them will undoubtedly leave unless an organized effort is made to strengthen them and to give them the spiritual care they need.

#### *Prospects for 1952.*

The number of immigrants expected to arrive in Canada during 1952 will be approximately 20,000. They will be transported by various boats all but four of which will dock at Halifax. Besides

this the Royal Dutch Airlines are prepared to make one flight per week to the Montreal airport and so bring in about 60 immigrants each week. Others are finding their way to their new homeland by freighter and ordinary passenger liners.

The prospects for placements remain favorable. In some areas considerable resettlement has taken place through the purchase of farm lands, thereby consolidating their respective churches. This procedure continues especially in the areas where prices are not too high and good land is still available.

All through the country there is a keen demand for skilled labourers. Our fieldmen are making a strenuous effort to place as many as possible and to provide living quarters for them.

*Recommendations.*

- (1) That Synod continue all previous appointments
- (2) That Synod continue our Budget quota of \$1.50 per family for the following year.

*Conclusion.*

From a small beginning in 1947 the immigration of fellow believers from Holland into Canada has grown into a movement of considerable size. Your Committee with its competent staff of fieldmen have carried out their mandate to the best of their ability and have been instrumental to lay the foundation for organized church life in Canada in the framework of the Christian Reformed Church. We are profoundly grateful for God's blessings upon our labours.

The Immigration Committee for Canada  
of the Christian Reformed Church.

- REV. P. J. HOEKSTRA, *President*  
 J. VANDER VLIET, *Secretary-Treasurer*  
 REV. A. DISSELKOEN  
 J. VANDER VELDEN  
 REV. J. M. VANDE KIEFT

**IMMIGRATION COMMITTEE FOR CANADA  
OF THE CHRISTIAN REFORMED CHURCH**

**Statement of Cash Receipts and Disbursements  
For the Year Ended December 31, 1951**

RECEIPTS	
Donations Received .....	\$ 44,720.48
Profit on American Money.....	190.46
DISBURSEMENTS	
Advertising .....	\$ 519.52
Committee Meetings .....	271.70
Exchange & Bank Charges.....	4.12

Labour Paid Out By Committee Members.....	1,800.00	
Miscellaneous Expenses .....	217.16	
Office Supplies .....	272.88	
Postage & Excise .....	1,038.12	
Telephone & Telegraph.....	3,259.49	
Travelling Expenses .....	16,706.78	
Wages .....	24,615.91	48,705.68

EXCESS OF DISBURSEMENTS OVER RECEIPTS..... 3,794.74

**CASH SURPLUS**

Net Cash on Deposit December 31, 1950 .....	1,755.33
Net Cash on Deposit December 31, 1951 (OD) .....	2,039.41

Decrease ..... \$ 3,794.74

**IMMIGRATION COMMITTEE FOR CANADA  
OF THE CHRISTIAN REFORMED CHURCH**

BANK RECONCILIATION AS OF DECEMBER 31, 1950

**BALANCE ON DEPOSIT**

Canadian Bank of Commerce, Trenton, Ontario Branch as per  
Bank Confirmation Certificate .....\$2,137.40

**LESS:**

Cheques issues and not cashed as of December 31, 1950..... 382.07

**NET CASH ON DEPOSIT DECEMBER 31, 1950.....\$1,755.33**

BANK RECONCILIATION AS OF DECEMBER 31, 1951

**BALANCE ON DEPOSIT**

Canadian Bank of Commerce, Trenton, Ontario Branch as per  
Bank Confirmation Certificate .....\$1,088.20 OD

**ADD:**

Cheques issued and not cashed as of December 31, 1951..... 951.21

**NET CASH ON DEPOSIT DECEMBER 31, 1951.....\$2,039.41 OD**

*Auditor's Report*

Immigration Committee For Canada  
of the Christian Reformed Church,

TRENTON, Ontario.

As instructed by you, I have made an examination of the books and vouchers of your committee for the year ended December 31, 1951 and present herewith the undernoted financial statements with my report thereon.

Statement of Cash Receipts and Disbursements for the year ended December 31, 1951.

Bank Reconciliation Statements at December 31, 1950 and at December 31, 1951.

A detailed check of receipts and disbursements was carried out and the balances on deposit with the Canadian Bank of Commerce as at December 31, 1950 and as at December 31, 1951 were confirmed.



During 1951 a profit was realized on American exchange of \$190.46.

Cash surplus was decreased by \$3,794.74 as a result of the year's operations reducing the cash surplus on deposit as at December 31, 1951 to an overdraft of \$2,039.41.

The books and records in my opinion are complete, neat and accurate, and correctly determine all receipts and disbursements as listed in the financial statements attached.

TERRANCE M. READ, I.P.A.,  
Auditor

Dated at Trenton, Ontario  
March 13, 1952.

## THE CHURCH HELP FUND COMMITTEE, INCORPORATED

### ESTEEMED BRETHREN:

The Committee for Church Help considers it a privilege to submit to Synod the following report for the year 1951.

Our total receipts for this Fund in 1951 (with balance on hand Jan. 1, 1951) were \$129,279.50. Your committee has granted loans to various churches to the amount of \$107,400.00. These churches had requested \$232,400.00. Again your committee had to refuse loans to a few of our larger churches because they failed to qualify as "weak" and "needy" churches for which according to Synod's rules this fund is intended.

One church failed to make repayment on its loan, and four failed to make payments on the quota for this Fund. We have written to these churches in accordance with the Synodical ruling.

May we suggest that the quota for 1953 remain at \$3.00 per family? This in view of the fact that even now your committee is compelled to grant considerably less than the churches request and the classis recommend. At our last meeting (March) \$51,000.00 was requested, we granted only \$26,000.00 and then were \$4,000.00 in the red.

The Synod of 1951 authorized your committee "to conduct another drive for the Canadian Emergency Building Fund, stipulating the same conditions as in the previous drive." This mandate was executed by appointing the following brethren as campaign committee: Mr. Wm. De Boer, chairman, Mr. J. Jonker, Sec'y-Treas., Rev. H. Blystra, Rev. H. J. Kuiper, Rev. E. F. Van Halsema and Mr. B. J. Staal.

These are all busy men, but they, realizing the importance of the cause, gave freely of their time and efforts to make this campaign the best yet, as is evident from the attached financial report. They deserve the thanks not only of our brothers and sisters in Canada but of the entire church. May we suggest that Synod itself express its thanks to this very efficient campaign committee?

Our treasurer, Mr. Chas. R. Mulder, is bonded for \$20,000.00 by the American Surety Company of New York, through the Des Moines, Iowa, office (Acts 1948 Art. 112, IV, A. 5).

We herewith present our financial reports of both the Church Help Fund and the Canadian Emergency Building Fund.

# I. THE CHURCH HELP FUND.

Schedule "A"

## Bank Reconciliation Northwestern State Bank Year 1951

Bank Balance as per Statement, January 1, 1951.....	\$ 52,077.51
1950 Deposits Late .....	2,115.44
<b>Total .....</b>	<b>\$ 54,192.95</b>
Less: Checks Outstanding.....	38,500.00
<b>Our Ledger Balance .....</b>	<b>\$ 15,692.95</b>
1951 Receipts .....	113,586.55
<b>Total .....</b>	<b>\$129,279.50</b>
Less 1951 Disbursements.....	108,494.56
<b>On Hand .....</b>	<b>\$ 20,784.94</b>
Cash .....	\$20,784.94
Bank Balance as per Statement.....	\$ 37,724.36
Deposits Late .....	2,100.00
<b>Total .....</b>	<b>\$ 39,824.36</b>
Less: Checks Outstanding.....	19,039.42
<b>Balance .....</b>	<b>\$ 20,784.94</b>
Cash .....	\$20,784.94

Schedule "B"

## Analysis — Loans Outstanding Year 1951

Church At	Outstanding Jan. 1, 1951	New Loans	Payments	Outstanding Dec. 31, 1951
Ackley, Iowa .....	\$ 1,050.00		\$ 300.00	\$ 750.00
Alamosa, Colo. ....		\$ 7,000.00		7,000.00
Arcadia, Calif. ....	5,460.00		345.00	5,115.00
Auburn Park, Ill. ....	6,375.00		375.00	6,000.00
Battle Creek, Mich. ....	9,250.00		500.00	8,750.00
Bauer, Mich. ....	4,500.00		250.00	4,250.00
Bejou, Minn. ....	2,175.00		125.00	2,050.00
Bellflower, Second, Calif. ....	4,200.00		300.00	3,900.00
Bellflower, Third, Calif. ....		5,000.00		5,000.00
Bellwood, Ill. ....		10,000.00		10,000.00
Bemis, So. Dak. ....	7,200.00		400.00	6,800.00
Boston Square, Grand Rapids, Mich. ....	6,000.00		375.00	5,625.00
Bozeman, Montana .....	6,400.00		400.00	6,000.00
Cadillac, Mich. ....	9,000.00		500.00	8,500.00
Canadian Building Fund. ....		1,000.00	1,000.00	
Chatham, Ontario, Canada	22,125.00			22,125.00
Cincinnati, Ohio .....	7,600.00		400.00	7,200.00
Clara City, Minn. ....		4,000.00		4,000.00
Compton, Calif. ....	5,200.00			5,200.00

Church At	Outstanding Jan. 1, 1951	New Loans	Payments	Outstanding Dec. 31, 1951
Crookston, Minn. ....	2,507.90			2,507.90
Dearborn, Mich. ....	6,800.00	5,000.00	400.00	11,400.00
Decatur, Mich. ....	2,464.66		137.89	2,326.77
Delavan, Wis. ....	7,000.00			7,000.00
Denver Second, Colo. ....	3,250.00		375.00	2,875.00
Des Plaines, Ill. ....	7,500.00		375.00	7,125.00
Dorr, Mich. ....	4,837.50		662.50	4,175.00
East Palmyra, N. Y. ....		3,500.00		3,500.00
Edgerton Bethel, Minn. ....	2,800.00		2,800.00	
Edmonton, Alta, Canada. ....	8,000.00		500.00	7,500.00
Escalon, Calif. ....	9,625.00		500.00	9,125.00
Everson, Wash. ....	7,716.92		500.00	7,216.92
Flint, Mich. ....	3,100.00		375.00	2,725.00
Grand Rapids, Highland Hills ....	7,500.00		375.00	7,125.00
Grand Rapids, Immanuel, Mich. ....	4,500.00		250.00	4,250.00
Goshen, N. Y. ....	10,000.00		500.00	9,500.00
Goshen, Ind. ....	825.00		825.00	
Granum, Alta., Canada. ....		2,500.00		2,500.00
Hamilton, Mich. ....		8,000.00		8,000.00
Hartley, Iowa ....		5,000.00		5,000.00
Hawarden, Iowa ....	5,400.00		300.00	5,100.00
Hoboken, N. J. ....		1,500.00	250.00	1,250.00
Holland Bethany, Mich. ....	6,375.00		375.00	6,000.00
Holland Heights Holland, Mich. ....		7,500.00		7,500.00
Holland Marsh, Ont., Canada ....	3,800.00		200.00	3,600.00
Holland, Minn. ....	3,000.00		150.00	2,850.00
Houston, B.C., Canada. ....	4,500.00		250.00	4,250.00
Iowa Falls, Iowa ....	6,750.00		375.00	6,375.00
La Combe, Alta., Canada. ....	12,700.00		1,000.00	11,700.00
Lansing, Mich. ....	4,500.00		375.00	4,125.00
Lodi, N. J. ....	2,500.00		125.00	2,375.00
Milwaukee, Wis. ....	3,250.00		250.00	3,000.00
Minneapolis, Minn. ....	6,300.00		350.00	5,950.00
Modesto, Calif. ....	6,000.00		300.00	5,700.00
Monarch, Alta., Canada. ....	6,400.00		400.00	6,000.00
Monroe, Wash. ....		9,000.00		9,000.00
Morrison, Ill. ....	5,000.00		250.00	4,750.00
Mount Vernon, Wash. ....	2,500.00		1,800.00	700.00
Neerlandia, Alta., Canada	9,612.50			9,612.50
Newton, Iowa ....	4,085.00		1,281.00	2,804.00
Newton, N. J. ....	11,750.00		625.00	11,125.00
Oak Lawn, Ill. ....	4,750.00		250.00	4,500.00
Ogilvie, Minn. ....	4,150.00		100.00	4,050.00
Oscaloosa Bethel, Ia. ....	6,000.00		300.00	5,700.00
Parchment, Mich. ....	1,100.00		150.00	950.00
Phoenix, Ariz. ....	10,500.00		300.00	10,200.00
Pine Creek, Mich. ....	565.00	6,000.00	565.00	6,000.00
Pipeston, Minn. ....	906.00		190.00	716.00

Church At	Outstanding Jan. 1, 1951	New Loans	Payments	Outstanding Dec. 31, 1951
Plainfield, Mich. ....	3,600.00		450.00	3,150.00
Randolph Second, Wis. ....	7,500.00		375.00	7,125.00
Raymond, Minn. ....	6,120.00		375.00	5,745.00
Redlands First, Calif. ....	5,000.00		250.00	4,750.00
Redlands Second, Calif. ....	4,750.00		250.00	4,500.00
Ridgewood, N. J. ....	9,000.00		500.00	8,500.00
Ripon Immanuel, Calif. ....	9,875.00		375.00	9,500.00
Rock Rapids, Iowa ....	5,000.00	1,000.00	650.00	5,350.00
Rock Valley Calvin, Iowa		10,000.00		10,000.00
Saginaw, Mich. ....	8,900.00	7,500.00	500.00	15,900.00
San Diego, Calif. ....	9,400.00		550.00	8,850.00
Sarnia, Ont., Canada. ....	18,650.00		850.00	17,800.00
Seattle, Wash. ....	7,600.00		400.00	7,200.00
Sibley, Iowa ....	1,163.36			1,163.36
Sioux City, Iowa ....	1,370.00		310.00	1,060.00
Sioux Falls, S. D. ....	10,000.00		1,000.00	9,000.00
Sussex, N. J. ....		3,000.00		3,000.00
Terra Ceia, N. C. ....	6,150.00		350.00	5,800.00
Tracy, Iowa ....	1,946.10		300.00	1,646.10
Tyler, Minn. ....		900.00		900.00
Vancouver, B.C., Canada..	15,373.00		875.00	14,498.00
Washington, D.C. ....	2,850.00		200.00	2,650.00
Winnipeg, Man., Canada..	3,000.00			3,000.00
Wheaton, Ill. ....		10,000.00		10,000.00
Wyckoff Calvin, N. J. ....	9,000.00		500.00	8,500.00
Zeeland Bethel, Mich. ....	10,000.00			10,000.00
<b>Total .....</b>	<b>\$473,602.94</b>	<b>\$107,400.00</b>	<b>\$ 33,416.39</b>	<b>\$547,586.55</b>

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, 1951, insofar as disclosed by the records.

Respectfully submitted,  
Cora M. Hilger  
Public Accountant

**Schedule "C"**

**Denominational Quotas by Classes and Other Receipts  
Year 1951**

Classes	1950	1951
California .....	\$ 3,265.99	\$ 3,174.33
Chicago North .....	4,387.08	4,461.20
Chicago South .....	4,975.95	5,090.02
Grand Rapids East .....	7,199.75	6,554.55
Grand Rapids South .....	7,276.42	7,525.02
Grand Rapids West .....	4,107.26	4,187.26
Hackensack .....	2,051.25	2,048.64
Holland .....	5,530.50	5,663.27
Hudson .....	3,868.25	4,080.28
Kalamazoo .....	3,236.98	3,291.47
Minnesota .....	3,267.18	3,682.17

Muskegon .....	5,562.81	5,771.25
Ontario .....		763.28
Orange City .....	2,571.75	2,635.80
Ostfriesland .....	1,649.25	1,705.50
Pacific .....	3,855.07	4,929.19
Pella .....	3,914.67	3,989.67
Sioux Center .....	3,712.41	3,584.45
Wisconsin .....	2,180.94	2,391.81
Zeeland .....	4,720.48	4,716.00
Miscellaneous .....	229.95	
<b>Total .....</b>	<b>\$77,563.94</b>	<b>\$80,245.16</b>

**The Church Help Fund  
Summary**

Balance on Hand January 1, 1951.....		\$ 15,692.95
<b>Total Receipts:</b>		
Repayments, "B" .....	\$ 33,416.39	
Disc. to Goshen, Ind.....	75.00	\$ 33,341.39
Quotas, "C" .....	80,245.16	113,586.55
<b>Total .....</b>		<b>\$129,279.50</b>
<b>Total Disbursements:</b>		
New Loans .....	\$107,400.00	
Disc. Paid to Pine Creek, Mich. CRC..	165.00	
Administrative Expenses .....	929.56	108,494.56
Balance on Hand, December 31, 1951.....		\$ 20,784.94
Cash .....	\$ 20,784.94	

**II — THE CANADIAN EMERGENCY BUILDING FUND**

To March 6th, 1952

On Hand Feb. 21, 1951.....		\$ 82,119.90
<b>Receipts:</b>		
Total amount received from the Campaign Comm..	\$149,779.14	
Less Campaign Expenses.....	768.19	149,010.95
Total amount received by the Church Help Comm. ....		9,144.17
<b>Total .....</b>		<b>240,275.02</b>
Less funds sent in error and returned.....		1,439.88
<b>Net Total .....</b>		<b>\$238,835.14</b>

**Disbursements**

<b>Loans:</b>		
Erie, Ont., Canada, CRC (No. 14).....	\$ 4,000.00	
Trenton, Ont., Canada, CRC (No. 15).....	4,000.00	
Rocky Mt. House, Alta., Canada, CRC (No. 16).....	10,000.00	
Peers, Alta., Canada, CRC (No. 17).....	10,000.00	
Woodstock, Ont., Canada, CRC (No. 18).....	10,000.00	
Bowmanville, Ont., Canada, CRC (No. 19).....	8,000.00	
Owen Sound, Ont., Canada, CRC (No. 20).....	10,000.00	

Second Edmonton, Alta., Canada, CRC (No. 21).....	10,000.00
Winona, Ont., Canada, CRC (No. 22).....	6,000.00
Woodstock, Ont., Canada, CRC (No. 23).....	6,000.00
Holland Marsh, Ont., Canada, CRC (No. 24).....	3,700.00
Strathroy, Ont., Canada, CRC (No. 25).....	10,000.00
Second Edmonton, Alta., Canada, CRC (No. 26).....	6,000.00
Bowmanville, Ont., Canada, CRC (No. 27).....	4,000.00
Iron Springs, Alta., Canada, CRC (No. 28).....	5,000.00
Ladner, B.C., Canada, CRC (No. 29).....	8,000.00
Drayton, Ont., Canada, CRC (No. 30).....	16,000.00
Red Deer, Alta., Canada, CRC (No. 31).....	10,000.00
<b>Total</b> .....	<b>\$140,700.00</b>
<b>Expenses:</b>	
Bank, Ser. Chg. ....	2.00
<b>Net Total</b> .....	<b>\$140,702.00</b>
On Hand, as of Mar. 6th, 1952.....	98,133.14
	<b>\$238,835.14</b>

**CANADIAN EMERGENCY BUILDING FUND**  
**ANALYSIS — LOANS OUTSTANDING**  
**AS OF MAR. 6th, 1952**

Church	Check	Note-Nos.	Amount
Picton, Ont., Canada.....	\$ 2,000.00	1	\$ 1,500.00
Hamilton, Ont. ....	10,000.00	2	7,500.00
Iron Springs, Alta. ....	15,000.00	28, 3	11,250.00
Granum, Alta. ....	10,000.00	4	7,500.00
Jarvis, Ont. ....	16,000.00	5, 14	12,000.00
St. Catharines, Ont. ....	10,000.00	6	7,500.00
Aylmer, Ont. ....	10,000.00	7	7,500.00
Eessex, Ont. ....	5,500.00	8	4,125.00
Trenton, Ont. ....	16,000.00	9, 12, 15	12,000.00
Toronto, Ont. ....	12,000.00	10	9,000.00
Holland, Marsh, Ont. ....	7,700.00	11, 24	5,775.00
Brockville, Bethel, Ont.....	10,000.00	13	7,500.00
Rocky Mt. House, Alta. ....	10,000.00	16	7,500.00
Peers, Alta. ....	10,000.00	17	7,500.00
Woodstock, Ont. ....	16,000.00	18, 23	12,000.00
Bowmanville, Ont. ....	12,000.00	19, 27	9,000.00
Owen Sound, Ont.....	10,000.00	20	7,500.00
Second Edmonton, Alta ....	16,000.00	21, 26	12,000.00
Winona, Ont. ....	6,000.00	22	4,500.00
Strathroy, Ont. ....	10,000.00	25	7,500.00

Ladner, B.C. ....	8,000.00	29	6,000.00
Drayton, Ont. ....	16,000.00	30	12,000.00
Red Deer, Alta., Canada.....	10,000.00	31	7,500.00
	<u>\$248,200.00</u>	<u>31</u>	<u>\$186,150.00</u>

First column represents the amounts received. The last column the amounts to be repaid.

Respectfully submitted,

The Church Help Committee Inc.

REV. J. BREUKER, *President*

REV. J. CUPIDO, *Secretary*

MR. CHAS. R. MULDER, *Treasurer*

REV. N. BEUTE

MR. SAM ELGERSMA

N.B.— Later allowances have reduced the balance of both Church Help and C.E.B. Fund. The complete report of the campaign committee for the Canadian Emergency Building Fund was also sent to the Stated Clerk for the perusal of Synod.



## PUBLICATION OF SERMONS FOR READING SERVICES

### ESTEEMED BRETHREN:

Your almost entirely new committee grappled with Synod's 1951 mandate and respectfully reports:

*First*, that "to invite all our ministers to submit a typewritten sermon with a view to publication" has in effect been working out since 1939 in eight volumes of sermons. Only 11 of 105 sermon authors have written more than one sermon, and only one wrote more than two.

*Second*, that to invite each of all our ministers to submit a sermon this year would mean the publication of 15 volumes. The cost of one volume, 500 copies, is \$1200.00. If Synod publishes one volume each year, that is all that can be reasonably expected. Even so there are 350 copies of Sermon Book #5, 600 of #6, 300 of #7 left unsold. Usually 500 are printed, although 1000 were printed of #6. It should be noted that it is not difficult to get ministers to write sermons; it is difficult for the Publishing House to dispose of the Sermon Books. Mr. Buiten says, "We sell about 50 to 75 books to vacant churches, and if we work hard and advertise the books a great deal we sell another 100 books, and that is about all."

*Third*, your committee is working now to produce Vol. 9 of general and special sermons for the fall of 1952. About 22 ministers who have not previously written are being invited to do so now.

*Fourth*, with respect to the mandate "to have a complete set of sermons . . . covering the whole range of the Heidelberg Catechism" your committee notes that previous committees have wrestled with this problem and did not prevail. Your present committee has sent questionnaires to consistories to ascertain what they have, what they wish to have, and how many copies are really demanded.

Synod seems not to have taken cognizance of the Catechetical Sermons published under the editorial leadership of the Rev. H. J. Kuiper. The first and second volumes are sold out, and therefore might not be in great demand any more. Volumes on *The Apostles' Creed* and *The Ten Commandments* are still available. The volume on *The Lord's Prayer* is set up and will soon appear on sale.

A question which the committee found impossible to answer is: Is it really the mind of Synod to have an entirely new volume of Catechetical sermons for 50 to 75 vacant churches at a cost of

\$1200 per volume of 20 sermons each after the pattern of Rev. Kuiper's books, the last of which has not yet appeared?

Last of all, your committee recommends the study of having sermons recorded on tape or wire for use in vacant churches.

REV. PAUL DEKOEKOEK, *Chairman*

REV. RAYMOND HAAN

REV. WILLIAM VERWOLF, *Secretary*

## AGENDA REPORT NO. 22

### KOREAN REFORMED SPIRITUAL RELIEF COMMITTEE

#### ESTEEMED BRETHREN:

The Committee for Korean Reformed Spiritual Relief wishes first of all to express gratitude for the generous support given to this work by the Christian Reformed churches during the past year. During the year the sum of \$19,000.00 was forwarded to Korea to carry on the work there. We are happy to serve the Church in this necessary work.

Our contacts in Korea are an orthodox Reformed group in whom we have the fullest confidence. Mr. Chun, Young Chang, who spent some years in the United States and was about to enroll at Calvin Seminary when he decided to return to Korea, and Rev. Floyd Hamilton, an Orthodox Presbyterian missionary, are our most direct contacts. As was noted in last year's report, this group is an orphan group, being bypassed by the relief work of the World Council of Churches. This fact makes their work the more difficult and our help the more necessary and meaningful.

Under their distribution, the money sent from our Church has been spent for such things as a religious paper, printing of Sunday School lessons, religious meetings among soldiers, hospital patients, and the general public, the erection of houses of worship for displaced congregations, and the support of orphans in a Christian home. We are grateful for the work that has been done, but without doubt much more still remains to be done. We commend this heart-touching work to your prayerful consideration and the generous support of the Church.

We have noted that a considerable degree of confusion exists as to some of the relief funds existing in the denomination. Confusion seems to exist particularly between the spiritual and material relief work for Korea. We realize that some of this confusion is due to carelessness, but that everything possible may be done to avoid it, we will present a recommendation touching on this problem.

An audited financial report covering receipts and disbursements up to March 1, 1952, is herewith submitted.

#### RECOMMENDATIONS:

1. That this work be continued.
2. That the Korean Reformed Spiritual Relief work be recommended to the Churches for financial support, preferably for one or more offerings, the status enjoyed last year.

3. That the Stated Clerk of Synod be instructed to prepare a list of all recommended causes, together with the names and addresses of the treasurers, and that this list be published in *The Banner* for church treasurers to clip and file.

Respectfully submitted,

J. T. HOOGSTRA, *President*  
 J. H. KROMMINGA, *Secretary*  
 E. VERMAAT, *Treasurer*  
 A. NABER  
 THEO. VERHULST

**FINANCIAL REPORT OF THE KOREAN SPIRITUAL RELIEF  
 OF THE CHRISTIAN REFORMED CHURCHES**

Balance on hand, August 1, 1951..... \$ 3,018.38

RECEIPTS:

August, 1951 .....	\$ 505.08	
September, 1951 .....	658.19	
October, 1951 .....	3,065.40	
November, 1951 .....	1,460.35	
December, 1951 .....	2,895.10	
January, 1952 .....	5,618.15	
February, 1952 .....	2,563.71	16,765.98
<b>Total .....</b>		<b>\$19,784.36</b>

DISBURSEMENTS:

Korean Relief .....	\$19,000.00	
Chr. Ref. Publishing House.....	14.94	
Six rolls of film.....	21.00	
Miscellaneous .....	6.95	\$19,042.89

Balance on hand, March 1, 1952..... \$ 741.47

EDWARD VERMAAT, *Treasurer*

March 7, 1952  
 Audited and found in good order.  
 L. LA GRAND

## AGENDA REPORT NO. 23

### HISTORICAL COMMITTEE

#### ESTEEMED BRETHREN:

The Historical Committee has carried on its activities through its own meetings and in consultation with Prof. Lester De Koster, the archivist appointed by the 1951 Synod, and with the Combined Library Committee of Calvin College and Seminary.

The responsibilities of this committee fall under two heads: the historical collection and the archives. The historical collection has been the principal concern of this committee up to this time. The ministers of the Christian Reformed Church will be contacted by letter in the interests of this collection between the time of this writing and the sessions of Synod. The Historical Committee feels the need of clearer definition of the scope of the historical collection and more specific provision for housing and displaying it. This matter is under consideration, but we are not ready with recommendations on this score at the present time.

Regarding the archives, however, we present the following as recommendations to Synod and urge their adoption:

#### RECOMMENDATIONS:

*That Synod adopt the following:*

1. Synod regards as belonging to the Archives of the Christian Reformed Church all official minutes, files, letters, etc., of the Christian Reformed Synod and its official agencies. These include:

- Minutes of Synod and all materials pertaining thereto;
- Minutes of the Synodical Committee;
- Minutes of the Board of Trustees;
- Minutes of the Christian Reformed Board of Missions;
- Minutes of the General Committee for Home Missions;
- Minutes of the Faculties of Calvin College and Seminary;
- Minutes of the Church Help Fund;
- Minutes of the Back to God Hour;
- Minutes of the Committee for South America and Ceylon;
- Minutes of the Publication Committee.

2. The agencies are instructed to surrender their materials to the Archives ten years after date, unless valid reasons exist for withholding them for a longer period of time.

3. The archivist shall be the custodian of the Archives. They shall be inaccessible except through him.

4. The archivist shall permit access to these Archives only to:
  - a. Members of the above-named bodies who wish to consult their own records;
  - b. Persons authorized by those bodies to view their records;
  - c. Other persons authorized by the Historical Committee to view the records.
  
5. Synod shall for the present lodge these Archives in the new Library Building, in a room designated for that purpose by the Combined Library Committee.

Respectfully submitted,

DR. S. VOLBEDA, *Chairman*

DR. J. H. KROMMINGA, *Secretary*

PROF. GEORGE STOB

PROF. H. J. G. VAN ANDEL

P.S. The Secretary has been appointed to represent the Historical Committee at Synod.

J. H. KROMMINGA

## AGENDA REPORT NO. 24

### CHRISTIAN REFORMED BOARD OF MISSIONS

#### ESTEEMED BRETHREN:

During the past year, the Christian Reformed Board of Missions has sought to carry out the decisions of Synod in supervising and regulating our denominational mission work. We thank the Lord for the many blessings which he has granted us in carrying out this mandate. We hereby present our annual report to Synod asking you to bear in mind that it will be necessary to present a later supplementary report shortly before the time that Synod convenes, since many matters cannot be completely cared for at this early date.

#### SECTION ONE ORGANIZATION AND PERSONNEL

A. MEMBERSHIP. The Mission Order specifies that the terms of membership for the Christian Reformed Board of Missions shall be for two years, thus the reappointment of many members of this board is not necessary in 1952. However, since various changes have been made in the nominations by the Classes, we herewith submit the entire list as required by the Acts of Synod 1949, page 94:

CLASSIS	MEMBER	ALTERNATE
Alberta .....	Rev. J. C. Verbrugge	Rev. E. H. Oostendorp
California .....	Rev. G. B. Boerefyn	Rev. M. Vander Zwaag
Chicago North .....	Dr. R. O. De Groot	
Chicago South .....	Rev. A. Jabaay	Rev. H. Bajema
Grand Rapids East .....	Rev. L. Oostendorp	Rev. F. Handlogten
Grand Rapids South .....	Dr. H. J. Kreulen	Dr. G. Goris
Grand Rapids West .....	Rev. W. P. Brink	Rev. R. R. De Ridder
Hackensack .....	Rev. C. Van Ens	Rev. J. J. Holwerda
Holland .....	Rev. J. Beebe	Rev. P. De Jong
Hudson .....	Rev. J. P. Smith	Rev. A. E. Rozendal
Kalamazoo .....	Rev. S. A. Dykstra	Rev. G. H. Vande Riet
Minnesota .....	Rev. J. Roorda	Rev. S. Viss
Muskegon .....	Rev. G. Vander Kooi	Rev. J. C. Scholten
Ontario .....	Rev. A. H. Smit	Rev. J. Rook
Orange City .....	Rev. J. Cupido	Dr. J. Masselink
Ostfriesland .....	Rev. S. P. Miersma	Rev. G. D. Pars
Pacific .....	Rev. P. De Koekkoek	Rev. W. Hekman
Pella .....	Rev. H. Evenhouse	Rev. M. Ouwinga
Sioux Center .....	Rev. J. Zwaanstra	
Wisconsin .....	Rev. W. Alkema	Rev. B. Huizenga
Zeeland .....	Rev. H. N. Erffmeyer	Rev. R. Evenhuis
Member-at-Large .....	Dr. R. S. Wierenga	} Dr. R. De Mol
Member-at-Large .....	Dr. E. Y. Monsma	
Member-at-Large .....	Mr. J. T. Daverman	

B. OFFICERS. During the past year the officers of the board were: President, Rev. L. Oostendorp; Vice-President, Rev. W. P. Brink; Secretary, Dr. J. C. DeKorne; Acting Secretaries: Rev. D. Drost, Rev. W. P. Brink and Dr. R. O. DeGroot; Minute Secretary, Rev. J. Beebe; Treasurer, Dr. R. S. Wierenga; and Assistant Treasurer, Mr. J. T. Daverman.

C. THE EXECUTIVE COMMITTEE, which consists of representatives of the Michigan and Illinois Classes, the Members-at-Large, and the Secretary of Missions, met regularly for all day sessions on the second Thursday of each month.

D. STANDING COMMITTEES. Several standing committees aided the board and its Executive Committee in the accomplishment of the mission work, such as, the finance committee, recruiting committee, officers committee, and the promotion committee.

E. REPRESENTATION AT SYNOD. In addition to the representation of the Secretary provided for by the Mission Order, the board requests Synod to permit it to be represented by our President, or Vice-President, and by the Treasurer.

F. SECRETARY OF MISSIONS. The work of the Secretary of Missions was performed by Dr. J. C. DeKorne until the Lord took him from our midst on December 9, 1951. Synod of 1951 decided to appoint an Associate Secretary of Missions for two years. Since the Rev. R. R. De Ridder, who was appointed by Synod for this position, declined the appointment, the board asked three of its members to serve in this capacity until after the Synod of 1952. Arrangements were made with the Allendale consistory and the Creston consistory to grant three-month leaves to their pastors, the Revs. Donald Drost and W. P. Brink, for this purpose. A request was also made to the Home Missions Committee to release the Dr. R. O. De Groot for such service. The board is very grateful that these respective bodies very graciously consented to grant a release to the above mentioned board members for service as Acting Secretary of Missions.

At its meeting of December 13, 1951, the executive committee adopted the following resolution of sympathy which we also lay before Synod:

#### RESOLUTION OF SYMPATHY

The Christian Reformed Board of Missions expresses its heartfelt sympathy to Mrs. John C. De Korne and children in the passing of their husband and father, Dr. John C. De Korne, on December 9, 1951, at the age of 63 years.

The Board has lost a talented and devoted Secretary of Missions. The blessed mark of his ministry in missions shall be borne by the church at home and on foreign field, with deep appreciation, for many a year. At an early age he saw "How beautiful upon the mountains



are the feet of him that bringeth good tidings," and for 34 years with voice and pen, as an enthusiastic spokesman for Christ, he entreated: "Bring me men to match my mountains!" May it console the bereaved that he died witnessing and winning others to witness for Christ. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Revelations 14:13. May God inscribe these consoling words upon the hearts of the sorrowing relatives.

In view of the passing of Dr. J. C. De Korne and the lack of an Associate-Secretary of Missions, the board carefully studied the needs of our mission work and decided to bring the following recommendation to the Synod of 1952:

1. *The work and personnel.*

a. The board recommends that Synod appoint a Secretary of Missions to replace the late Dr. J. C. De Korne.

b. The board recommends that Synod approve the appointment of an unordained man to serve as the Assistant-Secretary of Missions. Grounds:

(1) The duties assigned to the Secretary of Missions far exceed the capacity of one man in consequence of our ever expanding mission program. (Note the large number of duties required of the Secretary in the Mission Order, Article V, Sections 2 - 6.) Dr. John C. De Korne reported at length on this matter to the Synod of 1951. (Cf. Acts of Synod, p. 282 - 286)

(2) Under the present system the Secretary of Missions has been unable to give adequate attention to the promotion and the stimulation of mission interest and the recruiting of mission personnel. (Cf. Mission Order, Art. V, Section 5)

(3) There are various duties now assigned to the Secretary of Missions which can properly be performed by an unordained assistant. (Cf. Mission Order, Art. V, Section 2)

(4) Synod of 1951 already approved the appointment of a second man.

c. The board recommends that the appointment of the Assistant Secretary of Missions be made by the Executive Committee in consultation with the Secretary of Missions. (The Secretary of Missions should have a prominent voice in the selection of this individual in view of the need of close cooperation in the execution of their duties.)

d. The board recommends that the present Assistant to the Secretary and to the Treasurer shall hereafter be designated as Assistant to the Treasurer.

(1) It should be noted that the duties presently performed by the Assistant to the Treasurer lie outside the sphere of the work that will be assigned to the Assistant Secretary of Missions.

(2) Further, the Assistant to the Treasurer shall continue to execute the tasks assigned to him by Synod (cf. Acts of Synod 1948, Art. 85, II, C, 1, p. 49) and shall serve under the supervision of and in cooperation with the Secretary of Missions and the Assistant Secretary of Missions.

2. *Nominations to Synod.* In view of the importance of the work of the Secretary of Missions and the care which was given in the making of nominations for this position, the Board decided to present to Synod not only the nominations, but also the manner in which we decided upon these nominations.

a. In order to act efficiently, the board first of all decided upon some of the qualifications which we should look for in the man who is to be the Secretary of Missions. The following were mentioned:

- (1) Intense zeal and love for Mission work.
- (2) Close relationship to that work.
- (3) The ability to organize material.
- (4) The ability to write well.
- (5) Qualifications in the field of public relations.
- (6) Ability to make decisions readily.
- (7) The gift of public speech.

b. The members of the board submitted a gross list of names for the nomination of a Secretary of Missions.

c. A motion prevailed to proceed to vote from the large list of nominees written on the board after each one of these had been discussed. It was decided to choose four from this list and to present these names as a nomination to Synod.

d. Before the vote was cast, Dr. Wierenga led the meeting in prayer for God's guidance in this matter.

e. The following four were elected as a nomination to Synod for the position of Secretary of Missions: Rev. William P. Brink, Dr. Peter Y. De Jong, Rev. Donald J. Drost, Rev. Henry J. Evenhouse.

G. *SURVEY OF FIELD PERSONNEL AND CALLING AND SUPPORTING CHURCHES.* We are very thankful to the Lord for the fine staff of mission workers which He has given on our various fields. The Lord has blessed them with fruits upon their labors and we as a Church must sustain them in our fervent and daily prayers. We are also thankful that the Lord has laid it upon the hearts of our people to grant their generous support to the program of Indian and Foreign Missions. Many of our churches have undertaken the complete or partial support of one of our missionaries. In the case of ordained men, the calling church is also granting support in

almost every case. We here present a list of our fields, posts, workers, and calling or supporting churches:

FIELD	POST	WORKER	CALLING OR SUPPORTING CHURCH
Indian	Crown Point	Rev. J. Van Bruggen	Sixteenth St., Holland
	Farmington	Rev. H. J. Scripsema	Oakdale Park, Grand Rapids
	Gallup	Rev. D. E. Houseman	Second, Kalamazoo
	Nahaschitty	Mr. Edward Henry	
	Phoenix	Rev. Wm. Goudberg	Maple Ave., Holland
		Rev. C. G. Hayenga	Bethany, Muskegon
	Rehoboth	Mr. E. J. Berkompas	
		Dr. L. H. Bos	Second Roseland, Chicago
		Mr. A. Bosscher	
		Mr. J. H. Bosscher	
		Mr. L. P. Brink	East Leonard, Grand Rapids
		Miss Lena Bulthuis	
		Miss Cornelia De Witt	North St., Zeeland
		Miss T. Beth Dwarshuis	
		Mr. John T. Ebbers	
		Miss Hattie Grevengoed	
		Miss Marie Hoekstra	Overisel, Mich.
		Miss Dora Hofstra	Seymour, Grand Rapids
		Miss Josie Holtgeerts	
		Mr. Roland Kamps	
		Miss Clara Kollis	
		Miss Betty Kollis	
		Miss Mary Jean Kruis	First, Hudsonville
		Miss Mary Kuik	Waupun, Wis.
		Miss Gertrude Oranje	R.N.
		Miss Marie Peshlakai	
		Rev. Abel Poel	Rehoboth, N. M.
		Miss Renzina Stob	Boston Square Grand Rapids
		Miss Marie Vander Weide	
	Miss Sadie Van Dyken	R.N.	
	Miss Gertrude Van Haitsma	First, Zeeland	
	Mr. Adrian Van Iwaarden		
	Miss Hattie Veurink	R.N. Pease, Minn.	
	Miss Lucille Westendorp	R.N. Lee St. Grand Rapids	
	Miss Sylvia Westendorp	R.N.	
	Miss Evelyn Wybenga		
	Miss Marian Wybenga		
Rev. George Yff	Sherman St., Grand Rapids		
San Antone	Mr. Jacob Bol		
Shiprock	Rev. F. Vander Stoep	Classis Zeeland	
	Mr. Richard Kruis		
	Miss Cora Vogel	Dennis Ave., Grand Rapids	
Toadlena	Rev. J. C. Kobes	First & Immanuel Ripon, Calif.	
	Miss Angie Nieuwsma	Paterson Sunday School Assn.	

FIELD	POST	WORKER	CALLING OR SUPPORTING CHURCH
	Tohatchi	Rev. J. R. Kamps	Drenthe, Mich.
	Two Wells	Rev. J. B. Swierenga	Fuller Ave. Grand Rapids
		Miss Nellie Tibboel	Second, Pella, Iowa
	Zuni	Miss Clara Bierenga	Grace, Kalamazoo
		Miss Lillian Bode	Second, Grand Haven
		Miss Helen De Lange	
		Mr. Julius Den Bleyker	Graafschap, Mich.
		Rev. C. Kuipers	Peoria, Iowa
		Miss Nellie Lam	Spring Lake, Mich.
		Mr. Gordon Lucht	Bethel, Patterson
		Miss Vera Rotman	14th St., Holland
		Miss Lenora Vander Veer	First, Zeeland
		Miss Rena Vander Woude	Third Roseland Chicago
Indonesia		Vacant	
Japan	Tokyo	Rev. Henry Bruinooge	Emden, Bunde, Raymond, Prinsburg, Minn.
		Miss Magdalena Koets	Third, Kalamazoo
		Rev. Edward Van Baak	14th St., Holland
South India	Adoni	Miss Ann Bosch	Spring Lake, Mich.
		Mr. Arthur V. Ramiah	Burton Heights Grand Rapids
Sudan	Baissa	Rev. Robert Recker	First, Orange City Iowa
	Lupwe	Miss Margaret Dykstra	Burton Heights Grand Rapids
		Mr. Raymond Grissen	Dennis Ave. Grand Rapids
		Mr. Gilbert Holkeboer	Maple Ave., Holland
		Miss Tena A. Huizenga, R.N.	First Wellsburg, Iowa
		Miss Bena Kok, R.N.	
		Rev. E. H. Smith	Ninth St., Holland
		Miss Jennie Stielstra	Second, Fremont
		Miss Anita Vissia, R.N.	Midland Park, N. J.
		Mr. Frederick Volkema	
		Miss Evelyn Vredevoogd	Godwin Heights Grand Rapids
	Mkar	Mr. Donald Van Reken	Second, Englewood Chicago
	Wukari	Rev. Peter Dekker	Fuller Ave., Grand Rapids
	Zaki Biam	Rev. Peter Ipema	First, Rock Valley, Iowa
		Miss Betty Vanden Berg	First, Kalamazoo

The following workers are employed on our Indian field, although not under the direct (contract) appointment of our board:

Carisso	Mr. Geronimo Martin
	Mr. Jimmie Bilien
Crown Point	Mr. Ben Henry
	Mr. Albert Henry
Farmington	Mr. Chee Anderson

FIELD	POST	WORKER	CALLING OR SUPPORTING CHURCH
Gallup .....		Mr. Stewart Barton	
Red Rock .....		Mr. John Redhouse	
Rehoboth .....		Mr. Howard Berkompas	
		Miss Irene Denetdele	
		Mr. Tullie James	
		Miss Elizabeth Manuelito	
		Mr. Peter Meyer	
		Mrs. Dora Peshlakai	
		Miss Grace Peterson	
		Miss Dorothy Roeters	
		Mr. John Talley	
		Miss Molly Talley	
		Miss Margaret Tibboel	
		Mrs. Ann Tigchon	
San Antone .....		Mr. Howard Redhouse	
Shiprock .....		Mr. Sampson Yazzie	
Toadlena .....		Mr. Sidney Nez	
Two Wells .....		Mr. Melvin Chavez	
Zuni .....		Mr. Rex Natewa	

The following churches are at present calling for ordained missionaries: Coldbrook, Grand Rapids, Japan; Lagrave Ave., Grand Rapids, Japan; Prospect Park, Holland, Japan; Midland Park, N. J., South India; Third Paterson, South India; Alpine Ave., Grand Rapids, Sudan; First Cicero, Sudan.

Several other churches have requested permission to call.

## SECTION TWO GENERAL MATTERS

A. MR. ROBERT J. SUTTON. At the annual meeting of the board a letter was received from Mr. Robert J. Sutton, a graduate of Westminster Seminary with a Th.M. degree, stating his desire to work on one of the Christian Reformed fields in the Orient. A committee was appointed to study previous correspondence which we had received from Mr. Sutton and from Dr. Ned Stonehouse, who recommended him to us. The committee was also charged to consult with Dr. C. Van Til, a former professor of Mr. Sutton. Upon receiving the favorable report of the committee, it was decided to ask Mr. Sutton to appear before the board for an interview. He was extensively questioned by one of the members of the board and after this, opportunity was given to each of the members of the board to ask questions. Following this interview it was decided: first, that necessary steps be taken to consider the services of Mr. Sutton; second, that we recommend to Synod that Mr. Sutton be examined for candidacy; and third, that the recruiting committee of the board advise Mr. Sutton as to the steps to be taken contributory to making him acceptable for candidacy.

The recruiting committee was then instructed to initiate the following plan:

1. To advise Mr. Sutton to seek immediate membership in the Christian Reformed Church.

2. To advise Mr. Sutton to secure admission from the seminary faculty and Board of Trustees for admittance as a special student with a view to entrance into the Christian Reformed ministry.

3. To advise Mr. Sutton to seek licensure to preach in our churches from the Board of Trustees of Calvin College and Seminary. An alternative is that he seek the privilege of exhorting either in a given classis from the Classical Committee, or in a given church from its consistory.

4. To provide Mr. Sutton with appropriate letter of recommendation in the name of the Board in order to facilitate the above mentioned steps.

The above steps have been carried out as decided, and the board now requests that Synod waive the rule with respect to an entire year of study at Calvin Seminary and examine Mr. Sutton with a view to his candidacy for the ministry.

**B. QUALIFICATIONS OF ORDAINED MISSIONARIES.** The board, after study, decided to ask Synod to make a few changes in Article VII, Section 1, of the Mission Order of the Indian and Foreign Missions. This section deals with the qualifications of ordained missionaries. The board makes the following specific request to Synod in this matter:

1. That Synod raise the age qualification of ordained missionaries so that Article VII, Section 1, (1) of the Mission Order reads: "Age: Preferably between 24 and 40, although the board is authorized to appoint older men in exceptional cases." Grounds:

- (1) We have been unable to obtain men within the age limit previously designated. We have obtained no new ordained missionary since December 1949.
- (2) Mission history proves that many men over the age of 32 have entered the work of missions and with the advantage of their mature judgment became great mission leaders.

2. That Synod modify the statement of health qualifications in Article VII, Section I, (2) of the Mission Order to read: "Health: average good health, verified by medical examinations. If married, this holds also for his family."

3. That Synod delete paragraph (8) of Section 1, Article VII of the Mission Order which reads: "All other things being equal, preference will be given to men who have already served in the

ministry and have practical experience in ministerial and pastoral work." This paragraph has had a tendency to discourage some of our candidates from immediately entering into the work of missions. However, the experience of the board is that after young men have been in the ministry for a few years, it is far more difficult for them to enter into foreign mission service than at the time of their candidacy.

### SECTION THREE FINANCIAL MATTERS

A. **TREASURER'S REPORT.** Our treasurer's books are kept up to date and reports are submitted regularly to board and executive committee, but since the books are not audited in time for the auditor's report to be included in this report, the final summary of finances for 1951 will be included in the supplementary report of the board to be written just before Synod convenes. The following figures are correct as our books now stand, but it must be remembered that minor changes will be made in the auditor's report, for he makes certain adjustments for depreciation.

#### RECEIPTS FOR MISSION WORK IN 1951

Classical Treasurers .....	\$340,111.89
For salaries .....	80,050.16
Operating Receipts — General .....	2,370.77
Operating Receipts — Hospital .....	19,989.08
Operating Receipts — Rehoboth .....	12,664.59
Operating Receipts — Zuni .....	77.74
Operating Receipts — Other Stations .....	1,024.65
China Refunds, etc.....	3,062.09
<b>Total .....</b>	<b>\$459,350.97</b>

#### Special Gift Receipts

Miscellaneous gifts — General .....	\$ 14,402.73	
Miscellaneous Gifts — Indian .....	12,178.28	
Miscellaneous gifts — Foreign .....	12,343.03	\$ 38,924.04
<b>Specified Gifts — General .....</b>	<b>\$ 433.00</b>	
Specified Gifts — Indian .....	3,319.21	
Specified Gifts — Foreign .....	3,396.51	13,148.72
<b>Total .....</b>		<b>\$ 52,072.76</b>

#### Summary of Operating Expenses Incurred in 1951

Indian (New Mexico and Arizona).....	\$239,864.00
China .....	4,494.68
Japan .....	23,761.13
South India .....	3,325.67
Sudan .....	55,135.92
Administrative and General.....	29,501.30

\$356,082.70

### Expenditures from Special Gift Funds

General .....	\$	3,213.40	
Indian .....		42,577.24	
Japan .....		23,280.45	
Sudan .....		6,639.11	75,710.20
Total .....			\$431,792.90

#### EXCESS SPECIAL GIFT EXPENDITURES WHICH NEED SYNOD'S APPROVAL

Of the above expenditures from Special Gift Funds, the amount of \$60,402.58 is in excess of that allowed by Synod. Since most of this was for emergencies and part of this was for specified gifts to the amount of \$12,125.98, the board considers the total spent for the Indian field (\$31,602.07) to be within the limits of the "status quo." We therefore ask Synod's approval of these expenditures.

B. **BUDGETS.** The board felt the need of adopting a new basic salary schedule for 1952 and 1953. Under this schedule the basic salary of ordained missionaries will be raised to \$3700.00 and corresponding increases will be given to unordained workers according to a schedule drawn up by the board. These increased salaries are incorporated into the 1952 Special Requests and the 1953 Budget.

1. *Budget Requests for 1952.* In addition to those budget requests for 1952 which were approved by the Synod of 1951, other requests have come in which the board felt it could not deny. Funds to meet these requests are on hand, or will be on hand when special gifts for 1952 have all been received. But the approval of Synod is still needed to give the board authority to use such funds for these specific projects.

a. We request approval of the following expenditures for special needs for 1952 from General Operating Funds:

<b>(1) General</b>			
Additional office rent and phone increase.....	\$		720.00
Increase in salaries .....		40,500.00	40,500.00
Japan salary subsidies .....		4,800.00	4,800.00
Kalamazoo Ave. Mission house furnishings.....		465.00	465.00
<b>(2) General Indian</b>			
Additional help for Rev. W. Goudberg translation.....		400.00	400.00
<b>(3) Carisso</b>			
Replacing light plant.....		800.00	800.00
<b>(4) Farmington</b>			
Gas connections, etc.....		201.00	201.00
Summer worker .....		120.00	120.00
<b>(5) Gallup</b>			
Additional for carry-all trade-in.....		200.00	200.00
<b>(6) Nahaschitty</b>			
Salary second native worker for 6 months.....		450.00	450.00



(7) Rehoboth Field Pastor — Indian Village	
Part-time native assistant.....	250.00
Additional commissary .....	100.00
(8) Rehoboth	
Emergency help for school secretary, teacher.....	200.00
(9) Shiprock	
Mileage and depreciation — R. Kruis.....	430.00
Part-time interpreter .....	800.00
Rebuilding storage room in chapel.....	475.00
(10) South India	
Bible School, translation of 37 articles, etc.....	545.00
(11) Sudan	
Contribution to Hillcrest School.....	280.00
<b>Total .....</b>	<b>\$ 51,736.00</b>

b. We request approval for the following expenditures for special needs for 1952 from special gift funds:

(1) General

Office furnishings & equipment:

Additional safe .....	\$ 600.00
Carpeting .....	1,100.00
Tables — committee room .....	200.00
Chairs — committee room .....	600.00
Lights .....	400.00
Office remodeling .....	375.00

\$ 3,275.00

Kalamazoo Ave. Mission House Kitchen remodeling..... 1,750.00

(2) Rehoboth Hospital

Incinerator .....

320.00

(3) Toadlena

Refrigerator for Miss Nieuwsma.....

300.00

Installing gas, piping, regulator and stove.....

225.00

(4) Zuni

Heating system improvements.....

750.00

Additional stucco appropriation.....

750.00

(5) South India

Kaditha — chapel — school subsidy .....

300.00

Additional needed to purchase home.....

4,000.00

(6) Sudan

Wukari — electricity .....

224.00

Sevav — four room elementary school.....

2,240.00

**Total .....** **\$ 14,134.00**

2. *Budget Requests for 1953.* A complete list of the details of the budget requests for 1953 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. Here is a summary of these requests:

**a. Operating Budget (basic):**

Indian .....	\$328,431.50
Japan .....	81,800.00
South India .....	43,289.00
Sudan .....	94,740.00
Indonesia .....	19,200.00
Administrative and general.....	65,975.00
	<hr/>
	\$632,935.50
Deduct estimated salary receipts .....	75,000.00
	<hr/>
	\$557,935.50
Deduct for unused funds on hand.....	72,000.00
	<hr/>
Balance to come from quotas.....	\$485,935.50

The above net balance represents a quota of \$12.50 per family for 38,887 families. To meet our total budget would require a quota of approximately \$14.35 per family, but since there was an excess of receipts over expenditures because of budget not used, the amount of \$72,000.00 is deducted to arrive at a net budget of \$12.50 per family. The board is therefore asking Synod to approve of a quota of \$12.50 per family for Operating Budget for 1953.

The quota for operating expenses has been consistently reduced since 1949 because of curtailment of the work in China. Our quota for the past four years was as follows: 1949, \$11.50; 1950, \$11.00; 1951, \$9.50; 1952, \$9.00. Now that our Church has taken over Japan, India, and Indonesia, the increased quota is a necessity. Synod should be aware of the fact that in order to operate on our reduced budget of \$9.00 per family in 1952 we will be forced to use about \$150,000.00 of our surplus funds during 1952. It would be impossible to operate this way in 1953.

**b. Special Gifts Budget:**

<b>Nahaschitty</b>	
New pickup .....	\$1,800.00
<b>Rehoboth Hospital</b>	
Diathermy .....	650.00
E.I.G. (Cardiograph) .....	700.00
Improved plumbing .....	1,000.00
<b>Toadlena</b> <span style="float: right;">e</span>	
Temporary home for native worker.....	1,500.00
<b>Tohatchi</b>	
Replacement of home for native worker.....	6,500.00
<b>Zuni</b>	
Refrigerator (large freezing comp.).....	375.00
Water heater for duplex.....	115.00
Total Indian .....	\$12,640.00

## Sudan

General — New car .....	\$2,500.00
Lupwe — Single person's house .....	1,400.00
Married couple's house .....	2,800.00
Girls' quarters .....	700.00
Tin Roofs .....	2,800.00
Wukari — Tin Roofs .....	560.00
Zaki Biam — Tin Roofs .....	560.00
<hr/>	
Total Sudan .....	11,320.00
South India — 50% subsidy for chapels, schools and homes.....	3,000.00
Total Special Gifts Budget requests.....	\$26,960.00

C. RELIEF FUND. The new Unordained Employees Benefit Plan is now in operation. A relief plan is also to be established by creating a fund for the same. In this connection there are two items which should have synodical approbation:

1. Since this fund is to be maintained by special gifts and free will offerings and since there is no great need in the near future, the board decided to take \$5,000.00 from its general fund in order to establish the relief fund for unordained workers. We recommend that Synod approve this action.

2. The board calls the attention of Synod to the matter of placing the relief fund for unordained employees of their Christian Reformed Board of Missions on the list of causes approved for one or more offerings. (This has already been approved by Synod. Cf. Acts of Synod 1951, p. 69, Art. I under 31.)

## SECTION FOUR THE INDIAN FIELD

A. REPRESENTATION AT SYNOD. General Conference has appointed the Rev. J. Van Bruggen as its representative at Synod. We commend him to Synod for a hearty welcome and we request that he be given the privilege of the floor when Indian matters are discussed.

B. PROGRESS OF THE WORK. We are very thankful for the zealous spirit of the personnel on our field. We can also state that in many stations the fruits of the labor are very apparent. We are happy that in some of our posts the natives are assuming more responsibility towards the work. They do this not only by a willing witness but also by bearing an increasing amount of financial support of the work. Some of our groups show real promise for the establishment of the native church.

The Christians at Gallup have shown special progress in the development of Christian initiative. Not only does this group seem to be nearing the stage of organization as a church, but during

December of 1951 a native Christian School Society was organized at Gallup with the aim of establishing and maintaining a Christian school in the near future.

The gospel is now being brought on the reservation in the Navajo language through radio broadcasts at the Gallup and Farmington stations. The funds for these broadcasts are being raised by the native Christians.

C. BUSINESS MANAGER FOR THE INDIAN FIELD. In view of the fact that Mr. J. H. Bosscher will retire this year, the board gave consideration to the appointment of his successor. After study it was decided to appoint this successor as Business Manager for the entire field in order to relieve our missionaries of some secular work and to achieve greater economic efficiency. The following decisions were adopted with respect to this position:

1. He shall act as consultant in all maintenance work and building projects in the various posts on the field. He shall also supervise and make provision for carrying out such projects.

2. He shall be in charge of purchasing for the entire field.

3. He shall perform the following duties at Rehoboth:

a. He shall manage the service and maintenance of all buildings at Rehoboth.

b. He shall manage the following departments, besides any others that the board may deem necessary: office, dormitory, kitchen, laundry, and heating.

4. He shall be a member of Rehoboth Local Conference and of General Conference.

5. There should be a ready liaison between the Business Manager and the General Conference or its executive committee.

6. He shall visit each post at least once each quarter.

7. General Conference in consultation with the Business Manager shall recommend the amount that may be spent at each post for incidental purchases and minor repairs without further conferring with the Business Manager, this amount to be included in the budget.

Since there were a very large number of applications for this position, a committee of the board was appointed to review the applicants. The committee pointed out to the board that the man to be appointed must be a mission-minded man, an able administrator, an efficient purchasing agent, a man who understands building, and a man who understands machinery. The names of all the applicants were reviewed by the board. The matter of the final appointment of the Business Manager was referred to the executive committee.

At the March meeting of the executive committee several applicants were interviewed and the appointment was given to Mr. John T. Ebbers of Artesia, Calif.

D. SPECIAL ITEMS.

1. *Tohatchi*. Because of the extremely dilapidated condition of the interpreter's home at Tohatchi and the impossibility of making further repairs, the board decided to ask Synod to approve of the replacement of the interpreter's house at a cost of \$6,500.00. If this is approved by Synod the old building will be torn down. This building is one of the oldest on the entire field.

2. *Zuni Bible Woman*. The board asks Synod to approve the appointment of a Bible woman at Zuni. There seems to be an urgent need for such a worker. Of the 2700 population, only one-third at best are ever contacted by our workers. Most of the visitation must be done by a woman because the Zunis will not permit men to visit when the men of the house are not at home.

E. LANGUAGE STUDY ON THE INDIAN FIELD. For a long period of time the board has studied the problem of our missionaries in mastering the Navajo language. Up to this time this difficult language has been a barrier between the missionary and the native. In view of this the board made the following decisions:

1. That a qualified teacher of the Navajo language be engaged.

2. That the language be intensively studied in the same manner as it is done by our missionaries in China, Africa, and Japan, and at least for the same length of time.

3. That the missionary learning the language, one already on the field or a newly appointed missionary, should have a native Christian assistant with whom he can daily converse, practice the speaking of the language, visit the hogans and learn all about the customs and traditions of the natives. It is understood that this native Christian assistant will no longer be necessary once the missionary has mastered the language.

4. That use be made of all available translations of the Bible, hymns translated into Navajo and other material.

5. That, if feasible, the missionary learning the language should spend some time at a trading post where the Indians congregate.

SECTION FIVE  
INDONESIA

The Synods of 1950 and 1951 have made decisions with respect to the field in Indonesia which gave the board two possibilities of working: To call two men for a two or three year period of service, or send one man on an extensive investigation tour. A letter was

received in December from the Zending van de Gereformeerde Kerken in Nederland, stating that in the present situation it would be better to send one man on an investigation tour. In view of this fact, the board decided to ask the Rev. A. H. Smit to go to Indonesia for an investigation tour and for preliminary service if advisable.

## SECTION SIX

### JAPAN

Our small staff in Japan, the Revs. Henry Bruinooge and Edward Van Baak and Miss Magdalena Koets, are at present busily engaged in language study. They are also engaged in negotiations for taking over an actual field of work in Japan. We hope the day may soon come when they and many others whom the Lord shall call will begin the work of reaching the people of Japan with the Gospel of our Lord.

Many of our Christian Reformed service men when passing through Tokyo have visited with our missionaries there. Such visits have been very helpful to our service men and have been enjoyed by our missionaries. The board greatly appreciates the work which is being done for our service men in Japan, but insists that such work must not interfere with the language study or with the mission work of our missionaries. Thus it was decided by our board in February to request the Home Missions Committee to look into the possibility of sending a Service Pastor to Japan.

At the time of this writing we have four churches which are calling missionaries for Japan: Bethel, Coldbrook, and Lagrave Ave. churches in Grand Rapids and Prospect Park church in Holland. We pray that the Lord may soon grant that these churches may hear the glad news that one of the Lord's servants will go out in answer to the call.

## SECTION SEVEN

### SOUTH INDIA

Negotiations were completed for the adoption of the work in South India and our board took over the field from Mr. Arthur V. Ramiah on November 1, 1951. We thank the Lord for the work that is being done through Mr. and Mrs. Ramiah and Miss Ann Bosch on the field. However, it has been a great burden to us to realize that the ninety organized groups on the field are without proper spiritual leadership. Third Patterson and Midland Park churches have been extending calls to our ministers to enter the work in India. Although to this point, none have seen fit to accept, we believe that the Lord will soon provide the men who will go to the great harvest field in India.

In view of the urgent need on our field in South India and in view of the large number of our churches that are eager to call and support a missionary, our board requests Synod for permission to send out as many missionaries to South India as the board may think feasible and advisable. If the Lord inclines the hearts of our people to support this work and the hearts of some of our men to go out into this field, surely our board should be granted permission to send them.

## SECTION EIGHT SUDAN

A. REPRESENTATION AT SYNOD. General Conference has appointed Mr. Gilbert Holkeboer as its representative to the Board and Synod. We recommend him to Synod asking that he be given a hearty welcome and the privilege of the floor when the Sudan mission matters are discussed.

B. THE WORK. We are very thankful that we can report once again that the Lord has blessed us richly on our Sudan Mission field. Reports of the missionaries throughout the year have indicated that many have been brought to the Lord and that the native church has been strengthened.

C. PERSONNEL. We are sorry that the illness of Mrs. Van Reken compelled Mr. and Mrs. Donald Van Reken to come back to the United States in February, a half year before their furlough was due. We pray that the Lord may grant a speedy and complete recovery to Mrs. Van Reken so that they may be able to resume the work which they have begun.

We are very thankful to the Lord, too, that we can report to Synod that many of the vacancies upon our Nigerian field are being filled. At this writing Mr. and Mrs. Ray Grissen are preparing to leave for the field to serve in an industrial capacity and Miss Bena Kok to fill an appointment as a nurse.

At its March meeting the executive committee appointed Mr. Frederick Volkema as teacher, and we are thankful to be able to say that we also have other applications on hand for the positions of teacher and of doctor in Nigeria. May the Lord incline more of our people to offer themselves for mission service.

## SECTION NINE SUMMARY OF RECOMMENDATIONS

1. Representation at Synod. See Section I, E; IV A; and VIII, A.
2. Secretary of Missions. See Section I, F.
3. The Board requests that Mr. Robert Sutton be examined with a view to his candidacy for the ministry. See Section II, A.

4. Qualifications of ordained missionaries. See Section II, B, 1, 2 and 3.
5. Approval of budget requests for 1952: a) from Operating Funds; b) from Special Gift Funds. See Section III, B, 1, a and b.
6. Approval of budget requests for 1953: a) Operating Budget; b) Special Gifts Budget. See Section III, B, 2, a and b.
7. Relief Fund for Unordained Employees. See Section III, C, 1 and 2.
8. Replacement of Tohatchi Interpreter's house. See Section IV, D, 1.
9. Zuni Bible Woman. See Section IV, D, 2.
10. Permissoin to send missionaries to India. See Section VII.

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This report has of necessity been brief. Your delegates to Synod will be happy to answer such further questions as Synod may deem necessary. We are living in days of great urgency. The darkness of atheism, hatred, and bitterness seem to be enshrouding the world. Surely in these days the Church of Christ must send out the gospel in the spirit of fervent prayer. Let us pray the Lord for more laborers for his harvest. But let us also pray fervently that the Lord may bless those who now labor with great fruitfulness that his church may be gathered out and his name be praised.

May the Lord grant his wisdom and strength to the delegates at Synod. May He lead in the solution of the various problems lying before you.

Respectfully submitted,

CHRISTIAN REFORMED  
BOARD OF MISSIONS

WILLIAM P. BRINK, *Acting Secretary*



## AGENDA REPORT NO. 25

### SOUTH AMERICA AND CEYLON

#### ESTEEMED BRETHREN:

The interest of the Christian Reformed Church, in South America and Ceylon, has been demonstrated in a wonderful fashion.

#### I. EVANGELISTIC ZEAL.

The Rev. John Ofrein Schuring practically completed the time of his term, to Ceylon, and, after much brilliant and important and militantly Reformed service, in Ceylon, accepted a call to the Third Christian Reformed Church of Kalamazoo. The work, in Ceylon, owes a great deal to the loyalty of the Rev. and Mrs. Schuring and family.

Your Committee needs an ordained man to replace the Rev. J. O. Schuring, in Ceylon, in line with the authorization of the Synod of 1946, Acts page 101, article 135, I, C, 1, b, and another ordained man for Ceylon, as authorized by the Synod of 1951, Acts page 64, article 125, I, B, 2.

Accordingly, our gratitude is very great that we have an experienced minister and his wife, who hope to go to Ceylon, and a Calvin Seminary senior and his wife, who entertain the same hope. They would be loaned, by their Christian Reformed calling churches, to the General Consistory of the Dutch Reformed Church of Ceylon.

For the needy Argentinian home mission fields of Classis Buenos Aires, and, more particularly, now for the seventeen families of the large city of Mar del Plata, and for arriving immigrants from the Netherlands, a student, in the highest class, at Calvin Seminary, together with his wife, have been making definite preparations, last year and this year. He hopes to become a Candidate this summer, and to receive a call from our Churches, to be loaned to Classis Buenos Aires, in harmony with a request from this Classis, and pursuant to authorization that has been given by our Synod of 1944, Acts page 91, article 130, B, 1. They would undertake service at Mar del Plata.

Thus there are three young couples that are all willing to go, two to Ceylon, and one to Argentina; and all indications, including doctors' certificates, are such that they are also able to go. Your Committee heartily recommends all three couples, for service, in the fields concerned.

Efforts are being put forth, and have been made, to secure the aid of calling or supporting churches. And your Committee will welcome correspondence from consistories, on this subject.

## II. FINANCES.

The enormous travelling expenses and other expenses which we had to bear, during the past year, and which we face, for the coming year, necessitate a budget, and also an emergency budget, accordingly.

Your Committee had to provide furlough expenses for Rev. Wm. V. Muller and family in 1951.

Since the car he was using was no longer serviceable, a new car was provided for his needs.

The return of Rev. John O. Schuring and his family from Ceylon in 1951 added to the Committee's expense.

These last two items were not entirely anticipated, in the budget for 1951. Hence your Committee borrowed two thousand dollars from the Christian Reformed Board of Missions. We wish to express our deep appreciation to the Christian Reformed Board of Missions. We wish to express our deep appreciation to the Christian Reformed Board of Missions, for being a friend in need, to our Committee.

The sending of a second man to Ceylon, although authorized by the Synod of 1951, was not provided for, — in the budget for 1952. However, if the budget, the quota, which Synod approved for this calendar year is paid in, and if the proposed budget for 1953, together with its emergency budget, is approved and maintained, your Committee hopes to have enough funds, to supply the needs of all the fields entrusted to its supervision.

Thus your Committee's needs are on a rapidly rising tide, due to the increase of mission spirit, as manifested in the fact that three young couples, if it be the Lord's will, are willing to answer the call now for foreign service, in Ceylon and Argentina.

## III. PERSONNEL AND NEEDS.

For all this, we are indeed profoundly grateful, and all the more so, in view of developments in southeastern Brazil, where a new minister, from the Reformed Churches, in the Netherlands, now serves, in addition to our Rev. Wm. V. Muller.

Southern Argentina received a minister from the South African Reformed Churches, while the Rev. Jerry Pott serves at Buenos Aires. These South African Reformed Churches lend substantial, financial aid, to the Chubut congregation of southern Argentina, which we appreciate very much.

For several years, the Rev. J. Van de Velde labors at Tres Arroyos, Argentina, in the former charge of the Rev. Jerry Pott, which now supports its own minister, in the main, although it also receives a subsidy from our Chr. Ref. Church.

The Rev. J. M. Opperman is the new minister that has arrived from the Reformed Churches of South Africa, and that is now serving the South African Boer congregation of Chubut, in southern Argentina. Some years ago, your Committee contacted the Reformed Churches of South Africa for the financial support of a preacher for this Chubut congregation, and that appeal has now borne fruit. Accordingly, we are indeed grateful to the Reformed Churches of South Africa, for their financial support of this ordained minister from their ranks that now serves in this Chubut church that was served for so many years by the Rev. A. C. Sonneveldt.

This Rev. A. C. Sonneveldt is now a veteran of some seventy years of age, but he is still in very excellent health; and for many years he has served both the congregations of Chubut and Buenos Aires. He still retains his old connection with the Church of Buenos Aires, including its home mission stations,—as we would call them.

In Buenos Aires, his services are still much appreciated, not only among the Hollanders scattered in that great city, but also among those that live outside of the city, far and near, in various communities, but that look upon Buenos Aires, at their home church. Every one of the Reformed Churches of Argentina has a heavy program of what we would call home mission work, so that the pastors have to preach in a number of places, besides their own home churches. This Classis really needs several more preachers. Your Committee bespeaks the kind consideration of our Christian Reformed Church for the Rev. A. C. Sonneveldt, whose strength is reportedly still very good, whose work has always been faithful, whose influence in Buenos Aires and among the scattered Reformed Hollanders of Argentina is deeply beneficial, and whose service in their midst, with voice and pen, is greatly needed.

Your Committee would, therefore, recommend to Synod (1) that we be authorized to continue his subsidy; and (2) to provide for the Rev. and Mrs. A. C. Sonneveldt, if necessary, in their old age.

The church of Carambehy, which the Rev. Wm. V. Muller served so acceptably for many years, has called and fully supports its new pastor from the Netherlands, the Rev. J. Moesker, who arrived in Carambehy, southeastern Brazil, in December, 1951.

Therefore, the work of the Rev. Wm. V. Muller becomes one of wider scope and service, in that he has been assigned to rotating

through several small but developing Reformed colonies of Dutch background.

The many scattered colonies of Reformed people, of Dutch ancestry, in Argentina, that are now being served by heavily burdened pastors, will hopefully receive another minister, when one of the sons of Tres Arroyos, Argentina, by the name of John Samuel Boonstra, who is now studying at Calvin Seminary, in the first year, returns to his native land of Argentina. Of course, he can speak the native, Spanish language very well, and he can also make some use of the Dutch language.

The bilingual situations of Argentina and Brazil require great preparation, and both the Rev. Muller and the Rev. Pott have done honor to the Christian Reformed Church, because of their splendid mastery of the Dutch as well as of the native languages.

The Committee expresses its appreciation to these men and to the Rev. J. O. Schuring, for the excellent way in which they have represented the Christian Reformed Church, in the far-flung distant climes of South America and Ceylon, where they have brought the gospel, as ambassadors of our Lord Jesus Christ. And, although the other Reformed workers in these regions come from other denominations, they deserve, and hereby are offered a similar expression of our appreciation.

Your Committee also sought and is seeking the aid of Churches to serve as calling or supporting churches. In this respect, your Committee is also very grateful for the excellent response. Details on all these matters will be gladly furnished to the Synodical Committees of Prae-advice; and a subsequent brief report from our Committee to the Synod of 1952 may contain more details, on this score, for inclusion in the Acts of 1952, in order to give due honor to calling and supporting churches. The Committee will welcome more supporting churches, paying amounts, large or small, toward salaries, and invites correspondence from consistories on this subject.

We hope to have another student from Ceylon at Calvin next year, a man by the name of Mr. Ananda Perera, who at the advice of the Rev. J. O. Schuring, received approval for financial support, by one or more classes and by our committee, from the last Synod. We also hope to have more to report, on this score, to the Synod of 1952, in the brief, subsequent report, to this Synod; referred to above. In harmony with synodical decisions, we have requested some classes to support Mr. Ananda Perera, and to give additional support to Mr. John Samuel Boonstra, besides the amount now received for this purpose. Mr. Boonstra, from Argentina, took his

pre-seminary college course in three years and their summers, and is now in first year Seminary. Mr. Ananda Perera from Ceylon will also need to take a college course, before entering the seminary, according to the Rev. J. O. Schuring, who has recommended him. Both Mr. Boonstra and Mr. Perera have made excellent gospel addresses, as opportunities arose. Recently, Mr. John Samuel Boonstra has also addressed an occasional church or society with the Dr. Henry Beets collection of South American stereopticon slides that was graciously given for such service by the heirs of Dr. Henry Beets. We hope Mr. Boonstra will receive additional invitations, from our societies or churches, to plead the cause of South American Missions. He is a good speaker and has a fine personality. When he returns to South America, as a graduate from Calvin Seminary, after two and a half years, hopefully, your Committee would be pleased, if there were calling and supporting churches, sufficiently interested to make him their representative, in bringing the gospel in South America, where his fluency in the Spanish language will help him greatly.

Your Committee also takes respectful cognizance of the rulings of Synod, with respect to membership, in its committees. Your secretary has served longer on this Committee than any other member, approximately a couple of decades, for which he expresses his gratitude to the Church and to the Lord. This report is evidently his last, and he appreciates the fact that the response of young men for service in South America and Ceylon is very gratifying, and that the service of the other workers from the Christian Reformed Church that have served in these fields has been owned and abundantly blessed by the Lord, our triune covenant God. Each year, hereafter, the Committee will indicate who should retire, under the rules.

#### MATTERS FOR SYNODICAL CONSIDERATION

I. The following budget for 1953, prepared by the treasurer of our Committee, and approved by the Committee, is brought to the attention of Synod.

REV. W. V. MULLER		
Basic salary .....	\$ 3,200.00	
Raise after 15 years .....	300.00	
Child's allowance .....	250.00	
Inflation bonus .....	1,800.00	
Car operational expense .....	850.00	
For travel in mission work.....	1,800.00	
Rent for house .....	1,320.00	
Payment on home for missionary		
approved by Synod of 1951.....	5,000.00	\$14,520.00

REV. J. POTT

Basic salary .....	\$ 3,200.00	
Raise after 15 years .....	300.00	
Children's allowance .....	750.00	
Inflation bonus .....	1,500.00	
Car operational expense .....	800.00	6,550.00
<hr/>		
Basic salary missionary approved '44 .....	\$ 3,200.00	
Children's allowance .....	250.00	
Inflation bonus .....	1,500.00	
Car operational expense .....	850.00	5,800.00
<hr/>		
Subsidy Tres Arroyos for Rev. Vd Velde.....	\$ 1,000.00	1,000.00
<hr/>		
Subsidy for Rev. Sonneveld.....	\$ 1,000.00	
Inflation bonus .....	1,500.00	2,500.00
<hr/>		

CEYLON

Basic salary .....	\$ 3,200.00	
Inflation bonus .....	1,500.00	
House rent .....	1,500.00	
Car operational expense .....	900.00	7,100.00
<hr/>		
Second missionary in Ceylon, as above.....		7,100.00

MISCELLANEOUS

Administration expense .....	\$ 500.00	
Support of J. S. Boonstra.....	1,400.00	
Support of some other student.....	1,400.00	
Furlough and contingency fund.....	6,000.00	
Miscellaneous .....	300.00	9,600.00
<hr/>		
Total .....		\$54,170.00

ESTIMATED INCOME

From Tres Arroyos, payment on bldg.....	\$ 180.00	
From Ceylon .....	?	
From the Netherlands for Rev. Sonneveld.....	500.00	
Classis Zeeland for J. S. Boonstra.....	350.00	\$ 1,030.00
<hr/>		
To be raised by our churches.....		\$53,140.00
Quota based on 36,000 families — approximately \$1.50 per family		

The EMERGENCY BUDGET follows:

The committee needs the following before July:

Three cars, two for Ceylon, one for S. A.....	\$ 7,500.00
Transportation and incidentals for 3 missionaries.....	7,500.00
<hr/>	
	\$15,000.00

II. Synod approve of a quota of \$1.50 per family.

III. Synod appoint a Committee to take care of the fields of South America and Ceylon.

IV. Synod authorize its Committee (1) to continue the subsidy of the Rev. A. C. Sonneveldt; and (2) to provide for the Rev. and Mrs. Sonneveldt, if necessary, in their old age.

V. Synod authorize its Committee to pay for the return trip of Christian Reformed workers, from Ceylon and South America, whenever conditions of health may so indicate, in the estimation of the Committee, and in consultation with the workers concerned.

VI. The Committee calls the following, from the treasurer's budget, to the special attention of Synod: "The Committee needs the following before July:

"Three cars, two for Ceylon, and one for S. A.....\$ 7,500.00

"Transportation and incidentals for 3 missionaries..... 7,500.00

\$15,000.00

The Committee requests Synod's permission for a special offering, for this emergency budget, with a view to traveling expenses.

VII. In view of the depletion of your Committee's funds, Synod instruct the Christian Reformed Board of Missions to loan temporarily fifteen thousand dollars, to the Committee of Synod for South America and Ceylon, to meet the emergency expenses to be incurred, in sending missionaries abroad, as authorized by Synod.

#### COMMITTEE OF SYNOD FOR SOUTH AMERICA AND CEYLON

REV. THOMAS YFF, *President*

REV. PETER JONKER, *Vice-President*

MR. JOHN DE HAAN, *Treasurer*

MARTIN J. WYNGAARDEN, *Secretary*

REV. CHRISTIAN VAN DEN HEUVEL

DR. EARL STRIKWERDA

To the Committee for the South American Fund  
of the Christian Reformed Church

Gentlemen:

We have examined the income and disbursements for the year, 1951, and bank balances as of December 31, 1951 of your Fund, and find that they are in accord with the hereby presented Statement.

Respectfully submitted,

PETER B. VANDER MEER,

Certified Public Accountant

March 5, 1952  
Grand Rapids, Michigan

**FINANCIAL REPORT OF THE SOUTH AMERICAN FUND**  
of the  
**CHRISTIAN REFORMED CHURCH**

For the Year January 1 to December 31, 1951

JOHN DE HAAN, *Treasurer*

**STATEMENT OF INCOME AND DISBURSEMENTS**

**INCOME:**

**CLASSIS:**

California .....	\$ 866.65
Chicago — North .....	1,309.58
Chicago — South .....	1,448.21
Grand Rapids — East .....	1,592.57
Grand Rapids — South .....	1,887.62
Grand Rapids — West .....	1,275.34
Hackensack .....	581.32
Holland .....	1,584.78
Hudson .....	971.44
Kalamazoo .....	918.45
Minnesota .....	809.32
Muskegon .....	1,576.18
Ontario .....	171.62
Orange City .....	817.10
Oostfriesland .....	385.96
Pacific .....	959.43
Pella .....	1,206.84
Sioux Center .....	1,184.23
Wisconsin .....	599.31
Zeeland .....	1,087.51

Total .....		\$21,233.46
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Missionary Unions .....	\$ 627.00
Donors .....	327.50
Interest on U. S. Treasury Bonds.....	37.37
First Christian Reformed Church, Fremont.....	600.00
Fulton Christian School .....	21.75
Donor — For Rev. Foenander .....	225.00
Classis Orange City — For Suriname.....	10.00
Sale of Car — Rev. J. Pott.....	1,400.00
Loan from Board of Missions.....	2,000.00
From Furlough Account .....	1,500.00

Total .....		6,748.62
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Total income for 1951.....		\$27,982.08
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**DISBURSEMENTS:**

Rev. J. Pott, salary and other items.....	\$ 5,298.13
Rev. W. Muller, salary and other items.....	13,892.53
Rev. A. C. Sonneveldt .....	500.00
Rev. J. O. Schuring, salary and other items.....	4,994.86
Rev. J. Vander Velde .....	820.00
Support for pre-seminary student from	
Argentina — John S. Boonstra .....	1,270.85
Rev. Foenander .....	225.00



Refund for overpayment — Classis Chicago, North.....	190.08
De Wachters & Banner to South America.....	79.35
Insurance on Rev. Pott's car.....	44.25
Stipend — Secretary and Treasurer.....	300.00
Committee travel and other expense.....	78.13
Administrative expense .....	68.11

Total disbursements for year 1951.....	<u>27,761.29</u>
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Excess of income over disbursements for year 1951 .....	\$ 220.79
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DECEMBER 31, 1951:

Bank Balance — Peoples National Bank .....	\$3,984.06
Bank Balance — Old Kent Bank .....	165.45
Bank Balance — Citizens Industrial Bank .....	2.19
	<u>\$4,151.70</u>

JOHN DE HAAN, *Treasurer*

## AGENDA REPORT NO. 26

### THE BACK TO GOD HOUR

#### ESTEEMED BRETHREN:

Once more it is our privilege to present our annual report on what God has wrought through the ministry of the Back to God Hour. We are deeply grateful for the evident blessings of God throughout another year. Our radio ministry is growing, and it is being recognized increasingly for its distinctive Reformed witness. Our mandate is found in Article 89, Acts of Synod, 1951, and the following report will indicate how we have tried to carry it out:

#### I. ADMINISTRATION

##### A. *The Radio Committee:*

Your committee has met three times since last Synod and has endeavored to perform the large number of tasks which spring forth from broadcasting each Sunday over the Mutual network. There has been no change in officers. Dr. Renze De Groot, who replaced the Rev. William Kok, was cordially welcomed and has taken an active interest in this phase of Kingdom activity. We would remind Synod that the terms of the following members expire at this time: Revs. Henry Baker and John Ehlers; Messrs. Peter Damsma and Jacob De Jager.

##### B. *The Radio Office:*

Because of the constant expansion of our radio ministry there has been a serious lack of office space. We need more room to carry on the work efficiently. We have been able to add another room in the present building, but still this is not enough. A committee has been working on this problem. Three possibilities have been considered:

- a. To rent a suitable building on a long-term lease.
- b. To buy some existing office building.
- c. To purchase a piece of property and erect our own building.

We have taken an option on a lot and have asked for some inexpensive sketches of a suitable office building. We will have something more definite in our Supplementary report. In addition to Mr. Harold Pals, another one of our young men from Roseland, Mr. John Olthoff, has been engaged. More stenographic help is needed and will soon be provided.

##### C. *The Radio Stations:*

At present we are broadcasting over some 300 stations, including those not on the Mutual network. As you know, the Mutual net-

work has over 550 stations. We are not able to get all of these, but from time to time we receive offers from Mutual stations, and others as well. Because of our limited funds we are able to add only a few. We feel keenly that we should take advantage of some of these opportunities, particularly in our larger cities. However, we cannot do so with our present quota. We also have opportunities to begin foreign broadcasting on some very good stations, which would virtually give us world-wide coverage. We believe that the challenge to expand our broadcast must be faced, and that, if at all possible, we should make the necessary budget provision to accept that challenge.

*D. The Radio Minister:*

With gratitude to God we may report that the Rev. Peter H. Eldersveld is completing his sixth year as radio minister, and the blessing of God has been abundantly evident upon his work. We believe that a distinct honor came to our Church (and we are convinced that this was mostly due to our radio minister) when Mutual's New York office selected the Back to God Hour with its minister and choir to broadcast a special New Year's program on free time. We would inform Synod of the reasons that prompted Mutual's officers to confer this honor upon us:

- a. Our religious emphasis on what we would call the Sovereignty of God in times of trouble and crisis. Mutual's assistant Program Director indicated that he would expect this emphasis from us, judging by our program.
- b. The high quality of the choir, not only in terms of technique, but also in terms of the kind of music they sing, and the spirit in which they sing it.
- c. The respectability of the whole program in matters of finance, cultural reference, the presentation of the Christian faith with significance for the modern problem, theological convictions, etc.

We regret that our people did not whole-heartedly and enthusiastically respond to this honor with their cards and letters. What we deem even more deplorable is the fact that neither of our denominational weeklies saw fit to comment on the privilege which God sent to us. To have a broadcasting system offer you free of charge its whole network for a half-hour on New Year's Day is surely worthy of special mention. Many things of lesser dimension are given a prominent place in our denominational publications, even though they may not be denominational projects.

We take this opportunity to express a word of thanks to the Rev. Harold Dekker, Minister of Radio Evangelism, who brought the messages during the months of July and August. The response to his messages was exceptionally good for the summer season, and his appearance on the program was an excellent way to bring his work closer to our radio audience.

### E. *The Radio Choir:*

We have already reported what Mutual's officers think of our choir. The same opinion is held by others in great number. The choir has become known for its unique and high quality contribution to our program, and thus it is a splendid "advertisement" for the college it represents. We are grateful to Professor James De Jonge who directs this group and to the members who faithfully assist him. A tour throughout our churches in the East has been scheduled in connection with several radio rallies. We are grateful to one of our friends who purchased robes for the choir. Such gifts are deeply appreciated.

Our Committee has been trying to solve certain technical difficulties connected with broadcasting from the small seminary chapel, which seriously affects the singing of the choir. Because the College Auditorium is being used at broadcast time by one of our Grand Rapids churches, we have been denied the privilege of using it, with its fine organ, for our denominational radio program. We trust that in the near future some adjustment can be made so that this difficulty can be removed and the true quality of our choir can be demonstrated over the air.

## II. RESPONSE TO OUR PROGRAM

### A. *Radio Mail:*

During the year 1951 we received 65,309 pieces of mail, a slight decrease over the preceding year, due in part to the change in the network hour, and in part to the competition from television in certain areas. Our mail comes from every state in the union, every province of Canada, and from foreign countries where the printed messages are sent by our listeners. Since we began broadcasting at the new time on Mutual (an hour and a half earlier) many have written that they are hearing our program for the first time, and others are saying that they can no longer get our program because their local station does not carry it anymore. On the whole we must say that the new time is a great improvement, since it precedes television broadcasting hours in most areas, and also precedes the worship hour in most modern churches whose people we could not reach formerly. We now have a few less stations, but those we have are generally better stations giving us better coverage.

The response to the series of messages based on the Heidelberg Catechism is most inspiring. In terms of quality it is much better and of a higher spiritual tone. Hundreds of people have testified of rich blessings received from this presentation of our doctrines, and we could quote at length from letters that speak of conversion and

reconsecration through this ministry of God's Word. Our Secretary continues to give our people a glimpse of this mail response by way of his *Banner* column. The mail makes us humbly grateful to God for the wonderful way in which He is using our Church to proclaim His Word in this day of spiritual confusion. The quantity of the mail remains about the same in recent years, but lately the quality of it has been far more significant. It appears that the longer we are on the air with our distinctive, historic message, the more impact it makes upon the general public. This, we believe, points to the fact that our Church's only hope of making a real contribution in its witness to the world lies in the direction of maintaining our distinctiveness at all costs, and not falling victim to the temptation of being identified with any of the Fundamentalist errors which are so conspicuous in the modern religious chaos. We must not risk losing our identity by pooling it with those who do not share our Reformed faith.

**B. Follow-up Work:**

a. *Minister of Radio Evangelism.* 1. After a year of experimentation in this work, done by the Rev. Harold Dekker, it is evident to us that here there is not only far too much work in this field for one man to do, but also that most of the work now being done by Rev. Dekker is properly the work of the Radio Committee, not the work of the General Committee for Home Missions, under which he is now laboring. Because he is spending so much time doing what belongs to the radio ministry in the sphere of follow-up work, he is unable to do justice to the Home Mission aspects of this task. We feel that this work divides itself into two types:

- (a) That which belongs to the radio ministry.
- (b) That which belongs to Home Missions.

No man can possibly undertake both. We have consulted with the General Committee for Home Missions on this matter, informing them that we will request Synod for permission to appoint another minister who will work with Rev. Eldersveld, particularly undertaking the responsibilities of the follow-up work which pertain to the radio ministry and belong to it. Moreover, the whole follow-up project has added so much work for our radio minister that we simply must provide ministerial assistance for him. The broadcast is becoming more and more the voice of the whole Church, not only in Home Missions; but also in Education, Publication, Tract Distribution, and in representing local churches in local communities where the program is on the air. Should we begin foreign broadcasting, it would also be more intimately associated with our foreign mission program. Hence we feel that we

need another minister in this work who will explore the radio audience not only for Home Mission opportunities, but also for opportunities to extend the witness of the Church along these other lines. This is what Rev. Dekker has discovered in his first year as minister of radio evangelism. His task is much broader and more extensive than we realized when he began. He should be serving the Radio Committee, in whose field the whole follow-up program originates, and then he can work with the various agencies in the Church and refer to them the opportunities for extending their witness by means of the radio audience. Because Rev. Dekker has begun this task, and is performing it so well, we feel that he should be given the appointment we are requesting. We will come with a specific recommendation in our supplementary report.

b. *The Three-Point Follow-up Program.* 1. The Follow-up work by mail:

We are happy to report that *The Family Altar* is now being sent to 60,000 homes, as compared with 45,000 a year ago. It is indeed a mighty influence which our Church is exerting beyond the broadcast itself. Our ministers are teaching the Word to all these people daily, and teaching many of them to pray in the family circle. We have many fine testimonies on file in our office which reveal how God is blessing this part of our follow-up program.

A new aspect of this work is the effort being put forth by means of contact with ministers, teachers, and other leaders who are in our audience. Rev. Dekker is arranging special materials for them — correspondence courses, tracts, publications, books, lesson materials, etc. He is also in charge of our *Back to God Hour News Bulletin*, by which we are making more frequent contact not only with our people, but also with our radio audience. There are many opportunities of great value along this line, and they can be undertaken without much expense.

2. The Follow-up work by public meetings and rallies:

The demand for expansion of this part of our work is constantly before us. Our radio minister has spoken at many rallies in the Midwest and Farwest, and will have more engagements in the East during this season. The rally in Sioux City, Iowa, was outstanding, with 6,000 people present, and a choir of 400 voices directed by Rev. Gerald Postma. There is no doubt that these meetings are an effective means to unite our churches and our broadcast in a combined witness to the local community. The choir tour every spring is a valuable contribution to this work, and it is greatly appreciated by our audiences. The exploratory work of Rev. Dekker has revealed that there are many more places where

such personal appearances can be very effective. We are especially encouraged by the response to Reformation Day Rallies, and this fall we hope to have one in the heart of New York City and another in Chicago, our nation's two largest cities.

3. Follow-up work by personal calls and local canvass :

Much of this activity will be reported by the General Committee for Home Missions, which has undertaken certain fields uncovered by Rev. Dekker's investigations. We are grateful to see our follow-up work result in such specific opportunities for Church extension. Our responsibility in this aspect of the work is two-fold :

(a) To locate the prospective fields in-so-far as our radio mail can indicate them.

(b) To distribute the mail to our ministers, missionaries, and other local workers who call on the listeners and try to be of further service to them.

Rev. Dekker has been very busy in this part of the program and has greatly increased its effectiveness. He has also spent some of his time investigating fields for the Committee for Home Missions, beginning services, and gathering our listeners together in certain communities. We can see already that there is a great field of activity awaiting our church along this line. God has prospered our small beginnings beyond our expectation.

### III. FINANCES

A. We are attaching the Treasurer's report for the fiscal year 1951. It will be observed that the increase in denominational quota is reflected in a corresponding decrease in special offerings from our churches and organizations, which are so necessary in meeting our budget. As you know, our quota is never adequate to meet the budget as it is annually proposed and approved. We trust that our people will not fail to augment their family quotas with extra contributions and special offerings. We are happy to report that gifts in the mail were about the same as the previous year, although we made no special appeal for additional funds for *The Family Altar*, as we were compelled to do in 1950. The number of individual gifts for *The Family Altar* from our readers is increasing. About \$20,000 was sent in during 1951.

B. A complete report of our Treasurer, properly audited by the Wynn M. Wagner Co. of Chicago, will be presented to the Synodical Budget Committee.

C. We will forward a Supplementary Treasurer's Report, covering the period from January 1, 1952 to June 1, 1952, when Synod convenes.

D. Synod will take note of the fact that various organizations in the Church continue to support us with special gifts, for which we are deeply grateful. The Youth Radio Fund continues to grow, and this not only helps us to expand our work, but it also reflects the interest of our young people in this radio witness of the Church. Likewise, we pay tribute to the men's leagues and Sunday School leagues which have made such large contributions, either by direct gifts or by sponsoring meetings and rallies where the offering was set aside for *The Back to God Hour*. We trust that this organizational support of the broadcast will grow and increase, with a view to the further extension of our Church's radio effort.

#### IV. EXPANSION

##### A. *Radio*:

We regret that Synod of 1951 did not see fit to adopt our recommendations for expanding our broadcast, except in Canada. We have added two large stations for Canadian coverage, one in Windsor, Ontario, and another in Buffalo, New York. More additions are in the offing, especially in Alberta, although these stations are difficult to get. Moreover, our limited quota for this purpose limits our opportunities too.

All the opportunities for expansion are carefully listed in the Acts of Synod 1951, pp. 244-246. We feel that this matter should be reviewed, and that we should continue to move forward in our radio witness. We will provide a coverage map for the delegates to examine, and it will show the many areas which we are not reaching at present. In our Supplementary Report we will make more specific recommendations to Synod in regard to expansion.

##### B. *Television*:

Following the mandate of Synod of 1951, and in response to the overture of Classis Hudson to that Synod, our study of television leads us to make these observations:

1. So far we can say that in general television has not greatly affected our radio audience, although in a few communities we have seen a slight decline in our mail. The fact that now our broadcasting time precedes television hours on most stations no doubt explains this continuing response, at least in part.

2. We feel that too much of the religion on television is little more than entertainment and showmanship, which is not the business of the Church. Nor is it in keeping with our divine commission "to *preach* the Gospel." Whether television can be used for *preaching* has not been demonstrated conclusively to date.

3. The cost of television is much greater than radio, and its coverage is much less. We do not feel free to recommend entering



this field at present on any large scale because the expense would be prohibitive at this time.

4. However, we do believe that this medium should be further explored, and that we should perhaps test its effectiveness. Certain individuals have indicated their interest in having us do so, and their willingness to contribute the funds for that purpose. We shall present a recommendation to Synod on this matter in our Supplementary Report. Small scale experiments can be made without committing the Church to an expensive program of telecasting. We have a plan for a 15 minute telecast which might be tested very easily, and we can discuss that plan with Synod when this matter is presented.

#### V. MATTERS REQUIRING SYNODICAL ACTION

We will present our recommendations in more specific form in our Supplementary Report, and they will deal with the following points:

- A. Expression of gratitude to all who have served this cause.
- B. Appointment of Committee Members.
- C. Office Building.
- D. Minister of Radio Evangelism.
- E. Expansion of the Radio Broadcast.
- F. Television Experiment.
- G. Proposed Budget and Quota for 1953.

We earnestly pray that the Spirit of God may qualify and direct you in all your deliberations and decisions, not only regarding the radio work, but also in all matters coming before your assembly.

Humbly submitted,

D. H. WALTERS, *President*

H. BAKER, *Vice-President*

E. B. PEKELDER, *Secretary*

L. BERE', *Treasurer*

J. EHLERS                      G. POSTMA

J. VAN'T HOF                H. HOVING

P. DAMSMA                    C. J. DEN DULK

J. DE JAGER                 R. O. DE GROOT

#### FINANCIAL REPORT DECEMBER 31, 1950 TO DECEMBER 31, 1951

##### RECEIPTS

Synodical Quotas .....	\$230,920.76
Churches — Extra Offerings .....	3,236.47
Organizations .....	19,915.79
Individuals .....	75,536.47
Other Receipts .....	907.27

Total Receipts ..... \$330,516.76

**DISBURSEMENTS**

**Broadcasting:**

Mutual Network .....	\$170,961.26
Spot Stations and Recording.....	48,081.99
Salaries .....	24,614.95

**Committee Expense**

Travel .....	2,022.85
Honorariums .....	1,800.00

**Office**

Supplies .....	1,360.71
Equipment .....	3,102.77
Rent .....	1,470.00
Phone, Light and Power .....	1,256.88

**Choir**

Music and Equipment .....	6,189.24
Travel .....	1,584.16

**Repairs**

Office and Manse .....	693.46
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**Publicity**

Messages .....	13,675.24
Postage .....	6,504.85
Other Printing .....	3,686.09
Advertising .....	2,031.41

**Books**

.....	1,331.75
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**Hall Rent**

.....	1,042.20
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**Travel**

.....	2,049.54
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**Christmas Gifts**

.....	375.00
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**Interest and Audit**

.....	280.00
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**Adjustment (Refunds of money received in error, spurious checks)**

.....	114.71
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**Family Altar**

Messages .....	23,645.31
Postage .....	5,450.00
Writers .....	1,412.38

Total Disbursements ..... \$324,736.75

Operating Income (Receipts over disbursements).....\$5,780.01

Balance December 31, 1950..... 38.11

Cash Balance — Dec. 31, 1951.....\$5,818.12

LAMBERT BERE, *Treasurer*

**BUDGET 1953**

ESTIMATED RECEIPTS	1953	ACTUAL 1951	ESTIMATED 1952
Synodical Quotas — \$6.50 per family (present \$6.35).....	\$247,000.00	\$230,920.76	\$212,000.00
Estimated — 38,000 families			37,000.00
Churches (Extra Offerings) .....	10,000.00	3,236.47	48,000.00
			for Canadian expansion including Organizations

Organizations .....	25,000.00	19,915.79	
Individuals .....	80,800.00	75,536.47	77,000.00
Other Receipts .....		907.27	
<b>Total Estimated Receipts .....</b>	<b>\$362,800.00</b>	<b>\$330,516.76</b>	<b>\$374,000.00</b>
<b>ESTIMATED DISBURSEMENTS</b>			
<b>Broadcasting:</b>			
Mutual .....	\$185,000.00	\$170,961.26	\$182,000.00
Spot Stations and Recording.....	65,000.00	48,081.99	40,000.00
			37,000.00
			for Canadian expansion
Salaries .....	30,000.00	24,614.94	26,000.00
<b>Committee Expense:</b>			
Travel .....	3,000.00	2,022.85	3,000.00
Honorariums .....	500.00	1,800.00	
<b>Office:</b>			
Supplies .....	1,500.00	1,360.71	3,300.00
Equipment .....	2,500.00	3,102.77	5,000.00
Rent .....	3,600.00	1,470.00	1,500.00
Phone, Light and Power.....	1,800.00	1,256.88	1,200.00
<b>Choir:</b>			
Music and Equipment.....	800.00	6,189.24	2,700.00
Travel .....	1,600.00	1,584.16	
<b>Repairs:</b>			
Office and Manse.....	700.00	693.46	
<b>Publicity:</b>			
Messages .....	14,000.00	13,675.24	28,000.00
Postage .....	9,000.00	6,504.85	
Other Printing .....	4,000.00	3,686.09	
Advertising .....	2,000.00	2,031.41	
Books .....	1,500.00	1,331.75	
Hall Rent .....	1,000.00	1,042.20	
Travel .....	2,000.00	2,049.54	1,800.00
Christmas Gifts .....	400.00	375.00	500.00
Interest and Audit .....	200.00	280.00	
Adjustments .....		114.71	
<b>Family Altar:</b>			
Messages .....	25,000.00	23,645.31	42,000.00
Postage .....	6,500.00	5,450.00	
Writers .....	1,200.00	1,412.38	
	<b>\$362,800.00</b>	<b>\$324,736.75</b>	<b>\$374,000.00</b>

Total receipts of 1951 exceeded 1950 receipts by \$17,056.32, divided as follows:

	INCREASE	DECREASE
Synodical Quotas .....	\$45,902.87	
Churches, Extra Offerings .....		\$13,377.36
Organizations, including rallies.....		14,137.47
Individuals .....		1,492.50
Other Receipts .....	160.78	
	<b>\$46,063.65</b>	<b>\$29,007.33</b>

Though receipts from individuals are slightly under the year 1950, it must be borne in mind that the response to appeals in 1950 resulted in an increase of \$29,000.00 over the year 1949. This gain apparently was not temporary, but was sustained through 1951.

The decrease in church offerings and organizations is a major decline compared with the past several years.

Under Disbursements, the large total under "Music and Equipment" for Choir, includes the costs of albums. The receipts from resale are included in receipts from individuals.

#### FAMILY ALTAR

Receipts of \$19,759.35 included in individuals donors was designated for "Family Altar."

## AGENDA REPORT NO. 27

### PUBLICATION COMMITTEE

#### ESTEEMED BRETHREN:

The Publication Committee met regularly during the past year and is pleased to present a summary of its activities in this report. There was one change in the membership of the committee since the meeting of Synod. The Rev. William Reinsma accepted a call to serve our church in Oskaloosa, Iowa, and consequently, resigned as a member of the committee. The Rev. John Mulder of Moline, Michigan, was appointed to fill out Rev. Reinsma's term of office.

In keeping with the Synodical decisions of 1950 and 1951 concerning the membership of the committee, it was decided to divide the committee into three groups so that in no one year will more than a third of the committee be retired. The committee feels that such continuity is essential for it to function efficiently. Dr. H. Henry Meeter, The Rev. John Mulder, Mr. Gerrit I. Buist, Mr. Gerrit J. Rooks and Mr. Adrian Vanden Bout's terms expire at this Synod. Mr. Rooks has asked not to be reappointed in view of his advanced age and long term of service, and also Mr. Jacob Feenstra, whose term does not expire until 1953, has asked to be relieved of his responsibilities. The committee wishes to call the attention of Synod to the many years of service given the church by both of these veterans. Mr. Rooks has served the committee for 40 years — as long as the Publication Committee has been in existence. Mr. Feenstra has served on the committee for 20 years. Our denomination has profited greatly from the devoted services of these men and we wish publicly to acknowledge our appreciation of and indebtedness to them. The committee recommends the reappointment of the Rev. Mulder and Mr. Vanden Bout for terms of three years; also the reappointment of Dr. Meeter and Mr. Buist for terms of two years. In a supplementary report the committee will present nominations for the vacancies created by the retirement of Mr. Rooks and Mr. Feenstra, one appointment to be for a term of three years and the other for two years. The third group composed of Prof. Louis Berkhof, the Rev. Clarence Boomsma, and Mr. Fred Van Kleef has one more year to serve on the basis of previous appointment. By the adoption of this plan the committee is seeking to meet the requirements of the Synod of 1950 (Article 100, p. 36) as clarified by the Synod of 1951 (Article 146, p. 76).

The publishing house was able to function successfully throughout the year. Except in the demise of Dr. J. C. De Korne, who edited our Mission Page and wrote the department "Principles of Missions," no serious illness or death hindered the work of either our editorial staffs or the publishing plant. The remuneration of our departmental editors and writers was increased on an average of 10% in view of the rising cost of living. In order to give our employees vacation time the committee found it necessary to omit two issues of The Banner and De Wachter during the summer months. The following writers were asked to contribute special articles to The Banner for a period of two years: The Revs. John Bratt, Ralph Heynen, Henry Baker, Dr. Herman Kuiper, Dr. Henry Bruisma, and Mr. Herman Fles. The committee decided to devote a special issue of The Banner to our Canadian churches and home mission enterprise, thus to acquaint our readers with the great expansion program in Canada. The Yearbook of 1952 was published as usual, and we are happy to report that it appeared on time. It was also decided to continue our use of the Evangelical Press Association service whereby it is possible to keep our readers informed of religious life in the world at large.

Our Sunday School Papers continued to appear regularly under the editorship of the Rev. John H. Schaal. The committee authorized the Editor to make improvements in the general layout and appearance of these papers. Such improvements we trust will become evident to our subscribers from time to time. The Rev. Peter De Jong resigned as Editor of our Mission Sunday School Papers and the Rev. Richard De Ridder of Grand Rapids was appointed in his stead. The committee is unable to report as yet on the feasibility of cooperating with the Orthodox Presbyterian Church in the publication of our Mission Sunday School Papers, which matter was referred to the Committee on Education and us (Acts 1951, Article 105, p. 51, 52).

A new printing of 20,000 regular size Psalter Hymnals and 10,000 of the pocket size edition was authorized. In keeping with the decision of Synod the Church Order has been included in this printing.

The Synod of 1951 instructed the committee to come to this Synod with definite plans of expansion, therefore the committee engaged the services of Mr. James K. Haveman as architect. Preliminary sketches are being studied by the committee and we hope definite plans will be ready when Synod meets.

The committee noted from the annual Financial Report that our profit for the year was greatly reduced. In fact, the profit on the publication of The Banner, De Wachter and Sunday School Papers

amounted to only \$152.37. It was clear, thus, that the main publications were produced and sold at practically cost price. It is impossible to operate a business at this break-even point. Shop wages and remunerations of departmental editors were increased during 1951, the full effect of which will not be felt until the close of the current year. The profit appearing on the report below is incidental profit and cannot be depended upon. In addition, it was borne in mind that we face the costs of the building program. The Publication Committee decided, therefore, to raise the price of The Banner and De Wachter 50c per subscription, making The Banner subscription \$3.50 per year, De Wachter subscription \$3.00 and a combined subscription to one address \$6.00; also to increase the subscription prices of the Sunday School Papers from 10 to 20%.

Synod should act upon the following matters at this session:

1. *The appointment of committee members.*

We request Synod's approval of the appointment of the Rev. John Mulder to fill out the term of the Rev. Wm. Reinsma.

We recommend the reappointment of the Rev. Mulder and Mr. Adrian Vanden Bout for three years and Dr. H. Henry Meeter and Mr. Gerrit I. Buist for two years.

We also recommend the appointment of one new member for three years and another for two years.

2. *The appointment of the Editor of De Wachter.*

The term of the Rev. Van Halsema expires this year and in keeping with Synodical decision the committee presents the following nomination to Synod:

The Rev. Emo Van Halsema and the Rev. William Haverkamp.

3. *The salary of the Editor of The Banner.*

Our committee recommends that the salary of the Rev. H. J. Kuiper be raised from \$5000.00 to \$5500.00 per year.

The committee has appointed the Secretary to be its representative at Synod.

Respectfully submitted,  
CLARENCE BOOMSMA, *Secretary*

**PUBLICATION COMMITTEE — FINANCIAL REPORT**

January 1, 1951 to January 1, 1952

**INCOME**

Banner subscriptions .....	\$ 94,194.56
Banner advertising .....	26,757.43
Wachter subscription and advertising.....	13,350.43
Sunday School Papers.....	54,939.22
Psalter Hymnals .....	18,375.91
Yearbooks .....	6,564.79
Tracts, Other Work and Miscellaneous Income.....	17,154.90
<b>Total Income .....</b>	<b>\$231,337.24</b>

### PAID OUT

Shop Wages .....	\$ 49,006.48	
Paper, Ink and Supplies.....	66,625.41	
Second Class Postage, Depreciation and Taxes.....	15,775.49	
Editors' Remunerations, Agents' Commissions, etc.	30,734.32	
Office Salaries, Supplies, Postage.....	26,947.57	
Cost of Yearbook .....	6,072.21	
Cost of Books and Other Work.....	8,041.34	
Cost of Psalter Hymnals .....	12,540.59	
Total Paid Out.....		215,743.41
Gain for 1951.....		\$ 15,593.83

A brief analysis of the Profit and Loss Accounts shows that:

Banner Profit is .....	\$ 6,923.16
Wachter Loss is .....	8,419.79
S. S. Papers Profit is.....	1,649.00

Total net Gain on the main periodicals is.....	152.37
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### PUBLICATIONS PRINTED

	1950	1951
The Banner, weekly .....	34,000	35,800
De Wachter, weekly .....	5,850	6,300
The Instructor, weekly .....	30,000	30,700
Children's Comrade, weekly .....	17,300	17,800
The Key, semi-quarterly .....	6,250	6,300
The Good News, weekly .....	4,500	4,500
Good News for the Little ones, weekly .....	3,400	3,500
Yearbook, annually .....	10,000	10,000

### BALANCE SHEET

#### ASSETS

Cash in Bank and on hand.....	\$ 21,136.43	
Accounts Receivable .....	10,355.32	
Inventory, Paper and Supplies.....	35,650.27	
Bank Stock .....	262.00	
Reserve for Depreciation.....	60,000.00	
Building Expansion Fund .....	20,000.00	
Building and Land .....	46,065.06	
Machinery and Office Equipment.....	35,000.31	
Total Assets .....		\$228,469.39

#### LIABILITIES

Accrued Withholding Tax and Hospitalization	
Insurance .....	\$ 1,147.50
Investment Jan. 1, 1951.....	211,728.06
Profit and Loss:	
The Banner .....	\$ 6,923.16
De Wachter (Loss) .....	8,419.79



Sunday School Papers..... 1,649.00  
Other Publications and Misc. Income.. 15,441.46

Net Gain ..... 15,593.83

Total Investment, Dec. 31, 1951..... \$228,469.39

Respectfully submitted,  
Publication Committee —  
Business Committee  
GERRIT I. BUIST, *Secretary*

## AGENDA REPORT NO. 28

### THE COMMITTEE ON EDUCATION

#### ESTEEMED BRETHREN:

The Committee on Education herewith submits its report on the various matters assigned to it by Synod, as carried on during the past year. The entire Committee has met four times, once for a period of three days, and sub-committees have met at numerous times intervening. The Committee is deeply impressed with the importance and urgency of its task, and is pursuing its work as vigorously as its capacities allow.

#### I. CATECHESIS

A. A PROPOSED CURRICULUM FOR NORMAL CATECHESIS, *that is where catechumens attend the Christian School.*

1. MANDATE: The Synod of 1951 approved the following scheme as the minimum to be taught in the catechism class:

- a. *The Bible as history of revelation*
- b. *Reformed doctrine and ethics*
- c. *The Christian Reformed Church: History Missions, and Polity* (Acts 1951, pp. 57, 364). (The curriculum below is therefore proposed for churches where all or nearly all of the children attend the Christian School. A supplementary curriculum will propose additional courses to be taught in churches where there is no Christian School.)

2. PURPOSE: The general over-all purpose of this curriculum is to teach the child such material as he needs to know in order to be prepared to make profession of faith in the Christian Reformed Church, to be a well-informed member, to take an active part in its work, to be a ready witness to its teachings, and to live a full-orbed Christian life in agreement with those teachings. The emphasis throughout is not on knowledge by itself, but on teaching the child in such a way that he can, in turn, witness to others. The material will be tied in with the Bible and with the official creeds of our church, and will have as its object the child in the present American religious and cultural situation.

3. PLAN: The proposed curriculum is divided into 6 two-year classes, and will therefore require 12 years to complete: from the 3rd grade up to the 20th year (or through the 19th year). Since each two-year class is a unit, and should be taught in the same sequence to every child, it is recommended *that every church begin catechism classes every other year*, so that the same pupils will stay together all through their catechism courses. Allowance will then

have to be made for pupils who become eligible for catechism one year after a class has been started. It is suggested that such pupils wait a year, so that, at any one time, pupils of the 3rd and 4th grade would begin catechism together.

Following is a brief oversight of the entire curriculum:

**FIRST TWO-YEAR CLASS: ELEMENTARY BIBLE DOCTRINE**

Course No. 1, Elementary Bible Doctrine I (Grade 3, age 8)

Course No. 2, Elementary Bible Doctrine II (Grade 4, age 9)

**SECOND TWO-YEAR CLASS: INTRODUCTION TO COMPENDIUM AND CHURCH**

Course No. 3, Introduction to the Compendium (Grade 5, age 10)

Course No. 4, The Church and Its Work..... (Grade 6, age 11)

**THIRD TWO-YEAR CLASS: BIBLE DOCTRINE**

Course No. 5, Bible Doctrine I (Grade 7, age 12)

Course No. 6, Bible Doctrine II (Grade 8, age 13)

**FOURTH TWO-YEAR CLASS: COMPENDIUM I & II**

Course No. 7, Compendium I (Grade 9, age 14)

Course No. 8, Compendium II (Grade 10, age 15)

**FIFTH TWO-YEAR CLASS: CHURCH AND COVENANT**

Course No. 9, The Christian Reformed Church (Grade 11, age 16)

Course No. 10, God's Covenant With Man..... (Grade 12, age 17)

**SIXTH TWO-YEAR CLASS: KINGDOM CITIZENSHIP**

Course No. 11, The Christian Witness (Age 18)

Course No. 12, The Christian Life (Age 19)

**4. THE CURRICULUM:**

3. *First Two-Year Classes:* Elementary Bible Doctrine (Grades 3 & 4)

1) *Courses:*

a) Course No. 1: Elementary Bible Doctrine I, (Grade 3, age 8)

b) Course No. 2: Elementary Bible Doctrine II (Grade 4, age 9)

2) *AIM:* The aim of these courses will be *to introduce the child to God's saving truth as set forth in the Bible, illustrated by Bible stories; to start in the child a life-long habit of Bible reading; to give the child simple Bible verses to memorize; and by this means to begin to create in the child, with the blessing of the Holy Spirit, a knowledge of sin, a trust in Jesus as his Saviour, thankfulness to God for His great love, a desire for Christian service, and a realization that true service needs constant prayerfulness.*

3) *Description:* These two courses would introduce the child to doctrine, which would be taught in terms of the Bible stories with which the child is familiar. In an elementary way, basic doctrines of the Bible would be taught by means of brief, simple statements in the child's own words. These doctrines would be illustrated by stories from the child's own experience, and by Bible stories with

which he is familiar, thus relating what is to be learned to what is already known. There would be memorization of short Bible passages. Short prayers would be included, to teach the child to pray. Brief, simple exercises would be appended to test the learning.\* Home work would be in the form of elementary Bible study. Pictures, either photographs or reproductions of famous paintings, should be used, with comments to tie them in with the lesson. As to content, these Elementary Bible Doctrine courses would cover such questions as: Who is God? What is He like? What does He do? What is sin? Who is Christ? What is Faith? Why is the Holy Spirit? What does it mean to be born again? What does it mean to follow Christ? What is heaven? What is hell? The order of this material is to be adapted to the thought-processes of the child at this age.

\*Various types of test forms or exercises are true-false questions, multiple-choice tests, degrees type of questions, cross-out statements, ranking statements, matching and pairing, completion questions making lists, essay type questions, problem-solving types of questions, questions applying material to life-situations, or relating it to other Biblical or creedal material. It is suggested that various types of exercises be included with each lesson in this curriculum, suitable for the age group addressed and subject matter covered. *A variety of exercises will make these books adaptable to different types of programs and suitable for different preferences on the part of catechism teachers.*

b. *Second Two-Year Class:* Introduction to Compendium And Church (Grades 5 & 6).

1) *Course No. 3:* Introduction to the Compendium (Grade 5, age 10).

a) *Aim:* The aim of this course will be to introduce the 10-year old child to the Compendium which he will later have to memorize in complete form, to explain some of the simpler theological terms, and to tie in the concepts of the Compendium with the Bible stories with which he is familiar. For the rest, continuation of the aims stated for the previous course.

b) *Description:* This course will introduce the child to the Compendium, and thus vary the approach to doctrine followed in courses 1 and 2. A brief, simple elementary version of the Compendium would be memorized. The vocabulary of this elementary Compendium\* would, of course, be geared to the level of the 10-year old child; yet the elementary Compendium should be similar enough to the complete Compendium to facilitate memorization of the latter 4 years later.

This elementary Compendium text is to be explained in simple language, largely by means of Bible stories and other Bible history material, which is the child's stock-in-trade at this age. So again:

we proceed from the known to the unknown. Different Bible stories should be used to illustrate the doctrines than have been used in the Elementary Bible Doctrine courses. Simple Bible verses should be memorized in connection with these doctrines. Bible study is again carried on as homework, to continue the habit of Bible reading. Psalter-hymnal verses could also be memorized. A variety of exercises would be appended. Reviews would be provided for at intervals. Pictures again, of course, with comments applying them to life situations, driving home the lessons of the doctrines studied. Short prayers would still be included.

2) *Course No. 4: The Church and Its Work* (Grade 6, age 11).

a) *Aim*: The aim of this course is to acquaint the child with his local church and its program, and also with the missionary outreach of his denomination; to inculcate in the child a love for his church, his Christian home, his Sunday School, and his Christian school; and to build in him not only a genuine interest in missions, but a vital love for the cause.

b) *Description*: This course would teach the child what he needs to know about his church at this age. It would cover such subjects as: The Meaning of Worship, The Work of the Pastor, The Work of the Church Officers, Why Sunday School and Catechism, Stewardship, The Christian Home (and the child's obligations to it); The Church itself: size, geographical distribution of its members, locations of its college and seminary; its Mission program: home missions, city missions, radio, Canada, and foreign missions, including Indian missions, Nigeria, Japan, South America, Ceylon, China, new field in India, perhaps Indonesia. This material should be explained in an interesting way, with copious illustrations and maps, geared to the mind of an 11-year-old child. Brief memory questions could be included. The explanations should tie in this material with Bible history and life situations as much as possible. We may capitalize at this point on the child's interest in and studies of geography. (Note: This is the time when the child is studying world geography in school.) There will be memorization of Bible verses and Psalter-Hymnal numbers, Bible study and short prayers, pictures with comments, and a variety of exercises.

c. *Third Two-Year Class: Bible Doctrine* (Grades 7 and 8)

1) *Courses*:

a) Course No. 5: Bible Doctrine I (Grade 7, age 12)

b) Course No. 6: Bible Doctrine II (Grade 8, age 13)

2) *Aim*: The aim of these courses would be to build on what has been taught in the Elementary Bible Doctrine course in grades 3 and 4, to give the pupil an understanding of how doctrine develops through the Bible, and to give him a working knowledge of the different

books of the Bible in their historical and doctrinal setting. In this course the child is being taught doctrine, not within the framework of the Compendium, but within the framework of the entire Bible. Thus he not only becomes better acquainted with the Bible, but learns to associate the doctrines the Church teaches him directly with the Bible, which is their primary source.

3) *Description*: These courses will teach the child the Bible as history of revelation. Their aim should be to teach, not just Bible stories, nor just Bible history, but Bible doctrine, as unfolded progressively from Genesis to Revelation. One might call these courses "the doctrinal implications of Bible history." They would attempt to portray for the pupil the living drama of God's redemptive work in history.

For instance, the course would begin with creation and the fall, teaching the doctrinal implications of both. Then the doctrinal implications of the Flood and the covenant with Noah, of the call of Abraham, and the covenant with Abraham, of the sojourn in Egypt and the Exodus, of the wilderness wanderings, of the conquest of Canaan, of the history of Israel under the judges and kings, of the messages of the prophets, of the exile and the return from exile, and of the messages of the post-exilic prophets. Then the coming of Christ with the doctrinal implications, both of His teachings and His life (death, resurrection, and ascension). The doctrinal implications of the outpouring of the Holy Spirit, of the spread of the church as recorded in the book of Acts, and of the various epistles, stressing briefly the main teaching of each epistle. The course would end with a study of the Apocalypse, indicating the method of interpretation, and teaching the pupil the main points of eschatology: 2nd coming, resurrection, judgment, heaven and hell, millennium, etc. The doctrinal implications of these various events would be presented not as separate doctrinal ideas, but as part of the progressive unfolding of God's revelation through the Bible.

There should be memory questions, lesson explanations adapted to the mentality of these ages, tying in with their knowledge of Bible history. Memorization of Bible verses and Psalter-Hymnal numbers would continue. (At this point or before, there could be introduced material on stories of some of our best-known hymns and psalm-settings, to create greater interest in our hymns and psalms.) The exercises would consist chiefly of Bible study, with the specific purpose of giving the child a working knowledge of the main divisions of the Bible, and teaching him the historical and doctrinal setting of each book of the Bible. There should again be good Bible pictures, with comments.

d) *Fourth Two-Year Class:* Compendium I and II (Grades 9 & 10)

1) *Courses:*

a) Course No. 7: Compendium I (Grade 9, age 14)

b) Course No. 8: Compendium II (Grade 10, age 15)

2) *Aim:* The aim of these courses is to build on the Introduction to the Compendium which was studied in Grade 5. The memory work will be an expansion of what was learned at that time (concentric method). *This course should give the pupil a thorough grasp of the Compendium as a brief summary of doctrine derived from the Heidelberg Catechism, but based on the Scriptures.* He should be able to prove the main doctrines from the Scriptures, and explain their meaning to others who are not members of his church. The deeper aim of these courses (as well as of all the courses in this curriculum) is, with the blessing of the Spirit, to lead the pupil personally to accept his covenant obligations, trust in Christ as his Saviour, and resolve to follow Him faithfully as his Lord. Thus, these courses, as well as the following courses, should be leading the pupil towards the step of profession of faith, and all that step involves.

3) *Description:* These courses would be aimed at giving the child a thorough grasp of the Compendium. The New Compendium now being revised would be used as the text to be memorized. There would be frequent reviews, with various types of test questions, to make sure that this material is well learned. The explanation should be detailed enough to cover the main points of doctrine, particularly those points not yet covered in the curriculum, and yet not so long as to be unsuited for classroom reading. In the explanation, the Scriptural basis of the Compendium should be emphasized, as well as its vital relation to the life of the pupils at this age. Scripture passages proving the doctrine should be reviewed or learned, and as much stress should be laid on the memorization of Scripture as on the memorization of Compendium answers. The material should be so treated as to enable the pupils to explain these doctrines to somebody else; in other words, to prepare them for witnessing. Various types of exercises should be appended, both essay type and so-called "objective test" type. These exercises should stress not mere rote memory, but comprehension of the material and relation of the material to the Bible and to life situations.

e. *Fifth Two-Year Class:* Church and Covenant (Grades 11 & 12)

1) *Course No. 9:* The Christian Reformed Church (Grade 11, age 16)

a) *Aim:* The aim of this course would be to build on what has been taught in Grade 6. The memory questions could again be an expansion of the memory work done there. Goal: *to help the young people understand their church, its work and its outreach; to love it sin-*

*cerely; to see its weaknesses and try to overcome them; and to prepare them to take an active part in the life of the church.*

b) *Description:* This course will provide instruction in "The Christian Reformed Church: History, Missions, and Polity." Such subjects as these will be covered: Its History (a brief oversight of Christian Reformed Church history, assuming that the child has had a course in church history); Its Worship, Its Doctrinal Standards (this would introduce the pupil to the more detailed study of the three standards in the next class); Its Government (including church discipline and church polity); Its Support (including both denominational and local financing, with emphasis on personal stewardship); Its Institutions (educational, mercy, publications, etc.); Its Growth. This last section will stress the missionary program of the church, both at home and abroad, in all its ramifications. The emphasis will differ from that given in grade 6. Understanding of the mission work being done should be the goal, plus discussing the principles which underlie this work. How to improve our church and its outreach should be discussed. The pupil's own contribution to the work of the church in prayer, giving, thought, and work should be sought and encouraged. Memory questions, Bible passages for memory, explanatory material, exercises which will stimulate Bible study, discussion, and relation to life situations — and certainly pictures of our denominational institutions and mission fields, with comments, should be included.

2) *Course No. 10: God's Covenant with Man (Grade 12, age 17).*

a) *Aim:* The aim of this course would be *to teach Reformed doctrine in the general order of the Belgic Confession, with the covenant as organizing principle*; to give him a working knowledge of our three main creeds, and to help him realize his covenant-obligations so as to lead him, under the guidance of the Spirit, to public profession of faith. Since the covenant is so basic in our Reformed interpretation of Scripture, it is here singled out for special study.

b) *Description:* This course will teach the young people Reformed Doctrine organized in a different way than in the Compendium. The order will correspond generally to that followed in the Belgic Confession, only with the covenant idea as the organizing principle. The following scheme, suggested by "Heilig ze in uw Waarheid" by Van Maare and Spier (Kok, Kampen, 1940) will indicate the general plan: The revelation of the covenant, the God of the covenant, the decrees which underlie the covenant, creation — the foundation of the covenant, providence — the maintenance of the covenant, the covenant with Adam, the breaking of the covenant, the renewal of the covenant, the new covenant-head (Christ), the blessings of the covenant, the rule of the covenant, fellowship with the



Covenant-God (prayer), the covenant people (the church), the administration of the means of the covenant, guarding the holiness of the covenant (discipline), covenantal living, covenantal homes, covenantal child-training, the consummation of the covenant. The material in this course should be definitely tied in with the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. Memory questions and Bible passages dealing with the covenant, explanatory material, and exercises leading into the three creeds should be included.

f. *Sixth Two-Year Class: Kingdom Citizenship (Ages 18 and 19)*

1) *Course No. 11: My Christian Witness (Age 18)*

a) *Aim:* The aim of this course is, building on what has been taught before, *to stress the witnessing task of every member of the church by providing information about the American religious world, and by suggesting various methods whereby we not only may, but must make our impact on the present world.* As the Y.M.C.A. has for its motto: "Every member a lifesaver," so this course particularly would have as its goal, "Every member a witness."

b) *Description:* This course would be divided into two parts. The first part would be on *The American Religious World*, and would give the pupil a brief oversight of the main American denominations, including the Roman Catholic Church, with some of their salient teachings and practices, as well as of the outstanding sects and cults of our day (such as Jehovah's Witnesses, Seventh-Day Adventists, Christian Science, etc.). The second part of the class would be called *Our Impact on the World* and would discuss the how of witnessing in all its various phases; witnessing by a consistent Christian life, by means of tracts and invitations to church services or Back to God Hour; also suggested procedures in witnessing to individuals, including the use of Scripture; also what the church should do with respect to its visitors, following-up, community programs, the Sunday School as an evangelistic agency, etc. Here again the usual materials should be included, but with more emphasis on discussion than on memory. Pictures could be very effectively utilized, visualizing the various aspects of witnessing.

2) *Course No. 12: My Christian Life (Age 19)*

a) *Aim:* The aim of this course is *to stress the ethical implications of the doctrines that have been studied*, and thus further to prepare the young people for a full-orbed Christian life.

b) *Description:* *This course would discuss the ethical implications of the Reformed faith.* It could be called "Kingdom Living," and should particularly stress the fact that members of the Church are also citizens of the Kingdom of Heaven. The principles of Christian ethics would be studied, applying them to such present-day prob-

lems as: Christian ideals of friendship, courtship, marriage (including the evils of mixed marriage) and divorce, pleasure, recreation (including various present-day forms of worldliness, but also positive instruction in the Christian's use of leisure time), personal devotions, choice of vocation, the question of the lodge, the question of Christian courtesy, the question of temperance, etc. This course would also discuss Social ethics, for example: the Christian and his community, his responsibility toward sore spots in present-day society, the race question, the labor-union question, the Christian and government, the Christian and politics, Christian neighborliness, business honesty, etc. Memorize pertinent Bible passages.

(Note: *The last two courses could be conducted as post-confession classes.* Young people may make profession of faith before the completion of the entire curriculum. However the consistory should require of them that they then finish it afterward.)

#### 5. FURTHER SUGGESTIONS:

a. *Length of season:* Your Committee feels that the usual catechism season should be considerably lengthened in order to allow for the completion of this curriculum, probably to a 9-month or 10-month term. (This has already been urged by the Synod of 1947.) More specific recommendations in this connection will be made later, as the courses are worked out in detail.

b) *Textbooks for these courses:* Your Committee feels that textbooks for the above courses should be prepared under the supervision of a single committee or board, so as to insure uniformity and continuity, and to avoid overlapping. The committee charged with carrying out this work should be empowered to engage writers for these catechism textbooks, and should have funds at its disposal for carrying out this program. Writing textbooks of this sort will require the full time for certain periods, of experts in these fields, and cannot be properly done by persons who, while writing such manuals, must also carry on a full-time program of pastoral work or teaching. Your committee suggests that such textbooks should pass through several hands before being approved (for example, one expert on subject matter, another expert on teaching the particular age-level involved, and another expert on writing and style). Such textbooks, after having been written, revised, perhaps rewritten, and tentatively approved, should be classroom-tested for a period of time (perhaps a year or two) before being put into permanent form. The final textbooks should be attractively printed and durably bound with hard covers, like the textbooks which children are accustomed to using in school.

#### 6. RECOMMENDATIONS:

a. That Synod approve the proposed curriculum for normal catechesis. *Grounds:*

1) This proposed curriculum executes the decisions of the Synods of 1946 (*Acts*, 91-92), 1947 (*Acts*, pp. 56-57) and 1951 (*Acts*, pp. 57, 364). Note particularly the following: "Prepare, in prospectus, a course of study which can be used as an integrated whole throughout our Catechetical courses from Primary to Compendium levels" (1947), and "There is urgent need for the improvement of our catechetical work in view of changes in pedagogical methods" (1946).

2) This proposed curriculum is integrated with the course of study generally followed in our Christian Schools. (See NUCS, *Course of Study*)

3) This proposed curriculum has been drawn up in the light of studies made by your Committee of the educational curricula of other American denominations, and of publications used by our sister churches in the Netherlands.

b. That Synod empower the Committee on Education to provide for and supervise the preparation of a set of catechism textbooks which will embody the foregoing curriculum, and which will be intended for uniform use throughout the churches of our denomination. *Grounds:*

1) This is in compliance with the decision of the Synod of 1947: "Prepare in prospectus a course of study . . . with a view, if Synod approves the prospectus, of *publishing a uniform set of lessons and study manuals.*" (*Acts*, p. 57, 3b)

2) There is a dire need for uniformity in catechism instruction in our denomination as indicated by the many wide divergencies which appear in a questionnaire study made by the Committee on Education. (See *Acts*, 1950, pp. 354-356)

3) There are no textbooks available at present to carry out the proposed curriculum.

4) The preparation of textbooks by a single committee should insure uniformity, continuity, and integration in the curriculum proposed, and should avoid overlapping.

**B. A PROPOSED AUXILIARY CURRICULUM — for catechesis where there is no Christian School.**

1. **MANDATE:** The Synod of 1951 declared that the following general areas must be covered either in the catechism class or in the Christian School:

- a. *Bible History and Content*
- b. *Church History*
- c. "*Kingdom Perspectives*" — Calvinism as a world and life view (*Acts*, pp. 57, 364)

2. **PURPOSE:** Synod has instructed this Committee to correlate the catechetical curriculum with that in the Christian School. There-

fore it is plain that where there is no Christian School, a supplementary curriculum is necessary for the catechism class, in order to provide the study of Bible and Church History which is otherwise done in the School, and to provide something of the Christian perspectives upon all of life which the School affords by its distinctive teaching of every subject. The general aim of this auxiliary curriculum is to assure a *developing background of knowledge adequate for successful pursuit of the regular catechism curriculum and achievement of its ultimate goals.*

3. PLAN: This curriculum, when worked out in detail as courses, will be coordinated insofar as possible with the regular catechism curriculum, so that it can be taught in a supplementary period adjacent to the regular period, or simply by extending the regular period somewhat. In this way the additional work for the minister or other teacher can be kept to a minimum. Furthermore the early years of this supplementary curriculum can be adequately taught by parents in the home. Following is a brief oversight of the curriculum proposed:

- a. *Grades 1-4* — A four year course of Bible Stories (taught in the home)
- b. *Grades 5-8* — Four courses in Bible History and Content
- c. *Grades 9-10* — Two courses in Church History
- d. *Grades 11-12* — Two courses in "Kingdom Perspectives"

#### 4. CURRICULUM

##### a. *Bible Stories* (grades 1-4)

1) *Aim: To provide a basic knowledge of Bible stories and characters so indispensable for spiritual development in the younger child, to assure an adequate background for regular catechetical studies, which begin at grade 3 according to the proposed curriculum above, and thus to compensate in some small part for the lack of a Christian School.*

2) *Description:* These courses are to be conducted by the parents in the home. Not only can the task be done properly in this way without further burdening the minister, but this will also be a means of strengthening the spiritual resources of the home, which is especially important when the child does not attend a Christian School. The lessons should be very simple, based on the reading of Bible stories from such well-established books as those by Marian Schoolland and Catherine Vos. A manual would be furnished to aid the parents. Lessons should be very brief, indicating the particular story to be read and providing questions, memory work, and prayers in connection with it. This manual would follow closely the *Course of Study* published by the National Union of Christian Schools.

b. *Bible History and Content* (Grades 5-8)

1) *Aim*: The objective will be to inculcate Bible knowledge beyond mere familiarity with Bible stories, by means of an emphasis upon the interrelation of the events of these stories with one another, i.e. *an expanding emphasis on the Bible as history*; and furthermore, to provide a *systematic understanding* of Bible content suited to the particular age level.

2) *Description*: The emphasis will be on Bible knowledge throughout these four years. With a view to Bible History, attention will be given to such things as time spans (e.g. number of centuries from Abraham to Moses and from David to Daniel), temporal relationships (e.g. between the preparation in Egyptian bondage and the appearance of the nation in the wilderness), causal relationships (e.g. faithlessness and apostasy brings the cycle of servitude, repentance and deliverance in the hero stories of the Judges), etc. Bible Content will give attention to the general contents or thrust of certain important and representative books (e.g. certain historical, poetical and prophetic books); and, also related to Bible History, such matters as Bible geography, place relations, civil and ceremonial customs, etc. (using maps, slides, strip films, and possibly various projects). In all of these courses attention would naturally be given to the doctrinal and ethical implications for the child, and there would be a continuous "stock-piling" of memory work, i.e. both selected verses and longer passages. The Bible History and Content series will in each grade cycle be appropriate to the age level of the child, and will be varied from year to year. This four-year plan will follow closely the course of study used in our Christian Schools (see NUCS, *Course of Study* for details) and will be correlated insofar as possible with the regular curriculum for the catechism class.

c. *Church History* (Grades 9-10)

1) *Aim*: To provide a formal study of Church History, which is considered most important for the proper training of the child, and which he will ordinarily not receive if he does not attend the Christian School.

2) *Description*: These courses should not consist in abstracted events and the doctrines or moralisms which can be related to them, but rather the actual historical unfolding of the life and times of the Church. There should be some preliminary perspective given on the origins of the Church in both the pre-theocratic and theocratic times and in the book of Acts. Historical relationships, time spans, etc. will be accented. In part this study could be organized around great men, as they influenced and were influenced by their times. Also most useful, particularly for integration with the

doctrine courses of regular catechism, would be the "history of doctrine" approach. It is very helpful, e.g. to teach the doctrine of the Trinity to this age group in terms of Arius' attempt to destroy it, rather than merely to teach it in abstract propositional form. The same is true of Augustine vs. Pelagius on the doctrine of sin, Chalcedon on the natures and person of Christ, Roman Catholic semi-pelagianism on purgatory and penance, the Reformation on justification by faith, etc. It should not be overlooked that the National Union of Christian Schools has materials well-suited for this purpose.

d. "*Kingdom Perspectives*" (Grades 11-12)

1) *Aim*: To compensate in a very small way for the lack of what is normally accomplished by the Christian School as it teaches every subject with distinctively Christian presupposition, interpretation and aim; that is, to convey something of the significance of Calvinism as a world and life view. The aim of this course will differ from Course No. 12 in the regular curriculum ("The Christian Life"—see above) as theory differs from practice, as a system differs from its expression, and as a philosophy of life differs from the ethics that it implies.

2) *Description*: This course must point to the fact that the Reformed expression of Christianity is as broad and as deep as all of human life itself; that Calvinism is more than a confessional or doctrinal standpoint; or better, that because it is confessionally full-orbed, e.g., goes beyond the five points of Calvinism and embraces the whole of the Covenant or Kingdom life of the Christian. The emphasis in this course will then be upon the Kingdom as embracing within itself the Church as institute, but also such other spheres as the Home, School, State, and Society. The Kingdom will be understood to demand control of such areas of human endeavor as the arts, science, education, government, business and industry. Hence, then, every vocation is for the Christian sacred, because under Christ all of life is sacred. Asceticism, therefore, in act or attitude, like secularism, is foreign to Calvinism because it is unchristian. All of this must be taught in terms of a Biblican understanding of the Kingship of Christ. The child thus comes to see that witnessing to this Christ, the Christ of cosmic redemption, is the calling of the Christian. Furthermore, the Kingship of Christ permits neither self-rule nor legalism, but only the liberty of bondage to Christ. This means self-denial, losing oneself for Christ's sake in order through mature Kingdom citizenship and obedience to find oneself in Christ. In order to get a vision of this Kingdom dimension of the Christian faith, and its demands upon the Christian, the student must, on his own level, be introduced to the inner meaning of such classic expressions as *Pro Rege, The Glory of God,*

*The Sovereignty of God, World and Life View, and Saved To Serve; and be brought to say as was said recently in one of our journals, "Nothing matters but the Kingdom, but because of the Kingdom everything matters!"*

5. COMMENT: Manuals must be prepared for each of these courses, in order to aid both the teacher and the catechumen. Materials already prepared by the National Union of Christian Schools can of course be utilized. Because of the additional time required for giving this *auxiliary* instruction (in addition to the regular catechetical curriculum) it may be necessary to use the assistance of elders or other qualified laymen. In any case, these four areas *must be covered* so that everything possible is done to offset the lack of a Christian School, and so that the teaching of the regular catechism curriculum will be of maximum effectiveness.

#### 6. RECOMMENDATIONS:

a. That Synod approve the proposed auxiliary curriculum for catechesis where there is no Christian School. *Grounds:*

1) This proposed curriculum executes the decisions of the Synods of 1947 ("ways and means of integrating our various educational agencies," *Acts*, p. 57) and of 1951 (quoted above under B—1 "MANDATE").

2) This proposed curriculum adapts the Christian School curriculum to the needs of those who cannot attend a Christian School, and takes into full account the course of study as outlined by the National Union of Christian Schools.

b. That Synod empower the Committee on Education to provide for and supervise the preparation of a set of catechism textbooks which will embody the foregoing curriculum, and which will be intended for uniform use throughout the churches of our denomination. *Grounds:*

1) This is in compliance with the decision of the Synod of 1947 regarding publication of uniform lessons and study manuals, (*Acts*, p. 57, 3b).

2) There is a dire need for such materials in view of the still-frequent lack of the Christian School among our churches.

3) There are no textbooks presently available to carry out the proposed curriculum.

7. RECOMMENDATIONS covering *both curricula*: That Synod enable the Committee on Education to proceed immediately with the preparation of textbooks, *for both the curriculum for normal catechesis and the curriculum for catechesis where there is no Christian School*, by means of the following steps:

a. Setting aside the sum of \$5,000 for the coming year (1952-'53),

to be used by the Committee on Education in beginning the work of having these textbooks prepared;

b. Requesting the Committee on Education to present to the Synod of 1953 a detailed budget of the outlay of funds needed to set up the entire proposed curriculum; and

c. Instructing the Committee on Education to submit samples of its work to the Synod of 1953.

*Ground:* Action on this problem is long overdue. Our children use textbooks in school which are pedagogically up-to-date. Their catechism textbooks should similarly reflect the best pedagogical methods. Other denominations have embarked on programs of this sort years ago. Voices are being persistently raised within our denomination for better catechism materials. This program must be started at once!

### C. A SPECIMEN OF COMPENDIUM REVISION.

1. **MANDATE:** The Synod of 1951 authorized "the rewriting of the Revised Compendium, adopted in 1943, which is to remain materially the same, but in form is to take account of such specific points of criticism as the following: the excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words and phrases, too many technical theological terms, a lack of smoothness and rhythm, and a certain lack of stylistic uniformity due to composite authorship." Synod further assigned this task to the Committee on Education and instructed it "to present its material to Synod for consideration as soon as possible," (*Acts*, p. 57).

2. **DESCRIPTION AND STATEMENT:** Your Committee has already devoted many hours to this task. The product is genuinely one of the entire Committee. Every question and answer is the fruit of preliminary work by a sub-committee of three, and final composition by the full Committee of eight members. Though a laborious process, it is believed that this is the only way to produce a revision fully in accord with Synod's mandate, and one already tested by a variety of minds. Following are the 19 questions and answers thus far completed. They are placed opposite the Revision of 1943. Needless to say the "Old" Compendium was consulted, as well as the Catechism itself, and those who wish to study carefully the work of the Committee should also refer to them.

#### *REVISION OF 1943*

1. Q. What is your only comfort in life and in death?  
A. My only comfort is that I, with body and soul, both in life and death, am not my own, but belong to my faithful Savior Jesus Christ.

#### *PRESENT REVISION*

1. Q. What is your only comfort in life and in death?  
A. My only comfort in life and death is that, with body and soul, I am not my own, but belong to my faithful Savior, Jesus Christ.



2. Q. What must you know in order to enjoy true comfort?  
 A. To enjoy true comfort I must know first, how great my sin and misery is; second, that in Christ I have complete deliverance from sin and misery; third that in gratitude I daily strive to do the perfect will of God.
2. Q. What must you know to obtain this comfort?  
 A. To obtain this comfort I must know three things; first, how great my sin and misery is; second, how I am delivered from my sin and misery; third, how I may show my thankfulness to God for this deliverance.

*THE FIRST PART: SIN AND MISERY*

3. Q. Whence do you know your sin and misery?  
 A. I know my sin and misery out of the law of God.
4. Q. Where are the principles of God's law laid down?  
 A. The principles of God's law are laid down in the Ten Commandments, or the two tables of the moral law.
5. Q. What does God require of you in the two tables of the law?  
 A. God requires of me, in the first table, to love the Lord my God with all my heart, with all my soul, with all my mind, and with all my strength; and in the second, to love my neighbor as myself.
6. Q. Are you able to keep the law of God perfectly?  
 A. I am utterly unable to keep the law of God, for by nature I, with all men, am inclined to hate God and my neighbor and to transgress the commandments of God in thought, word and deed.
7. Q. Did God create man wicked and perverse?  
 A. God created man good and in His own image, endowed with true knowledge, righteousness, and holiness.
8. Q. How did man become wicked and perverse?  
 A. Man became wicked and perverse through the fall and disobedience of Adam and Eve in paradise.
3. Q. What teaches you your sin and misery?  
 A. The law of God teaches me my sin and misery.
4. Q. Where are the principles of God's law expressed?  
 A. The principles of God's law are expressed in the Ten Commandments.
5. Q. What are the two great requirements of the Ten Commandments?  
 A. God requires of me, first, to love the Lord my God above all; and second, to love my neighbor as myself.
6. A. Are you able to obey God's law perfectly?  
 A. I am unable to obey God's law perfectly, for by nature, I am inclined to hate God and my neighbor, and to break God's commandments in what I think, say, and do.
7. Q. Was man created wicked and perverse?  
 A. Man was created good and in God's own image, which means that man had true knowledge, righteousness, and holiness.
8. Q. How did man become wicked and perverse?  
 A. Man became wicked and perverse through the fall and disobedience of Adam and Eve in Paradise.

9. Q. What was the disobedience of our first parents?  
 A. Our first parents disobeyed God by eating of the fruit of the forbidden tree.
10. Q. What divine institution did Adam violate through his first sin?  
 A. Through his first sin Adam violated the Covenant of Works, in which God promised man eternal life in the way of obedience and pronounced the penalty of death upon disobedience.
11. Q. What are the results of Adam's disobedience?  
 A. The guilt of Adam as our covenant head is imputed to all men, and our nature is become totally corrupt, so that we are all conceived and born in sin.
12. Q. What is involved in the total corruption of our nature?  
 A. We are incapable of doing any spiritual good, and are inclined to all manner of wickedness, unless we are regenerated by the Spirit of God.
13. Q. Will God allow man's disobedience and corruption to go unpunished?  
 A. God by no means allows sin to go unpunished, but in His righteousness inflicts the penalties of sin both in this life and in the life to come.
9. Q. What was the disobedience of Adam and Eve?  
 A. Adam and Eve disobeyed God by eating the fruit of the forbidden tree.
10. Q. Does the disobedience of Adam affect us?  
 A. The disobedience of Adam affects us because he was the father of us all, and our covenant representative.
11. Q. What is the Biblical meaning of a covenant?  
 A. A covenant is a gracious agreement established by God in which He offers blessing to man in the form of a condition, a promise, and a penalty.
12. Q. What covenant did Adam break when he sinned?  
 A. When he sinned, Adam broke the Covenant of Works, in which the condition was obedience, the promise was life, and the penalty was death.
13. Q. What are the results of Adam's disobedience?  
 A. Adam's disobedience brought guilt upon us all and total depravity into our nature.
14. Q. What do you mean by the total depravity of our nature?  
 A. The total depravity of our nature means that, unless we are regenerated, we are unable to do any spiritual good and are inclined to all kinds of sin.
15. Q. Of what kinds of sin are you guilty?  
 A. I am guilty of original sin because of the disobedience of Adam, and of actual sin because of my daily transgressions.
16. Q. What do you deserve because of your sin?  
 A. Because of my sin I deserve temporal and eternal punishment.

## THE SECOND PART: DELIVERANCE

14. Q. Can man save himself from punishment of sin and again restore himself to the favor of God?  
A. Man cannot save himself; divine redemption is his only hope.
15. Q. What is divine redemption?  
A. Divine redemption is the salvation of God's people through the blessed work of Christ, who is given of the Father as the Mediator between God and man.
17. Q. Can you save yourself from the punishment and power of sin?  
A. I cannot save myself; divine redemption is my only hope.
18. Q. What is divine redemption?  
A. Divine redemption is the salvation of God's people through the perfect work of Christ.
19. Q. Why is Christ called our Mediator?  
A. Christ is called our Mediator because the Father sent Him to reconcile God and man.

3. RECOMMENDATION: That Synod express its general satisfaction with the revision so far completed, so that the Committee may be assured that its work is proceeding in agreement with the mandate given. (Note: The above specimen is not now submitted for final approval. The Committee hopes to present its entire revision to the Synod of 1953.)

## II. THE SUNDAY SCHOOL

A. MANDATE: Your Committee was instructed by the Synod of 1946 to "suggest ways and means for securing the proper correlation of the work done among our children by the Sunday School, the Christian Day School, Catechism Classes, and Youth Committees." (Acts, p. 91) The Synod of 1951 declared, "The Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy, with additional utility as a voluntary association for covenantal pedagogy, supplementary to the home and under the supervision of the Consistory, to be employed as the local circumstances of each congregation may dictate (e.g. for additional training where there are no Christian schools, for the stimulation of love for and interest in missions, etc.)" (Acts, p. 57)

### B. QUESTIONNAIRE STUDY:

1. *Description:* Questionnaires were sent to all of our Sunday School superintendents, including those of Mission Sunday Schools, with the request that the various items specified be discussed by the entire teaching staff, and that answers be given according to majority opinion. The questionnaires covered the following: the time, place, and season of meeting; the enrollment and the ages of each

class; an evaluation of the materials used; and comments regarding the grading of lessons, the role of the Sunday School for covenantal and evangelistic purposes, and the possibilities for its evangelistic development. Although returns were by no means complete, they were sufficiently large and representative to be conclusive in the mind of your Committee. About fifty of our churches do not have Sunday Schools, including some of our largest and healthiest congregations.

2. *Conclusions drawn from this study:*

a. *There is a widespread and marked readiness on the part of our Sunday Schools to serve in the cause of evangelism.* In many cases a definite eagerness is shown. Although less than 20% of our regular congregational Sunday Schools have six or more neighborhood children in attendance, and probably not more than fifteen of them have as much as 10% of their enrollment from outside the congregation, there is a general agreement with the Synod of 1951 regarding the importance of developing the Sunday School in this direction. A rather large number of questionnaires indicate that the Sunday School is not being used at all for evangelism, but in well over half of such cases it is further stated that *it could be so used*. Most of those who report that it cannot be used for evangelism explain that there is no opportunity since the community is either fully churchled or is sparsely populated. In very few instances is the opinion expressed that the congregational Sunday School is inherently unsuited for the neighborhood child. Many valuable suggestions have been given in these questionnaires for developing the evangelistic use of the Sunday School. They are practical comments falling generally into the following areas: establishing initial contact with neighborhood homes, the use of transportation, the follow-up on the part of the Church in the home, and stimulating interest and cooperation on the part of the congregation.

b. *There is a growing dissatisfaction with our Sunday School materials, although in many respects they receive high praise.* This dissatisfaction is particularly on the following points:

1) The practice of using the same lesson for the entire Sunday School results in a lesson which is either too difficult for the younger children or too repetitious for the older children. There is a strong desire for the grading of lessons.

2) Weaknesses in pedagogy are frequently noted, e.g. the use of difficult and unfamiliar language, disagreements between various writers, lack of motivation, lack of concrete detail, insufficient practical application, lack of pictorial and manual aids, improper selection of memory work, not enough material for older classes, etc.

3) Objections are raised against the fiction used in *The Instructor*, particularly that these stories are poor literature and that they are pietistic and non-Reformed in their thrust.

c. *There is a growing and very disturbing tendency to use non-Reformed lesson materials in our Sunday Schools*, because of the pedagogical weaknesses noted above. For example, publications of the following are presently being used in some of our Sunday Schools and others are considering introducing them: Cook Publishing Co., Gospel Light Press, Scripture Press, and Standard Publishing Co.

d. *There is a certain measure of dissent on the part of our Sunday School teachers from the position taken by the Committee on Education and that taken by the Synod of 1951.* This arose partly out of misunderstanding. Some Sunday School staffs seem to have the impression that the intent of your Committee and of Synod is to eliminate the Sunday School for covenant children. However according to the report of the Committee on Education last year, and the decision of Synod taken in accordance therewith, it should be clear that there is a definite place for the covenant child in the Sunday School, either in a witnessing capacity or as a member of a voluntary association parallel to other societies in the church. In this connection we wish to recognize the position of those who emphasize the value of the Sunday School for the covenant child in respect to the following: practical Christian living, group worship on respective age levels, due observance of the Lord's Day, opportunity for individual self-expression, development of talents, and stimulation of mission interest. Our position is simply that these values are *not lost*, but rather *fostered* in a Sunday School which has evangelism as its primary purpose.

Beyond such misunderstanding there are a few teaching staffs which seem to feel strongly that the Sunday School is absolutely "essential" or "indispensable" for the covenant child, and furthermore that neighborhood children should not be brought into the "covenantal" Sunday School but rather into separate mission Sunday Schools. This particular reaction, however, is present in a comparatively small number of instances, and limited largely to one area of our denomination.

3. *Further use of these questionnaires:* The Committee on Education intends to continue its study of the findings in these questionnaires. There is considerable material which is of general interest, and which will be published in due time. Meanwhile the questionnaires themselves, and tallies of the answers given, are available to Synod and to any of its standing committees which serve the Sunday School.

### C. RECOMMENDATIONS:

1. That the preparation and publication of Sunday School materials be reconstituted along the following lines:

a. That both the *Comrade-Instructor-Key* series and the *Good News* series as such be discontinued, and one new series be designed to combine both the evangelistic and covenantal functions of the Sunday School. *Grounds:*

1) This logically follows from the decision of the Synod of 1951, which declared the Sunday School to be primarily an evangelistic agency, with an additional function for covenant children.

2) The questionnaire study indicates that the difference between the *Comrade-Instructor* and the *Good News* is not significant enough to warrant their separate existence, e.g. only about half of our present mission Sunday Schools use the *Good News*, many of them actually preferring the *Comrade-Instructor* series.

3) The questionnaire study indicates that about 80% of our Sunday School staffs believe covenant and neighborhood children should be in the same classes.

4) Materials so designed would better fit the needs of the Orthodox Presbyterian Church, which already uses the *Good News* materials but feels that they are inadequate; and the Back to God Hour "follow-up" program indicates that materials so designed might find increasing use outside our own churches and thus could become a telling Reformed witness.

b. That the lessons be graded, that is that different Scripture lessons be used for different departments, according to the following divisions:

1) *Pre-school and Primary* — (ages 3-8) — Simple Bible stories.

2) *Junior and Intermediate* — (ages 9-14) — Lessons such as advanced Bible stories; character studies; and simpler selections from the poetical books, the Prophets, and the teachings in the Gospels and Epistles.

3) *Young People and Adult* — (ages 15 and above) — Lessons such as the laws of Moses, the poetical books, the Prophets, and the teachings in the Gospels and Epistles. *Grounds:*

1) Such a grading of Scriptural material is obviously sounder pedagogy than using the same passage for all ages.

2) The questionnaire study indicates a strong desire on the part of our Sunday Schools for such a grading of lesson material.

3) Some of our Sunday Schools report striking success in using the graded lessons published by other agencies.

4) Three divisions, rather than a larger number, will make it possible still to hold teachers meetings on a departmental basis, for

the study of the lesson and will make more practicable the publication of lesson helps.

2. That the Committee on Education be instructed to prepare, with a view to the eventual publication of pupil papers and teacher manuals based on the foregoing recommendations, a curriculum and an outline of materials required, both in broad prospectus; and also to propose ways and means for developing the Sunday School along the lines of its newly prescribed purpose. This study should be considered preliminary to the actual preparation of materials by a new and separate committee. The mandate and appointment of this new committee should be the business of the Synod of 1953, to which Synod the Committee on Education hopes to report completely regarding the Sunday School. *Grounds:*

a. This is in compliance with the mandate of the Committee which includes "ways and means for securing the proper correlation" of our various educational agencies. (*Acts*, 1946, p. 91)

b. The studies already made by the Committee place it in a favorable position to carry further the study of the Sunday School and to outline its curriculum.

3. That Synod defer a decision on the request of the Orthodox Presbyterian Church for joint preparation of the "*Good News* evangelistic Sunday School materials" until the Synod of 1953 when the Committee on Education will be in a better position to present its requested recommendation on this matter. (This was referred to both the Committee on Education and Publication Committee. (See *Acts*, 1951, 51-52) *Grounds:*

a. The form and manner of publishing our "evangelistic Sunday School materials" will be altered if the above recommendations are adopted by Synod.

b. The Committee on Education would like to further confer with representatives of the Committee on Christian Education of the Orthodox Presbyterian Church pursuant to the decisions of this Synod regarding the Sunday School. One such conference was held very fruitfully during the past year.

### III. PUBLICATION OF CHURCH ORDER AND CREEDS

The Synod of 1951 authorized the Committee on Education to prepare and publish a booklet containing our three confessional standards and the text of the church order, with the addition of selected proof texts for the former. (*Acts*, p. 57-58). This project has not yet been started. However the Committee intends to proceed with this within the next few months.

#### IV. YOUTH BIBLE CONFERENCES

A study of youth Bible conferences, in compliance with the mandate of Synod (*Acts*, 1946, p. 91 and *Acts*, 1951, p. 57) has been initiated by sending a questionnaire to various persons who have had significant experience with these conferences as they exist among us. A report on this matter should be ready for the Synod of 1953.

#### V. ORGANIZATION OF THE COMMITTEE ON EDUCATION

The Committee respectfully makes the following recommendations:

A. That Synod authorize the Committee to elect its own Treasurer and handle its own funds. (Note request above for a grant of \$5,000)

*Grounds:*

1. This is in line with the organization of other standing committees of Synod (e.g. Publication Committee, Radio Committee, and Church Help Fund Committee).

2. This will make for more efficient conduct of the work, especially in respect to the preparation and publication of catechetical materials.

B. That Synod approve the Committee's action in appointing to its number Mr. Rhine C. Pettinga, principal of the North Fourth Street Christian School in Paterson, and Rev. William Vander Haak, minister of the Midland Park Church. The Synod of 1951 specifically authorized the former appointment as a replacement. The Committee took it upon itself to make the latter appointment in view of the loss of Dr. Wendell Rooks, due to his departure from the East since the last Synod met.

C. That Synod appoint an additional ministerial member to the Committee, making a total of nine members. *Grounds:*

1. The work of the Committee is steadily increasing in scope and quantity.

2. This additional member should be a minister since there is a large predominance of catechetical work, and since there are already four educators on the Committee which is deemed an adequate number.

*Note:* The Committee is fully aware of the new rulings of Synod pertaining to tenure of office. The terms of certain members will expire next year in accordance with these rules, and this will be duly reported.



## VI. REPRESENTATION AT THE SESSIONS OF SYNOD

In view of the extensive detail and broad scope of its report, the Committee requests representation at Synod by two of its members, i.e. Rev. Anthony Hoekema and the Secretary.

Respectfully submitted,

NICHOLAS J. MONSMA, *Chairman*

HAROLD DEKKER, *Secretary*

SIDNEY BANGMA

NICHOLAS H. BEVERSLUIS

ANTHONY A. HOEKEMA

RHINE C. PETTINGA

WILLIAM VANDER HAAK

SIDNEY VAN TIL

## THE BOARD OF TRUSTEES — COLLEGE AND SEMINARY

### ESTEEMED BRETHERN:

The Board held its mid-year meeting February 13-20. The following were chosen to serve as officers for a one year term: Rev. M. Monmsa, president; Dr. J. Van Bruggen, vice president; Rev. R. J. Frens, secretary; Dr. J. T. Hoogstra, assistant secretary. The Executive Committee, consisting of six ministers and six laymembers of the Board, held its regular monthly meetings and several special meetings as need required. A faithful and valued member, Mr. John Hekman, was removed by death. We recall with gratitude the services he was enabled to render our college and seminary. We are also grateful for a worthy and able replacement supplied in the person of Mr. L. Bere from Chicago.

Under the first two headings of this report we present matters of information much of which is taken from the president's reports submitted to the Board.

### SEMINARY INFORMATION

When the school year began in September two new teachers began their duties as members of the teaching staff: Professor H. Schultze in the New Testament department, and Professor H. R. Boer in the Mission department. With the beginning of the second semester Dr. C. Van Til was added to our teaching staff as a guest professor. He is teaching courses in Apologetics and Ethics. It is hoped that Dr. Van Til will decide to make his stay at our seminary permanent. Rev. C. Kromminga has been engaged to teach two hours per week in Homiletics in order to relieve Dr. S. Volbeda of part of his heavy teaching load. We regret to add that Dr. C. Bouma is still hospitalized in Pine Rest with little or no indication of improvement.

The installation services of Professor H. R. Boer as our first professor in the Mission department took place August 23 in his home church, Prospect Park, Holland, Michigan. Besides his regular teaching Professor Boer is also conducting a group which meets regularly for the purpose of improving their conversational Dutch in keeping with a previous decision of the Board.

At the September 5 registration 31 Juniors, 36 middlers and 42 Seniors were enrolled, plus 7 unclassified and special students. A few days later 10 graduate students were duly registered. This last number was increased to 14 at the beginning of the second semester.

After once and again dealing with the question of introducing a course in catechism preaching the present incumbent of the Practical Theology department indicated his willingness to place more emphasis on the subject in his regular lectures (as previously agreed) and also assign texts from the catechism instead of Bible texts for practice preaching the second semester. To this we agreed since we judged this would satisfy the immediate demand in this matter. Meanwhile, the purpose to introduce said course in the regular curriculum beginning 1953-54 still obtains.

A committee previously appointed for the purpose of more closely defining and developing the office of seminary president made a preliminary report. A complete report is expected before the May meeting of the Board. The same is true of a committee which is studying the question of devising a more satisfactory method of choosing seminary professors.

At the time of Calvin's seventy-fifth anniversary it was decided to make arrangements whereby a Diamond Jubilee scholarship could be annually given by the seminary. The final arrangements, with the rules and regulations governing the same, have now been completed. If an acceptable candidate presents himself such a scholarship will be awarded at the close of the present school year.

Other seminary matters were dealt with at our February Board meeting. However, since these matters partially or entirely overlap with the work of the Investigation Committee appointed by the last Synod, to now report on such matters would be to anticipate the report of said synodical committee before they themselves submit their report. The Investigation Committee has informed us of the findings and conclusions they have thus far reached, but have not yet completed their work. It was in keeping with the advice of this committee that the Board decided not to present any nominations at this time for vacancies or possible vacancies in the seminary. This question will be considered at the May meeting.

## COLLEGE INFORMATION

### *Faculty*

Dr. W. Spoelhof was duly installed at the convocation meeting held September 11, in the Protestant Reformed church. At that time he delivered an appropriate address on "The Liberating Arts." Since that time the new president has devoted himself to his task with a zeal and vigor which gained for him the deserved esteem and respect of all with whom he is associated.

The two new faculty members, Mr. Henry Ippel (Political Science) and Dr. H. Even Runner (Philosophy) began their teaching duties at the beginning of the present school year. We are

confident that they will prove valuable additions to our teaching staff. Our college faculty now consists of 51 members, besides 4 full-time assistants and 9 who teach part-time.

Besides the regular monthly faculty meetings there were several special meetings held which were devoted to the discussion of subjects of interest to all, e.g. "The Place of Bible in the Liberal Arts Curriculum," "The Place of Fine Arts in Our Curriculum," "Teacher Evaluation," "Academic Freedom at a Christian College," etc. Moreover, the faculty is organized into departments and divisions which also hold their special meetings in order to study and discuss subjects and problems of peculiar interest to each. For example, the departments of Bible, Education, Philosophy, and Psychology form a division. This division meets regularly once a month. At a recent meeting the discussion centered about the question, "What do we mean by *soul*?" Similar meetings are held by other divisions. These indicate conscious and purposeful efforts being put forth by the faculty to enable them the better to integrate their Reformed views with the material dealt with in classroom.

#### *Student Enrollment*

The enrollment at Calvin college in September, 1951, was 1,170, — 100 below September 1950, or a decrease of 7.9%. The national average decrease for college enrollment is 11.4%. A national survey reveals smaller freshmen enrollments throughout the country, the average decrease for freshmen men being 11.2% and for women 3.5%. In comparison Calvin's freshmen enrollment showed an increase of 21% for men and a decrease of 8.3% for women. The fact that Calvin's freshmen enrollment for men does not follow the national trend may be due to several factors: First, the increasing interest on the part of our people in Christian higher education. Second, the continued interest of our young men in the pre-seminary course.

The total number of students enrolled in the pre-seminary course has dropped from an all-time high of 189 in 1948 to the present figure of 141 this year. Whereas we enrolled 54 freshmen pre-seminary students in 1948, we now have 38. Further, the freshman pre-seminary has leveled off to this number (36-38) in the last three years and very likely will remain at this figure for some time. This should mean a continued pre-seminary enrollment total of between 130 and 140.

Fears entertained a year ago to the effect that Calvin might suffer a drop in enrollment of from 25% to 30% did not materialize, due to the fact that the draft generally did not make as large inroads as might have been the case, and also to deferment of many college students through the Selective Service College Qualifying Test.

As to prospects for next September's enrollment, the uncertainties of the war situation and consequent draft operations make it impossible to predict, with any degree of certainty, what such enrollment might be. If our administration were pressed to hazard a guess they would probably set the figure at approximately 1000.

### *Housing of Women Students*

There are 466 women students matriculated at Calvin college. Of this number only 140 live at home, the remaining 326 come from out of town. The following table indicates the housing facilities for women students:

Dormitory .....	70
Grace Hall .....	14
College Hall .....	14
Calvin Hall .....	18
At home .....	140
Live with relatives .....	12
Work for room and board.....	68
Apartments .....	59
Rooms with kitchen privileges.....	14
Private room (eat at cafeteria).....	6
Room and board in private homes.....	21

All four residence halls are assigned to freshmen women. The remaining room in the dormitory is given to Sophomores. This arrangement has worked well, especially in the guild houses.

The incidence of serious illness at the dormitory and guild houses is of sufficient consequence to make the establishment of a Health Service a necessity. One dormitory room has already been designated as the infirmary, with a registered nurse, enrolled as a student at the college, in charge. The Board is studying the possibility of establishing such a Health Service plan.

The Board has attempted to place the financial arrangements involving the guild houses on a more business-like basis whereby the denomination's investment in these buildings and facilities will be kept intact and perpetuated. This has necessitated an adjustment in the cost of housing for the occupants of these houses. A similar policy is being studied for application to the dormitory.

### *Library in Operation*

The academic quality of college life is manifested in a large degree by the quality, effective use, and the efficiency of operation of the college library. The president proudly informs us of continuing progress on this score, a progress measured in terms of "library awareness" on the campus. Our library manifests substantial, solid growth, not merely on the horizontal level, but also in depth. The Director and library staff are to be commended for the part they have played in this development. The use of the

expanded facilities has really come into its own with the opening of this school year.

The following matters of library policy and control are of special interest. The library staff consists of five full-time, three part-time, and four student employees. The staff is departmentalized into three divisions: ordering and processing, cataloguing and circulation, and reference and periodicals. Each division is responsible to the Director. This division of labor has proved eminently satisfactory. The Director reports to the Library Committee which early in the semester set itself to bi-weekly meetings. The Library Committee is a joint college-seminary committee with Professor Henry Schultze serving as its chairman.

As of January 1, 1952, 1205 books had been processed and 1445 were on order, and \$1,837.00 of the budget had been expended. Faculty ordering has been steady, though not exorbitant. The faculty and administration are kept fully informed of library accessions by weekly book lists prepared under the direction of Miss Baker's circulation department. Full use is made of all new library facilities—the reference rooms, reading room, periodic room, faculty lounge, faculty study, conference rooms, and carrells. None of these are show-pieces but all are in full and profitable use.

#### *Curricular Matters*

New courses which have been added this year are the following: Calvinism in the 19th Century, History of Missions, Modern Theology, Romans, Aesthetics, Advanced Psychology, Contemporary Dutch Philosophy, Platonic Dialogues, Political Philosophy. Others which are being proposed are: American Church History, Biblical Ethics, Christian Evidences, and Reformed Confessions.

It will be observed that many of these new offerings are in the Bible department. Although, owing to technical and academic reasons, no major in Bible has been established, there are now as many Bible courses offered as there are courses in other disciplines in which a major is offered.

The question of curricular expansion is a perennial question. Owing to the fact that we require that each step in expansion fit into the rationale of our education program, this expansion must be studied and deliberate. New areas under consideration are: fine arts, nursing education, and home economics.

#### APPOINTMENTS

Included in the appointments mentioned below is that of Dean of Students. This is an office newly created. It would seem wise therefore to enumerate the chief duties assigned to this office. They are the following:

- A. Spiritual counseling for those special and exceptional cases which come to him by virtue of his office or are referred to him by the instructional or counseling staff.
- B. Supervising the moral, social, and religious welfare of men students.
- C. Performing the functions in the academic guidance program as assigned to him by the Scholarship and Guidance Committee, through its chairman, the Dean himself being an academic-spiritual advisor.
- D. Coordinating the pastoral work of the ministers on our staff and directing the out-of-town student-local-consistory program.
- E. Directing student entertainment programs, in collaboration with the Dean of Women, under the direction of the Student Religious and Social Activities Committee. Also, in collaboration with the Dean of Women, supervising the general conduct at social affairs. These functions are to be performed in the context of creating and fostering the desirable religious and cultural attitudes.
- F. Investigating reported offenses of young men and, in serious cases, reporting to the president.
- G. Supervising and directing the program of housing men students, performing those services in this connection assigned to him by the Housing Committee, of which he is a member.
- H. Keeping in touch with the resident nurse or the college physician in matters pertaining to the college health service.

Having heard the advice of the college president in each instance the following appointments were made:

Professor C. De Boer (Philosophy) — professor for a four year term.

Professor C. Plantinga (Psychology) — associate professor, four years.

Professor J. L. De Beer (Education) — associate professor, four years.

Professor J. L. De Beer — Dean of Students, two years.

Rev. Henry R. Van Til (Bible) — associate professor, two years.

Mr. Calvin Andre (Physics) — instructor, two years.

Mr. Arthur Otten (French) — instructor, two years.

An additional teacher in the Music department (organ) has been authorized. Besides, the college president has informed the Board that we need two full-time staff members in the Classical Languages department; two more full-time staff members in the English department; also additional permanent help in Sociology

and Economics, in the Speech, and in the Physical Education departments.

### BUILDING AND GROUNDS

Last fall the contract for the erection of the Commons building was awarded to the Owen-Ames-Kimball construction company. Of the six bids received said company submitted the lowest figure, i.e. \$429,860.00. Before this bid was accepted efforts were made to shave the cost by substituting materials and eliminating some features. The contract was finally signed at the figure of \$396,548.00. Before signing the contract efforts were made to arrange to have other than AFL labor work on the job. The Board is convinced that it has done everything reasonably possible in order to abide by the desires of the 1950 and 1951 Synods in awarding the above contract.

While this report is being written word has just been received from Washington that the necessary allocation of steel has been allowed us so that construction of the Commons building may be expected to start presently. This is none too soon in view of the fact that local health authorities this week condemned our dormitory dining room for the use to which it is presently being put. Of course, we have known for a long time that conditions in our kitchen and dining room were grossly overcrowded.

At different times in the past consideration has been given to the possibility of enlarging the office space in the main building. The overcrowded condition there having become untenable it has now been decided to proceed to enlargement at a cost of approximately \$10,000, which is to be incorporated in next year's general budget. It is expected that this will be executed during the coming summer vacation.

As is now generally known, Mr. L. L. Cayvan, no member of our church but a neighbor and friend of the institution, donated to Calvin an unusual collection of records. This prized gift necessitated authorization of an expenditure of approximately \$4,000.00 to provide suitable room for housing and using the records. It was decided to attempt to raise said amount by private subscription, otherwise take the money from the general fund.

In view of the urgent need for more space, e.g., for the Music department, and in order to be able intelligently to study and discuss the matter, the Board decided to engage an architect to present us with sketches showing different possibilities. Thought is being given to the possibility of adding two wings to the present main building. Then, too, there is still the need of more dormitory facilities, a need which is surely no less pressing today than it was in 1946 when Synod authorized construction of a dormitory, but



which had to be deferred at the time because of needs which appeared to be even more pressing. But it is becoming increasingly more difficult to justify further delay.

### FINANCIAL MATTERS

In harmony with previous decisions of Board and Synod a committee has been busy over several months seeking to effect a combination between our school Pension plan and Federal Social Security whereby more adequate protection will be afforded our employees and their families. They have progressed to the point where members of our teaching staff (and later other employees, we trust) can be brought tentatively under the terms of Social Security by April 1, 1952, which arrangement will become permanent if Synod approves the final details at its forthcoming session.

The estate of the late Dr. Harry Kok has now been closed. The total value received by Calvin is approximately \$34,000.00, all in stocks. \$400.00 from the income of this is to be given annually, for the next fifteen years, to a Calvin medical student studying at an accredited medical school. The administration has set up the necessary machinery, in keeping with the terms of the will, so that the first scholarship award accruing from these funds may be given at the close of the current school year.

We are still seeking a suitable man for the position of Financial Secretary. A committee is considering prospects at the present time. We were hopeful that such an employee might help reduce the operating deficit of the current year, which deficit was foreseen at the 1951 meeting of Synod. According to present indications said deficit will amount to approximately \$23,000.00.

Detailed financial report and all budget matters must of necessity await the spring meeting of the Board and will be submitted in our usual supplementary report to Synod.

Meanwhile, may our God's choicest blessings rest upon our college and seminary in these crucial and trying days and, likewise, upon the forthcoming sessions of our synodical gathering.

Humbly submitted,

Board of Trustees of Calvin College and Seminary,

R. J. FRENS, *Secretary*

AGENDA REPORT NO. 30

**THE TREASURER OF CHRISTIAN REFORMED  
JEWISH MISSIONS**

ESTEEMED BRETHREN:

Once more it is a pleasure to report that your Fund for Christian Reformed Jewish Missions is in good condition. It is true that the Chicago branch of our work was not able to manage on its quota this year, but we were able to give the Chicago Board a loan of \$1,000.00, which, it seems, sufficiently assisted them. It is however, a good thing that the Synod of 1951 raised the quota again from a low of \$0.50 per family. It now stands at \$1.10 per family.

The usual bookings and acknowledgements of receipts were taken care of throughout the year. Expressions of appreciation and requests for prayer and continued support were sent to all donors. According to Synodical regulation we sent all funds received in the proportion of sixty (60) to forty (40) to Chicago and Paterson respectively.

There were only two classes which fell below the low quota of \$0.50 per family, and these two very slightly so. The Canadian churches are not reckoned in this.

We wish to refer again to the \$1,000.00 loan which we gave to the Chicago Board. A letter dated October 18, 1951 from the Secretary and Treasurer of the Nathanael Institute (the Chicago Board) informed us that their funds were completely depleted and that they had to take up money to pay their bills. As a consequence there was in this letter a request "to loan us the sum of one thousand dollars (\$1,000.00) from the Reserve Fund in the General Fund for Jewish Missions, in order that we may be enabled to carry out our obligations to our workers for the balance of the year." We were thus placed under the conviction that Synod would expect us to help in this need. Accordingly we sold one of our \$1,000.00 U. S. Government bonds and gave a loan of \$1,000.00 to the Chicago Board. We guarded ourselves by agreeing with the Chicago request, namely, that this be made a loan. We now have two requests to make concerning this matter: 1) That Synod approve of the action thus taken; 2) that Synod consider whether it wishes to change this \$1,000.00 from a loan to a gift; we advise the latter in view of the plain need that obtained in the Chicago work at the time and the ability of our Reserve Fund to fulfill that need.

We cordially thank our churches, our classes, our missionary unions, our societies, and all donors for their faithful support of

this worthy Kingdom work. We beseech you to continue the good work, and if possible to increase it. That is the Lord's plain call to us. And let us add to our gifts our prayers that the Lord and King of the harvest may work mightily in the hearts of many impenitent Jews unto their conversion and His glory. And let us not fail to pray much for our faithful servants whose task is far from easy.

Respectfully submitted,  
 Christian Reformed Jewish Mission,  
 OREN HOLTROP, *Treasurer*

**REPORT OF TREASURER  
 CHRISTIAN REFORMED JEWISH MISSIONS**

Jan. 15, 1952

CLASSIS	NO. OF FAMILIES	FULL QUOTA	AMOUNT REC'D.	MORE OR LESS THAN QUOTA	REC'D PER FAMILY
California .....	1,550	\$ 775.00	\$ 773.37	\$ 1.63 Less	0.498
Chicago North .....	2,230	1,115.00	1,067.15	48.85 Less	0.478
Chicago South .....	2,298	1,149.00	1,412.06	263.06 More	0.614
Grd. Rapids East ....	2,961	1,480.50	1,563.37	82.87 More	0.527
Grd. Rapids South ..	3,360	1,680.00	1,756.00	76.00 More	0.522
Grd. Rapids West ..	1,857	928.50	1,030.78	102.28 More	0.555
Hackensack .....	917	458.50	472.83	14.33 More	0.515
Holland .....	2,507	1,253.50	1,346.38	92.88 More	0.537
Hudson .....	1,793	896.50	950.76	54.26 More	0.530
Kalamazoo .....	1,456	728.00	831.16	103.16 More	0.570
Minnesota .....	1,698	849.00	889.73	40.73 More	0.524
Muskegon .....	2,525	1,262.50	1,460.58	198.08 More	0.578
Orange City .....	1,145	572.50	638.11	65.61 More	0.557
Ostfriesland .....	758	379.00	541.58	162.58 More	0.714
Pacific .....	2,265	1,132.50	1,336.66	204.16 More	0.590
Pella .....	1,734	867.00	1,249.71	382.71 More	0.720
Sioux Center .....	1,608	804.00	1,124.21	320.21 More	0.699
Wisconsin .....	1,027	513.50	790.27	276.77 More	0.769
Zeeland .....	2,156	1,078.00	1,178.00	100.00 More	0.546
Canadian Chs. (i.e. Ontario) .....	1,257	628.50	203.86	424.64 Less	

Totals .....37,102 \$18,551.00 \$20,616.57 \$2,064.57 More 0.555

The quota for 1951 was \$0.50 per family

Total receipts from classes .....	\$20,616.57
From Miss. Unions, Soc., Individuals .....	640.00
From Interest, U. S. Bonds & Legacy Loan.....	277.50
From sale of one U. S. 2% bond.....	1,004.77
Balance in bank January 16, 1951.....	491.41

Total of all receipts plus balance..... \$23,030.25

**Disbursements:**

To Chicago Jewish Mission .....	\$13,000.00
To Chicago Jewish Mission loan .....	1,000.00
To Paterson Hebrew Mission .....	8,666.66

Gratuity .....	100.00	
Bond, Box, Stamps .....	11.10	
Balance in bank at close of business Jan. 15, 1952.....	252.49	
	<hr/>	
Total disbursements plus balance.....		\$23,080.25
In reserve: Johanna Woltman legacy*.....	\$ 500.00	
U. S. Government bonds .....	21,100.00	
Accrued interest on F Bonds.....	1,360.00	
Loan to Chicago Jewish Mission .....	1,000.00	
	<hr/>	
Total reserve .....		\$23,960.00

\*This legacy is in the form of a Certificate for \$500.00 from the Grand Rapids Savings and Loan Association.

THE QUOTA FOR 1952 IS \$1.10 PER FAMILY

"Audited and found correct March 5, 1952.

Was signed: RICHARD KUIPHOFF, JR.  
JOHN ZUIDEMA."

**RULES FOR SYNODICAL PROCEDURE**

*To the Synod of 1952.*

ESTEEMED BRETHREN:

**T**HE Committee appointed by the Synod of 1950 to prepare a draft of an abbreviated and simplified set of rules for synodical procedure, presents herewith for your consideration the fruit of its labors to the Synod of 1952.

RULES FOR SYNODICAL PROCEDURE  
of the  
CHRISTIAN REFORMED CHURCH

I

CONVENING AND CONSTITUTING SYNOD

A. Synod shall convene and be constituted as prescribed by the Church Order, Article 50.

B. Each Synod shall designate a Convening Church whose duty it shall be to announce the next succeeding Synod in the official publications of the Church, three months before the date of meeting. It shall also provide all the facilities needed for the synodical meetings, make arrangements for the lodging of delegates, etc. Expenses thus incurred shall be paid by the synodical treasurer.

C. The Agenda shall be published not later than April 20. All material for the Agenda—reports of Standing or Special Committees; overtures of Classes or Consistories; protests of Classes or Consistories; notices of protest of individuals; names of delegates, etc.,—shall be in the hands of the Stated Clerk not later than March 15.

D. On the evening, preceding the opening of Synod, a Service of Prayer, in charge of the Convening Consistory, shall be held. The minister of the Convening Church shall preach an appropriate sermon and lead in prayer. All members of Synod are expected to attend this Service of Prayer for Synod.

E. The minister of the Convening Church (or in the event of a vacancy, its counsellor) shall officiate as president pro tem. His duties shall be:

- (1) At 9:00 A.M. of the appointed day, and at the appointed place, he shall call Synod to order, and conduct the opening devotionals.
- (2) Thereafter he shall call for the prescribed credentials of the delegates. Provided that a quorum, i.e., two-thirds of the membership, is present, he shall declare that the synodical assembly has opened.

- (3) The officers of Synod shall be chosen by the delegates from their own number, by ballot, in the following order: president, vice-president, first clerk, and second clerk. Whoever receives a majority of the valid votes cast shall be elected.
- (4) The President pro tem shall thereupon request the elected officers to take their places upon the rostrum and introduce the President and the other officers to the assembly.

## II

### DUTIES OF OFFICERS

#### A. *The President*

- (1) He shall request the members of Synod and the advisory members of Synod to arise, read the prescribed PUBLIC DECLARATION, and request them to express their agreement in unison. A delegate who assumes his seat at a later time shall be requested to express his individual agreement.
- (2) He shall call the meeting to order at the appointed time, and shall see that each session is properly opened and closed.
- (3) He shall see to it that business is transacted in the proper order and expedited as much as possible, and that members observe the rules of order and decorum.
- (4) He shall welcome fraternal delegates, or other guests of Synod, respond to greeting received, or appoint members of Synod for this purpose.
- (5) He shall place before Synod every motion that is made and seconded. He shall clearly state every question before a vote is taken.
- (6) In case he feels himself impelled to express himself on a pending question, he shall relinquish the chair to the vice-president while so doing. He may speak, while holding the chair, to state matters of fact or to inform Synod regarding points of order.
- (7) He shall have, and duly exercise, the prerogative of declaring a motion or person out of order. In case his ruling is disputed, Synod shall sustain or reject the ruling by majority vote.
- (8) When a vote is *viva voce* the president may cast the deciding vote.
- (9) The president shall not preside in any matters that concerns himself.
- (10) The president rules on all points of order. His ruling may be reversed by a majority of Synod if any member is dissatisfied with the ruling of the chair and appeals to the floor.
- (11) The president shall close the synodical assembly with appropriate remarks and with prayer.

### B. *The Vice-President*

- (1) In the absence of the president the vice-president shall assume all his duties and privileges.
- (2) The vice-president shall render all possible assistance to the president as circumstances may require.

### C. *The First Clerk and Second Clerk*

- (1) The first clerk shall each day call the roll immediately after the opening devotionals. Thereupon the minutes of the previous day shall be read.
- (2) The clerk shall keep an exact record of the synodical proceedings. This record shall contain:
  - a) opening and closing of sessions and roll call;
  - b) all main motions whether carried or lost; all appeals whether sustained or lost;
  - c) all reports of advisory committees and all decisions of Synod;
  - d) the names of fraternal delegates and others who address Synod;
  - e) any document, any phase of discussion on the floor of Synod, or any address that Synod by a majority vote decides to insert into the minutes.
- (3) The record shall not contain:
  - a) any rejected motion except it be a main motion;
  - b) any motion that is withdrawn.
- (4) The second clerk shall serve in the absence of the first clerk. He shall also render all possible assistance to the first clerk as circumstances may require.

## III

### DUTIES OF OTHER SYNODICAL FUNCTIONARIES

#### A. *Advisory Members of Synod*

- (1) The advisory committees of Synod are the professors of Calvin Seminary and the President of Calvin College. The President of Calvin College functions as an advisory member only in matters pertaining to Calvin College.
- (2) They have the same privileges of the floor as the regular members of Synod, subject to the accepted rules. On important questions the chair, or any member of Synod, may request their advice.
- (3) The professors may present their advice as a body, either in writing, or by one of their number acting as spokesman, or they may express their opinions individually.
- (4) The professors are required to serve as advisors on advisory committees.

- (5) The emeriti professors as well as the active professors shall have their advisory functions at Synod.

B. *The Stated Clerk*

- (1) Synod appoints a stated clerk for the term of four years, who is *ex officio* a member of the synodical committee. An alternate is appointed for a similar term, and officiates when the stated clerk is incapacitated, or, in the judgment of Synod or of its Synodical Committee, has moved too far from the central offices.
- (2) It shall be his task to compile the material for the Agenda and to see to its printing and distribution. In collaboration with the officers of Synod he shall compile the Acts of Synod and shall see to their printing and distribution.
- (3) Except when Synod is in session, he shall
- a) have charge of all synodical correspondence;
  - b) act as secretary to the synodical committee.
- (4) He shall keep the files of Synod.
- (5) He may be given the floor of Synod to read correspondence or to enlighten Synod on matters of fact.

C. *The Synodical Treasurer*

A synodical treasurer is appointed by Synod for the term of two years to administer its finances and to submit a plan to Synod for the distribution of synodical expenses among the several Classes. An alternate is appointed to serve when the treasurer is incapacitated or when other reasons make it necessary.

#### IV

##### FRATERNAL DELEGATES AND REPORTERS

- A. Fraternal delegates shall be accorded an advisory vote.
- B. The task of the reporters is to prepare reports of the happenings at Synod for the church papers. Ordinarily the editors of these papers serve as reporters. In case these brethren cannot serve, the president shall appoint a substitute, preferably not a member of Synod, to do so.

#### V.

##### MATTERS LEGALLY BEFORE SYNOD

- A. Reports of Committees, including Boards, appointed by previous Synods.
- B. Overtures of Consistories or Classes.
- C. Appeals or protests of Consistories or individual members who cannot yield to classical decisions and who have given notice of such appeals or protests to the Classes concerned.
- D. Overtures or communications, which have failed to gain the endorsement of Classis, but which the Consistory or individual sponsoring the same desires to submit for Synod's consideration. Likewise



overtures, or communications from individual members, regarding matters of common interest as referred to in Article 30, Church Order.

E. All other matters which Synod by a majority vote declares acceptable.

## VI

### SYNODICAL COMMITTEES

#### A. The Advisory Committees of Synod

- (1) *Status* of these committees. They serve only for the duration of Synod for the purpose of facilitating the work of Synod.
- (2) *Organization and rules governing* these committees:
  - a) The person first named at the appointment of the committee shall be its chairman, and the one named second its reporter.
  - b) The chairman shall call the committee together, preside at its meetings, and see that it functions properly.
  - c) Any member of Synod may appear before any committee for the purpose of speaking to the committee about any matter referred to it.
  - d) Committee reports shall be signed by the president, and the reporter of the committee. In case of a minority report, each report must be signed by the members who favor it.
  - e) When the report of a committee has been previously distributed to Synod in printed form, and the members of Synod have had sufficient time to examine it, the first reading of the report is not required. In such case, the reporter, when the president calls for his report, shall state that the report has been placed in the hands of Synod in printed form and shall move that the report be accepted for consideration.
  - f) During the discussion the task of defending the report shall rest primarily upon the chairman and the reporter of the committee. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches. Other committee members shall be subject to the accepted rules.
  - g) Recommendations of a committee may be recommitted whenever the work of Synod can be thus expedited.
- (3) After the advisory committees have been appointed, in order that they may have sufficient time for their work, Synod, if desired, may take recess until a time specified for resuming its sessions.
- (4) Besides the Program Committee and the Advisory Committees, each Synod shall also have its Reception Committee and its Obituary Committee.

- a) The *Program* Committee shall consist of the officers of Synod and one delegate from each of the Classes other than those whose delegates serve as officers of Synod. It shall be the duty of this committee to classify all the reports, overtures, and other communications into various groups, and to advise which matters shall be laid directly before Synod, and which shall be placed in the hands of advisory committees. This committee shall also nominate the members of these advisory committees.
- b) The *Advisory* Committees shall summarize matters before them and formulate recommendations with respect to these matters.
- c) The *Budget* Committee shall function as an advisory committee to which the various Boards, and all agencies seeking synodical recommendation, shall submit their respective budgets.
- d) The *Reception* Committee, appointed by the Chair, shall attend to the proper reception of fraternal delegates. It can advise Synod, and Synod must decide, whether the representatives of various organizations should be received on the floor of Synod.  
The *Obituary* Committee, likewise appointed by the Chair, shall draw up appropriate resolutions of grateful appreciation and condolence in loving memory of departed ministers and professors.
- e) Special committees that serve during the synodical session shall be appointed by the Chair.

#### B. *Committees appointed by Previous Synods*

These committees include those appointed to study and to report concerning matters that concern the whole denomination, to carry out certain resolutions of past Synods, or to supervise the missionary, educational, journalistic, or benevolent activities of the denomination.

- (1) These committees have the right of elucidating and defending their reports on the floor of Synod. The spokesman of these committees shall have the same privileges during the discussion as the chairmen and reporters of the advisory committees.
- (2) With respect to the reports submitted to Synod that are given into the hands of advisory committees, the recommendations of these synodical committees shall have precedence, if the recommendations of the advisory committee are radically different.

## VII

### RULES OF ORDER

(In our ecclesiastical assemblies, "ecclesiastical matters only shall be transacted *and that in an ecclesiastical manner*," as Art. 30 of our Church Order stipulates. Our Synods should therefore not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large measure of freedom in discussion and action. However, a few general rules of order may serve a good purpose.)

#### A. *A Main Motion.*

This is a motion that presents a certain subject to Synod for its consideration or action.

- (1) A main motion is acceptable under the following conditions:
  - a) If the mover has been recognized by the chair.
  - b) If the motion has been recognized as acceptable by the chair.
  - c) If, at the request of the president, the motion has been presented in written form.
- (2) A main motion is not acceptable under the following conditions:
  - a) If it conflicts with the Church Order or is contrary to Scripture as interpreted in our Forms of Unity;
  - b) If another motion is before Synod or if it conflicts with any decision already made by Synod;
  - c) If it is verbally or substantially the same as a motion already rejected by Synod or if it interferes with the freedom of action by Synod in a matter that was previously introduced but of which no disposal was made.

#### B. *A Motion to Amend.*

This is a proposal to alter a main motion in language or in meaning before final action is taken on the motion.

- (1) A motion to amend may propose any of the following: to strike out, to insert, or to substitute certain words, phrases, sentences or paragraphs.
- (2) A motion to amend is not a proper amendment if it nullifies the main motion or is not germane to it.
- (3) A motion to amend an amendment is permissible and is called a secondary motion.

#### C. *A Motion to Defer Action.*

- (1) When Synod deems its advisable, it may decide to table a motion temporarily. Tabling a motion implies that the assembly will resume consideration on the motion at a later hour or date.
- (2) If a matter has been deferred to a definite time and Synod is at that time busy with an undecided question, Synod need not be

disturbed or interrupted in its work by the consideration of postponed matters, if these can wait until the question then before Synod has been disposed of.

- (3) If Synod prefers not to take action regarding a matter it may adopt a motion to withhold action.

D. *Objection to the Consideration of a Question.*

If any member is not satisfied with the ruling of the chair, the matter is referred to Synod for decision.

E. *Right of Protest.*

It is the right of any member to protest against any decision of Synod. Protests should be registered immediately, or during the session in which the matter concerned was acted upon. Protests must be registered individually and not in groups. Members may, if they feel the need, ask to have their negative vote recorded. Such requests must be made immediately after the vote is taken.

F. *Call for a Division of the Question.*

At the request of one or more members of Synod, a motion consisting of more than one part must be divided and voted upon separately, unless Synod decides that this is not necessary.

G. *Motions to bring Matters once decided again before Synod.*

If any member of Synod for weighty reasons desires reconsideration of a matter once decided, the following course may be pursued:

- (1) A motion may be offered to *reconsider* the matter.  
The purpose of this motion is to propose a new discussion and a new vote.
- (2) A motion may be made to rescind a previous decision. The purpose of this motion is to annul or reverse such a previous decision. (Rescinding applies to decisions taken by the Synod in session; it does not apply to decisions taken by previous Synods. A succeeding Synod may alter the stand of a previous Synod; it may reach a conclusion which is at variance with a conclusion reached by an earlier Synod. In such cases the most recent decision invalidates all previous decisions in conflict with it.)

H. *Discussion.*

- (1) A speaker to obtain the floor must be recognized by the chair.
- (2) If a member having the floor should fail to adhere to the point under discussion or should become unnecessarily lengthy in his remarks, the President shall call his attention to these faults and insist on pointedness and brevity.
- (3) If any member has spoken twice on a pending issue, others who have not yet spoken twice shall ordinarily be given priority by the chair.

- (4) When the President believes that a motion under consideration has been debated sufficiently, he may propose cessation of debate. If a majority of Synod sustains this proposal, discussion shall cease and the vote shall be taken.
- (5) Any member of Synod, when he deems a matter to have been debated sufficiently, may move to close the discussion. Should a majority be in favor, the vote shall be taken without further discussion.

#### I. VOTING.

The various methods of voting are:

- A. By Yeas and Nays. This is the ordinary method of voting.
- B. By Rising or by Raising the Right Hand. Whenever the chair is unable to determine from the yeas and nays which opinion has prevailed, or if the president's judgment is questioned by any member of Synod, the president shall ask the members to vote by rising or by raising of hands.
- C. By Ballot. In delicate cases of discipline and other matters of critical nature and of great importance, it is advisable that Synod decide to vote by ballot.

Humbly Submitted,

REV. M. MONSMA

REV. E. VAN HALSEMA, *Secretary*

REV. G. HOEKSEMA

# OVERTURES

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## 1. *Denominational Budget for 1953.*

Classis Chicago North overtures Synod not to raise the denominational budget for 1953 above the budget asked in 1951 and 1952, and to propose ways and means by which the present excessive budget may be reduced. *Grounds:*

1. The present denominational budget is too great an added burden to all the local and classical expenses that each congregation has to bring up. The assessments and quotas of Synod, Classis, and local Church and School, call for an outlay of money which the average wage earner can no longer meet, together with the high cost of living for his family.
2. By means of an excessive Synodical budget we tap resources that must be used for local projects and immediate needs. Our Synodical financial set-up, if not balanced, will ultimately kill all local initiative and flexibility of program.

Classis Chicago North,  
H. J. TRIEZENBERG, S. C.

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## 2. *Appointment of Interim Budget Committee.*

Classis Grand Rapids West overtures Synod to appoint an interim Budget Committee authorized to screen and approve those requests for financial support of the Church which could not be presented to the previous Synod.

This committee is to follow the same procedure which is followed by the Synodical Budget Committee at the time Synod convenes, and must present an annual report of its activities to Synod. *Grounds:*

1. In the past our Synodical Committee has been burdened with the task, although it is not within their particular province.
2. It is in the interest of the welfare of the Church that such interim requests receive the same careful consideration as they would have received had they been presented to the Synod.

Classis Grand Rapids West,  
C. O. BUUS, S. C.

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## 3. *Budget Matters and Special Advisory Committee.*

Classis Grand Rapids West overtures Synod to instruct the Synodical Advisory Budget Committee to preview all financial requests (for quotas, offerings, and recommendations) to be made to Synod and to present the totals of such requests to the Synodical delegates on the first day of Synod.

*Ground:* The delegates to Synod generally lack information as to the total financial picture and are unable to give balanced judgment with respect to the various separate items.

Classis Grand Rapids West,  
C. O. BUUS, S. C.

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## 4. *Insurance of Church Properties.*

Classis Grand Rapids South overtures Synod to investigate the feasibility of carrying our own insurance on Church Property through the entire denomination. *Reasons:*

1. That, at present, our Churches are carrying a large amount of insurance and paying large premiums and having very few losses.
2. The work would require only a small office force due to the fact that there would be no agents or solicitors necessary.
3. Since our denomination is growing at such a tremendous rate, the income would build a sufficient reserve in a few years.
4. The actual profit or saving would run into the thousands of dollars per year.

*Recommendation:* Synod send out a questionnaire to each congregation requesting amount of insurance paid for fire, windstorm, theft, and Workman's Compensation for the past five years. This would give a good picture of the past experience rate and then base their decision on these findings and it would show a tremendous saving for our denomination each year.

Classis Grand Rapids South,  
J. O. BOUWSMA, S. C.

### 5. *Commons Building Labor Contract.*

Classis Grand Rapids South regrets that the Board of Trustees of Calvin College and Seminary has seen fit to let the contract for the Commons Building to a contractor who has a closed shop agreement with the American Federation of Labor. *Grounds:*

1. It is contrary to the spirit manifested by the Synod of 1951, which urged the ministers to encourage our Christian workers to join the Christian labor movements (see Art. 152, Acts, Synod 1951), while the Board of Trustees with this decision discouraged this. For how shall they join the Christian labor movements when the Church by this action of the Board of Trustees denies them to work?
2. If the work for denominational projects is let under a closed shop contract, many of our men who have religious scruples against joining non-christian organizations are thereby deprived of working on such projects while asked to pay for it and are thereby supporting non-christian organizations.
3. Subcontractors who employ members of the C.L.A. as a rule cannot enter bids under these circumstances or their bids are not considered.
4. The Church should not submit to the unreasonable demands of these non-christian unions and deprive many of our own men of work.
5. The Board of Trustees has by this action caused unrest among our people and the danger of dissension on account of this is not imaginary. The Cause of College and Seminary may suffer on account of this.

We hereby ask the Synod of 1952 to guarantee that in the future all contracts for Calvin College and Seminary be let on the open shop basis.

Classis Grand Rapids South,  
J. O. BOUWSMA, S. C.

### 6. *Labor Policy of 1951 Synod.*

Classis Grands Rapids East overtures Synod to rescind the action of Synod of 1951 in adopting the labor clause which is to be incorporated in the requests for bids which reads, "This bid is requested with the understanding that, if circumstances permit or demand, other organized or unorganized labor can be employed than that labor organization with which the contractor stands related" (Acts 1951, p. 50, Art. 103, III, A). *Grounds*

1. This clause does not adequately guarantee the privileges and rights of those fellow-Christians who have conscientious convictions against affiliation with so-called neutral labor organizations.
2. This clause is so ambiguous that no one can possibly determine what the circumstances may be spoken of in the clause.
3. This clause can be used as a shield which a Board may use to hide behind with the contention that they have exerted themselves to the utmost by inserting this clause in bids for a given building.
4. The reason why the Synod of 1951 adopted this clause has been proven untrue, viz., that no competitive bidding could be taken with open shop contractors.

Classis Grand Rapids East,  
M. H. FABER, S. C.

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### 7. *Labor Policy of 1950 Synod.*

Classis Grand Rapids East overtures Synod to amplify #4 of the decisions of the Synod of 1950 (Acts 1950, p. 27f, Art. 85, II, B) relative to safeguarding the rights of those Christians having scruples against affiliating with a so-called neutral labor organization by declaring that "exerting to the utmost" may mean that a job be let under another policy than that of competitive bidding, as for instance under a cost-of-material-and-labor-plus-a-fixed-fee-policy. *Grounds:*

1. This will safeguard the rights of our fellow Christians who cannot, by reason of conscience, join a neutral labor organization.
2. Competitive bidding is not necessarily the best way of letting a job. Saving a few thousand dollars at the expense of a fellow believer's conscience is not a consistent Christian expression of love.
3. Inclusion of this clause will open up at least one new avenue of action whereby peace can be secured among loyal supporters of our educational institutions.

Classis Grand Rapids East,  
M. H. FABER, S. C.

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### 8. *Chicago Helping Hand Mission.*

Classis Chicago North overtures Synod to place the Chicago Helping Hand Mission on the list of accredited causes for financial support. *Grounds:*

1. Mission endeavors among the derelicts in the Skid Row district of Chicago require a large outlay of money.
2. The unfortunate men and women who drift in Chicago's Skid Row or pass through it, come from every State of the Union, and the responsibility for bringing the Gospel to them should be shared with the congregations in our denomination that desire to cooperate.
3. Without the aid from the Church at large mission efforts in the Skid Row district would be greatly restricted.

Classis Chicago North,  
H. J. TRIEZENBERG, S. C.

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### 9. *Jewish Evangelism and Home Missions.*

For many years the Christian Reformed Church has been engaged in Jewish Evangelism, using the Mission House method. This method has been blessed and the Gospel has been and is being brought to many Jews in Chicago, Ill., and Paterson, N. J.



The challenge of Jewish Missions is tremendous in our day, and we feel that while we are expanding in every other field of mission work, we should also increase our efforts in behalf of the Jewish population in America. Many of our churches are located near areas, where many Jewish people live. In recent years we as a denomination have been using, besides the Mission House method, also the Church Community Jewish Evangelism method. Mr. A. Huisjen has been engaged in this type of Jewish Evangelism for some time in a limited way. At first his efforts were confined to the Chicago area, and more recently he has labored in Grand Rapids, Mich., visiting some 200 Jewish homes, with encouraging results. It is our conviction that this phase of Jewish Mission work should be extended to other areas. There are other places that would welcome the services of our Field Missionary, Mr. A. Huisjen, as soon as possible. We can mention Racine, Wis., and Rochester, N. Y.

In view of the above facts we come to you with the following Overture: *That the work of Church Community Jewish Evangelism be placed under General Committee for Home Missions. Grounds:*

1. The field of activity of our Field Missionary would thus be extended to the entire denomination.
2. The Field Missionary would thus be available wherever there is opportunity for Jewish Evangelism.
3. In this way we would expand our witness to the Jewish people beyond the Chicago and Paterson areas.
4. It would create a greater interest in and love for Jewish Mission work throughout the denomination.
5. Synod has at its 1948 meeting gone on record as favoring this plan, but it was never definitely carried out as a project denominational in scope. We quote the Acts of 1948 as follows: "Synod encourage our churches to act in accordance with the ideas expressed in the Report, namely that we seek to evangelize the Jews which live within the bounds of our local churches, as well as those living in predominantly Jewish communities. This should be done as a phase of the United Home Mission Service" (Acts 1947, Art. 109, I, A, p. 59; Acts 1948, Art. 55, I, A, b, p. 16).

Classis Chicago North,  
H. J. TRIEZENBERG, S. C.

## 10. *Nominating Seminary Professors.*

In view of the existing "Seminary Situation" Classis Sioux Center overtures Synod to appoint a Committee to restudy the whole matter of nominating professors in the Seminary, looking forward to an earlier nominations of candidate for eventual vacancies and the avoidance of hasty nominations from the floor of Synod ending in the election of such nominees of the same Synod.

Classis Sioux Center,  
J. G. VANDER LUNE, S. C.

## 11. *Revision of Belgic Confession.*

The Consistory of the Calvin Christian Reformed Church is in receipt of a communication from one of its members, in which attention is called to certain elements in the Belgic Confession which he considers objectionable. He deems that the Confession errs when:

1. It asserts that the Apostle Paul is the author of the Epistle to the Hebrews. (Art. IV).
2. It cites I John 5:7 to prove the existence of the Trinity, (Art. IX) this text not appearing in the American Revised Vension.
3. It speaks of Original Sin in the following terms: "Nor is it altogether abolished or wholly eradicated even by baptism." (Art. XV) The original Dutch version of 1562 merely states: "Nor is it removed by baptism; cf., Lord's Day XXVII, Q and Ans. 72, Heidelberg Catechism.
4. It states: "In the meantime we err not when we say that what is eaten and drunk by us (in the Holy Supper) is *the proper and natural body* and the *proper blood* of Christ. (Art. XXXV; Cf. Questions and Answers 78 and 79 of the Heidelberg Catechism).
5. "The church can more properly detest the *error* of the Anabaptists than the Anabaptists themselves. It is of interest here that the original Dutch translation of this Confession does not mention the Anabaptists at this point."
6. It omits the Book of Lamentations from the list of Books of the Bible (Art. IV).

A. The Consistory herewith overtures Synod to study the weight and relevancy of these objections. *Grounds:*

1. The Consistory of the Calvin Christian Reformed Church does not consider that it is within its competence to enter into this study.
2. The matter is of very great importance because all ministers, elders and deacons, professors of Calvin College and Seminary, as well as many Christian School teachers are required to express their *unqualified* agreement with this confession.

Respectfully submitted,  
C. BOOMSMA, President  
RICHARD DROST, Corr. Sec'y.

## 12. *Reconsideration of N. A. E. Decision.*

Classis Ostfriesland overtures Synod to reconsider the decision of the Synod of 1951, tabling the advice of its advisory committee (Acts 1951, Art. 147, p. 78, C, 1: "That Synod declare it is not prepared to accept the principles set forth by the committee, bearing on inter-Church affiliation, and consequently it is not prepared to make a final declaration concerning our affiliation with the N. A. E. in the light of such principles.") *Grounds:*

1. This advice was fully in accord with the advice of the Synods of 1949 and 1950 (cf. Acts 1949, pp. 23, 24, Art. 64, and Acts 1950, pp. 69, 70, Art. 145).
2. This material is of such a nature that it should be either definitely accepted or rejected.

H. PETERSEN, S. C.

## 13. *United Youth Committee Supervision.*

Classis Holland overtures Synod to reconstitute the United Youth Committee to exercise supervision on behalf of Synod over the youth federations, so that it can fulfil its original mandate of "guarding carefully that these organizations do not overstep their bounds or instigate erroneous policies or principles." The personnel of this committee, in order to ex-

ercise supervision, shall not include members of the governing boards of organizations to be supervised. (Cf. Acts 1945, p. 94). *Grounds:*

1. It is anomalous to have a supervising committee composed in whole or part of people who are the objects of such supervision.
2. If the purpose of the committee now existing is to be achieved, it will have to be more than advisory, in order to "guard carefully that these organization do not overstep their bounds or instigate erroneous policies or principles."

L. J. DYKSTRA, S. C.

#### 14. *Proposed Revision of Mission Order.*

Classis Holland overtures Synod to revise Art. 6, Section C, of the Rules of the Indian, China, and Sudan Mission Order (as amended 1947, Acts 1947, Art. 140, p. 75) which now reads:

"They (referring to calling churches) shall, if possible, make special contributions towards the salaries of these missionaries. When these contributions from a given church amount to 125% or more of the quota for the field to which its missionary is called, it shall, upon request, be excused from paying the quota for the work in which this missionary is engaged."

*Classis Holland suggests, the following reading:*

"They shall, if possible, make special contributions toward the salaries of these missionaries. When these contributions from a given church amount to 125% or more of the Indian, China, and Sudan Mission quota, it shall, upon request, be excused from paying this quota." *Grounds:*

The present reading of this article places the emphasis upon the "field." The quotas for the various fields included in the scope of the Indian, China, and Sudan Missions differ in amounts one field from the other. Churches are thereby excused from paying different amounts of quotas by virtue of being the calling churches for different fields. Churches of nearly equal size (200 families for example) making very nearly equal special contributions toward the support of their missionaries may be excused from paying such unequal amounts as \$40.00 (if these special contributions were made towards the support of a missionary on the Indonesian field), \$356.00 (Nigerian field), or even \$1200.00 (Indian field).

L. J. DYKSTRA, S. C.

#### 15. *Expansion Program of Calvin College and Seminary.*

Classis Pacific overtures Synod to give serious consideration to limit the expenditures, re the building expansion program of Calvin College and Seminary in Grand Rapids, Michigan. *Grounds:*

1. The matter of Junior Colleges is still being considered by Synod. Acts 1951, page 90, article 162, point 3.
2. The growing inadequacy of Curatorium to properly carry out the work of administration and supervision.
3. The movement to request a share of Calvin's quota by those interested in a Junior College on the West Coast.
4. The crucial time for acting is now. If we expand now we will commit ourselves beyond the consideration of the establishment of other colleges.

## 16. *Labor Policy and Commons Building.*

Classis Pacific overtures Synod to make a thorough investigation of all the facts in regard to the awarding of the contract for the Calvin Commons Building to an A. F. L. closed shop contractor. *Grounds:*

1. Classis is concerned about the emphasis of material gain at the apparent expense of Christian principle.
2. This (the awarding of the contract) has defeated the principle underlying the Christian Labor Movement and its program of action.

RAYMOND H. HAAN, S. C.

## 17. *Denominational Building Projects.*

Classis Minnesota overtures Synod: When denominational building projects are undertaken, membership in any particular labor organization shall not be a condition of employment. *Grounds:*

1. In regard to membership in the so-called 'neutral' labor organizations, it is evident from the many decisions of past Synod anent these 'neutral' organizations that, on the basis of Scripture, it is doubtful whether one can be a consistent Christian and be a member of such an organization. Surely then, we as a Church may not, directly or indirectly, make membership in such an organization mandatory in the case of those seeking employment on our own building projects.
2. In regard to the closed shop:
  - a. The Church, to the believer, is an institution second to none, and is used by Christ, the King of the Church, to bring in the Kingdom of God. Since the institutional church then is inseparably related to the Kingdom of God, we may not relinquish control over any phase of the work of the institutional church. This we may be doing when we let a contract to a contractor who operates on a closed-shop basis. We are wilfully making the completion of the buildings needed in our program to carry out the work of the Kingdom of God contingent on the actions of an organization other than the Church itself, and other than the contractor whom the Church engages to perform the work, and over whom a good deal of control can be exercised by mutual agreement. When the Church, either directly or through one of its Board, contracts with a contractor to build a building, and acquiesces in the contractor's agreement with a labor union to operate on a closed shop basis, then the Church thereby relinquishes too much control over the performance of the work to a third party, namely, the labor union, over which the Church has no control whatever, since the labor union's agreement is with the contractor and not with the Church.

Contemporary history bars evidence to the fact that the so-called 'neutral' labor unions' agreements with industry are far from inviolable. It must be said rather that modern industry is to a great extent at the mercy of these powerful labor organizations. Therefore, in the event of a labor dispute between a labor union, operating on a closed-shop basis, and a contractor working on a building project of the Church, the Church would be the one to suffer. Having gotten ourselves into such an unfortunate predicament, how could we carry out Christ's mandate to seek first the

Kingdom of God? (Mt. 6:33), and how could we pray, "Thy Kingdom Come?" (Mt. 6:10a).

Even though by letting a contract to a contractor who has an agreement with a labor union which operates on a closed shop basis, no work stoppage occurs, the Church must not be a part in fostering a movement which seeks to arrogate unto itself excessive power, and tends to dominate the consciences of men, and makes it ever more difficult for the Christian to live a consistent Christian life.

- b. When the Church, even though indirectly, sanctions the closed shop, she cannot avoid creating, or widening, a breach between members of the household of faith. Obviously this is not conducive to the strengthening of the principle that we are all one in Christ Jesus. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female: for ye are all one in Christ Jesus." (Gal. 3:28).

Neither is this conducive to the strengthening of the ties of love among the members of the household of faith. "This is my commandment, that ye love one another, even as I have loved you." (John 15:12). Neither is the sanctioning of the closed shop conducive to the promotion of love between men in general. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you." (I Thes. 3:12).

3. The adoption by the Church, through a synodical pronouncement, of the policy to engage only those contractors on denominational building projects who operate on an open-shop basis will give guidance to our various Boards who are entrusted with the lettering of these contracts. Our Church, not having committed itself to an open-shop policy, is putting our Boards in an embarrassing position, since they, without the direction of the Church, seem to be constrained to award contracts for building projects to the lowest bidder, regardless of the labor policy of that contractor. Consequently, there is danger that our people lose faith in, and unwillingness to sacrifice for, certain denominational causes because no firm stand is taken by the Church on an issue where a great principle is involved. The adoption of an open-shop policy, by the Church will enhance our different kingdom causes in the minds of the people. It is true that by taking a definite stand for an open-shop policy the cost of some building projects may be higher. However, many of our laboring men, by refusing to bind themselves by a closed-shop contract, or by refusing to join any labor union whatever, are sacrificing material gain every day. The Church, on the basis of Scripture, expects them to do so. Why should not the Church herself be willing to do what she expects her members to do? Again it is a case of seeking first the Kingdom of God.

PETER VAN TUINEN, S. C.

## 18. *Expenditure of Denominational Funds.*

In view of the constantly increasing rise in denominational quotas and the apparent increasing difficulties in meeting these quotas.

Classis Minnesota overtures Synod as follows:

1. That Synod make use of men who are conversant with business administration to the end that financial expenditures may be held to a minimum.

2. That Synod use more caution in entering upon new mission fields, and rather develop the fields that we have already. *Grounds:*
1. The growing conviction among our people that unnecessary expenditures are on the increase;
2. The ever-increasing quota rates are working hardships, particularly on our smaller churches;
3. The readiness to authorize exploratory trips to faraway places which involve great expense, whereas, in the judgment of this Classis, this appears to be unnecessary.

PETER VAN TUINEN, S. C.

## 19. *Request for Synodical Approval of the Division of Classis Minnesota Into Two Classes.*

Classis Minnesota requests Synod of 1952 for approval of the division of this classis as follows:

Classis Minnesota North: Bejou, Brooten, Bunde, Clara City, Crookston, Emden, Fort William, Hancock, Minneapolis, Ogilvie, Pease, Prinsburg, Raymond, Willmar;

Classis Minnesota South: Bemis, Brandon, Chandler, Edgerton I, Edgerton, Bethel, Estelline, Holland, Leota, Luverne, Mountain Lake, Pipestone, Portage la Prairie, Tyler, Volga, Winnepeg.

Such a division is desirable because:

1. As now constituted Classis Minnesota extends over a wide geographical area. Dividing classis would promote greater efficiency and economy in classical functions and in work of classical committees.
2. Dividing the classis would make for decentralization which is very much in keeping with what other classes have been doing when they became so large.
3. A division would bring our classis, which is now one of the largest in the denomination, down to average size (16 is about the average size of our classes).
4. Such a division of classis would give this area of our denomination greater representation at Synod and on denominational committees.
5. Division of classis would make it easier for more churches to have the classical gatherings in their midst.

PETER VAN TUINEN, S. C.

## 20. *Reconsideration of N. A. E. Decision.*

Classis California requests the Synod of 1952 to reconsider the decision of the Synod of 1951 re our withdrawal from the National Ass'n of Evangelicals. *Grounds:*

1. The Synod of 1951 gave no grounds for terminating the membership of the Christian Reformed Church in the N. A. E., Cf. Acts of Synod, 1951, page 79, Art. 151.
2. Synod never expressed itself on the Scriptural principles re inter-church affiliation as presented in the report of the special N. A. E. Study Committee. Cf. Acts. 1950, pp. 379-384.

LOUIS BOUMA, S. C.

## 21. *Improvement of Sunday School Materials.*

Classis Hackensack overtures Synod, that immediate steps be taken to improve our Sunday School materials, so that our Sunday Schools may be brought to a higher level of educational and spiritual power. It is recommended that the following steps should be taken:

1. That all materials be graded on a departmental basis.
  - a. This is the method used in the Sunday School material published by other churches and religious publishing houses.
  - b. A number of our churches are using materials published by other groups because in their estimation our materials are so inadequate on this score.
  - c. It is clearly evident that the Sunday School is with us to stay, and therefore we should not delay in making the best materials available.
2. That adequate teaching aids and handwork and seat work for pupils be provided.
  - a. Most of our Sunday School teachers are not trained pedagogues, and therefore need such teaching aids.
  - b. There is a crying need for improved educational methods in our Sunday Schools.
3. That these materials be prepared with a view to making our Sunday Schools a more effective evangelical force in their specific areas.
  - a. The expressed purpose of the Sunday School among us is that of an evangelical force. Acts of Synod, 1918, Article 52, pages 150 and 151: "Only as a means of evangelization can the Sunday School have an independent place of its own among us. It should, therefore, be utilized to a greater extent than before in the work of evangelization."
  - b. Our Sunday School materials should, therefore, also be chosen with a view to and directed towards this evangelical emphasis.
  - c. Many of the Sunday Schools, which are now trying to meet this objective, have found our present materials completely inadequate and unsuitable, and therefore are compelled to turn to materials published by others.
4. That the execution of the above be assigned to the Committee on Education which has been appointed by Synod.
  - a. The Committee on Education is working on this matter.
  - b. The matter falls with the mandate of the Committee on Education.

Classis Hackensack,  
CLARENCE VAN ENS, S. C.

## 22. *Fixing Quotas.*

Classis Muskegon overtures Synod, that, in fixing the various quotas, it devise a more equitable method of fixing these quotas by reducing them for the smaller churches. This would give the smaller churches more opportunity to give to other causes.

By Order of Classis Muskegon,  
REV. I. D. COUWENHOVEN, S.C.

## 23. Clarification of "What Constitutes a Family?"

Classis Hackensack overtures Synod to clarify the decision of Synod of 1928 regarding; "What constitutes a family?" *Grounds:*

1. The statement under point "2", "A family wherein husband or wife, by confession of faith, belongs to the congregation," is subject to different interpretations.
  - a. If a young couple is married and has no children, and only one of the couple belongs to the church, does this constitute a family?
  - b. It would be possible according to this arrangement to have one family be counted in two churches at the same time.
  - c. Upon inquiry we have learned that there is no uniformity among our churches as to counting or not counting such a case as a family.
2. The statement under point "3", "A family wherein a widow is the acting head, "also could stand clarification.
  - a. Does a widow without children constitute a family, or is she an individual?
  - b. Does a widow with a son or daughter who has made confession of faith constitute a family, or are they two individuals?
3. There should be uniformity of practice among our churches with respect to these matters.
  - a. Since our denominational quotas are established on the basis of this count, it is only a matter of fairness to all that this count should be made on exactly the same basis in all of our churches.
  - b. These statements should be so formulated that there can be no question or doubt as to their meaning and implications.
  - c. Inquiry has proven to us that at the present time there is no uniformity of understanding of practice in this matter.

Classis Hackensack,  
CLARENCE VAN ENS, S. C.

## 24. Definition of Sunday School.

Classis Hackensack overtures Synod, that Article 108, Section I, B, 3, a, (2) which reads, "The Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy, with additional utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the Consistory, to be employed as the local circumstances of each congregation may dictate (e.g. for additional training where there are no Christian schools, for the stimulation of love for and interest in missions, etc.) "Acts of Synod 1951, page 57, be amended or changed to read: "The Sunday School is an official agency for ecclesiastical evangelistic pedagogy and a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the Consistory."

1. This provides an additional agency for the study of God's Word.
2. The presence of Christian Schools in any locality or the use of the Sunday Schools as an evangelistic agency should not influence the existence of any agency for the study of God's Word and its applications to Christian living.

Classis Hackensack,  
CLARENCE VAN ENS, S. C.



## DELEGATES TO THE SYNOD, 1952

- Classis Alberta**—Revs.: E. H. Oostendorp, J. C. Verbrugge. Elders: H. A. Wierenga, G. Weenink. Alternates—Revs.: J. Hanenburg, G. Van Laar. Elders: J. Olthuis, C. Withage.
- Classis California**—Revs.: K. De Waal Malefyt, B. Ibershof. Elders: L. Van Noord, W. Monsma. Alternates—H. De Mots, F. De Jong. Elders: L. Bos, H. Ter Velde.
- Classis Chicago North**—Revs.: H. J. Triezenberg, W. Kok. Elders: D. T. Prins, A. J. De Boer. Alternates—Revs.: J. Putt, H. Baker. Elders: C. J. Veldman, J. Wigboldi.
- Classis Chicago South**—Revs.: G. Hoeksema, P. Holwerda. Elders: W. J. Stob, J. Kortenhoeven. Alternates—Revs.: A. Jabaay, M. Arnoys. Elders: J. Van Til, J. C. Dekker.
- Classis Grand Rapids South**—Revs.: H. Bel, W. Van Peursema. Elders: Dr. R. Wierenga, J. Buikema. Alternates—Revs.: R. S. De Haan, B. Essenburg. Elders: F. Wierenga, J. Ritsema.
- Classis Grand Rapids East**—Revs.: F. W. Van Houten, P. Y. De Jong. Elders: Dr. J. De Vries, Dr. R. S. Van Harn. Alternates—Revs.: C. Boomsma, H. B. Spaan. Elders: P. Wobsema, S. R. Van Til.
- Classis Grand Rapids West**—Revs.: E. Masselink, J. T. Holwerda. Elders: C. Van Valkenburg, C. Faber. Alternates—Revs.: B. Pekelder, P. Jonker. Elders: J. Langeland, C. Naninga.
- Classis Hackensack**—Revs.: C. Van Ens, W. Heynen. Elders: J. Hamstra. Rev.: N. Beversluis. Alternates—Revs.: B. Spalink, E. Joling. Elders: J. Last, J. Eisses.
- Classis Holland**—Revs.: G. Kok, P. De Jong. Elders: N. Stielstra, R. Holwerda. Alternates—Revs.: T. Verhulst, L. Voskuil. Elders: K. Bulthuis, C. Volkema.
- Classis Hudson**—Revs.: S. Van Dyken, J. P. Smith. Elders: S. Bangma, C. Lont. Alternates—Revs.: T. Van Eerden, O. Holtrop. Elders: H. Hagedoorn, H. Schouten.
- Classis Kalamazoo**—Revs.: A. Dusseljee, L. Van Laar. Elders: H. Schuurman, G. Kamp. Alternates—Revs.: J. Vander Ploeg, S. A. Dykstra. Elders: J. Medema, L. Orange.
- Classis Minnesota**—Revs.: P. Van Tuinen, W. Vander Hoven. Elders: A. Ledeboer, J. Vander Pol. Alternates—Revs.: S. Viss, P. F. Dahm. Elders: J. Te Velder, G. Rindels.
- Classis Muskegon**—Revs.: G. Vander Kooi, R. Wildschut. Elders: P. Timmer, W. Speet. Alternates—Revs.: C. De Haan, J. C. Scholten. Elders: M. Walcott, R. Tjapkes.
- Classis Ontario**—Revs.: R. J. Bos, C. Witt. Elders: C. Tigchelaar, W. Kleefman. Alternates—Revs.: C. Spoelhof, J. Vande Kieft. Elders: R. Koning, A. Koene.
- Classis Orange City**—Revs.: D. D. Bonnema, G. Vander Plaats. Elders: D. Zonneveld, F. De Jong. Alternates—Revs.: W. Prince, H. Minnema. Elders: C. Van Peursema, H. Vander Griend.
- Classis Ostfriesland**—Revs.: H. Petersen, K. Tebben. Elders: H. Christians, J. Huisinga. Alternates—Revs.: C. Ter Maat, H. Zwaanstra. Elders: C. Den Ouden, J. Modderman.
- Classis Pacific**—Revs.: C. M. Schoolland, P. A. Spoelstra. Elders: M. Vander Griend, J. Orange. Alternates—Revs.: R. H. Haan, P. De Koekhoek. Elders: T. Bolhuis, J. Kingma.
- Classis Pella**—Revs.: C. R. Veenstra, H. Vander Kam. Elders: J. Davids, A. Slings. Alternates—Revs.: H. J. Evenhouse, J. Geels. Elders: G. Rooy, J. Bruxyvoort.
- Classis Sioux Center**—Revs.: J. Zwaanstra, J. Breuker. Elders: J. A. Hubbers, G. Vander Lugt. Alternates—Revs.: B. Bruxyvoort, B. J. Haan. Elders: A. Van Bommel, N. Kredit.
- Classis Wisconsin**—Revs.: G. J. Rozenboom, B. T. Haan. Elders: D. Verhage, F. Voskuil. Alternates—Revs.: R. Rienstra, W. Meyer. Elders: J. Ribbens, H. Hiemstra.
- Classis Zeeland**—Revs.: J. Guichelaar, J. W. Visser. Elders: M. Hop, H. Holstege. Alternates—Revs.: E. Van Halsema, H. Verduin. Elders: J. Poest, J. Hoeksema.

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