

AGENDA

Synod Christian Reformed Church

*To convene June 14, 1944
at Grand Rapids, Mich.*

**PART II:
BELATED
REPORTS &
OVERTURES**

Office of the Stated Clerk
1137 Turner Avenue, N.W.
Grand Rapids, Mich., U. S. A.

AGENDA

Synod
Christian Reformed Church

*To convene June 14, 1944
at Grand Rapids, Mich.*

PART II:
RELATED
REPORTS &
OVERTURES

Office of the Stated Clerk
1137 Turner Avenue, N.W.
Grand Rapids, Mich., U.S.A.

P R E F A C E

« « » »

This Agenda, Part II, for the Synod of 1944, contains belated Reports, a list of the synodical delegates, overtures, a list of appeals, etc.

Tuesday evening, June 13, 1944 at 8 o'clock, D. V., Prayer Meeting for Synod will be held in the Lee St. Christian Reformed Church of Grand Rapids, Mich., led by the Rev. Gerrit Hoeksema, president of the Synod of 1943.

Wednesday, June 14 at 10:00 a.m., in the Calvin College Library building, the president of the previous Synod formally opens the synodical meeting with an appropriate address, prayer, and roll call.

According to established custom, our congregations are requested to prayerfully remember, on the preceding Lord's Day, the forthcoming meeting of our Synod.

J. DE HAAN, JR., S. C.
1137 Turner Ave., N.W.
Grand Rapids, Mich., U.S.A.

AGENDA

PART II.

BELATED REPORTS

REPORT V.

REPORT OF THE DELEGATE TO THE AMERICAN BIBLE SOCIETY

To the Synod of 1944.

ESTEEMED BRETHREN:

SINCE the Rev. J. Beebe, having moved to Michigan, was unable to attend the meetings of the Advisory Council of the American Bible Society, I as his secundus took his place and hereby present the report.

The meetings were held on November 30th and December 1st in New York, where about 45 delegates representing 47 Protestant churches were assembled. The conservative tone of the meeting and the emphasis placed upon the need of God's Word for a sin-sick, suffering world, pleased us very much.

We are also glad to report that, although our Christian Reformed church is one of the smaller cooperating denominations, our gifts, figured per congregation, were the highest. This is the more gratifying when we remember that the American Bible Society is at present supplying the needs of some regions where formerly the Netherlands Bible Society carried on the work.

In spite of many handicaps due to the war, particularly limited transportation and shortage of manpower and materials, the Society has issued a record number of volumes of the whole and portions of Scripture. The demands are increasing daily, although certain countries and areas where formerly work was done, are now out of reach. A rapidly expanding service is rendered to Latin America. Whereas the restricted transportation by ship has been a handicap, the Society is now printing Testaments and Gospels in Brazil, Argentina and Mexico.

Through the Geneva office much work is done among Russian prisoners in Germany; while at this same office Italian, Polish, Serbian, Czech, and French Bibles and Testaments are printed to carry on the work among these prisoners of war.

A new field of activity is found among the German, Italian, and Japanese prisoners of war in our own country. It is gratifying to hear that where some doors are closed others are opened wide for greater service.

The distribution of Scripture among our own military forces is also growing continually.

Plans for the future were also laid before the Council and these included not only more extensive work in the fields already occupied, but also preparation for post-war work in countries now closed to us. No one knows when these occupied countries will be calling for Bibles. Work has been begun in some areas of Africa and Italy; but when other countries shall be set free we ought to be ready with at least a limited supply to help out in the first great need.

Of the four Bible Societies the Netherlands is unable to do anything at present; the British is limited by having only 35 per cent of paper available; and this is also true of the Bible Society of Scotland. Therefore the burden of the present and the first post-war need will have to be met by the American Bible Society. Hence, the treasurer presented to the Council a larger regular and emergency budget. And where the gifts and offerings have increased continually with the growing need, there was a conviction among the delegates that the churches would supply the means to carry out this enlarged program.

It was not a fear of lack of money that beclouded the future, but the restriction by our government on the use of paper. The following resolution was passed by the Advisory Council:

"MORE PAPER FOR BIBLES"

"Much to our amazement we find that the Word of God, which represents the Bread of Life to millions on both the home and the fighting fronts, is being rationed. This is a situation which we believe should be, and can be, quickly remedied. The paper shortage does not warrant such a curtailment in the printing of Bibles and New Testaments in the face of a demand which has surpassed all previous records.

"We find that only about half of one per cent of the available book paper is now being used by the American Bible Society for its Scrip-

tures. The American Bible Society is being allowed, by the War Production Board, 75% of its 1942 paper base (981½ tons) for its entire 1944 program. It is thus being subjected to the same curtailment as all other book publishers. After making every possible economy, its conservative estimate of actual need for 1944 for Bible production in the United States is 1,820,500 pounds (910¾ tons). In order to meet the demand for Bibles, Testaments and Portions thereof among the armed forces, prisoners of war, and for various foreign language editions, it needs 348,250 more pounds of paper. This is relatively a small amount, yet it means that thousands of spiritually hungry people will have to go without the Bread of Life if the total asked amount is not supplied.

"At a time when the American public is keenly aware of the morale building power of the Holy Scriptures, we believe that, knowing the facts of the case, it will not sanction such a reduction of Bible paper. We therefore recommend that the American Bible Society send to Washington a strong, representative committee to lay these facts before the War Production Board. We further recommend that denominational bodies appeal to the Book and Paper Section of the War Production Board for this needed allotment some time before the close of the current year.

"We feel that the 1944 paper estimate of the American Bible Society is basic to a wholesome Christian atmosphere, and that to cut it 348,250 pounds short would weaken wartime morale and postwar hopes."

I am sure that we all agree most heartily that God's Word should not be rationed, but that paper should be supplied without restrictions in order that it may be freely distributed wherever it is needed.

In view of these facts we would recommend the American Bible Society to our churches for increased moral and financial support, and request the Synod of 1944 to place this organization again on the list of accredited causes.

Humbly submitted,

HESSEL BOUMA

REPORT VI.

DELEGATE, LORD'S DAY ALLIANCE

To the Synod of 1944.

ESTEEMED BRETHERN:

IT GIVES me a great pleasure to report to you again this year about the activities and the present condition of the Lord's Day Alliance of the U. S. Our church has honored me for several years by appointing me as its representative on the Board of the above named Alliance. And for several years I have taken an active part in its affairs. I do not know of any cause outside of strictly denominational activities, that require, and is entitled to our moral and financial support, more than the Lord's Day Alliance. The importance of the Lord's Day, and its conservation is fundamental to both church and state. And its sanctity is threatened more and more. This past year brought to our attention what the National Alliance can do and what it has done. Besides its Educational policy, it also has a legislative policy. It tries and often succeeds to prevent the passage of laws which would be dangerous to the sacredness of our Day of rest. Let me only mention the so familiar episode of the Sunday milk delivery. The General Secretary of the L. D. A. deserves a good deal of credit for its happy solution. I am sure that his efforts have brought about the order issued by the Secretary of the Army and Navy, that the work required to be done by our sons and daughters in the service of our country, shall be kept at a minimum on the Lord's Day. Copies of this order have been sent to our Chaplains in Army and Navy as well as to all our Camp Pastors.

The past year has been of historic significance to the Alliance. It celebrated its fifty-fifth anniversary. At the same time, the General Secretary, Dr. H. L. Bowlby, (who is known to us all by this time) celebrated his thirtieth anniversary as General Secretary. It was to be expected that the Alliance took proper notice of this event. Much was said about the services which Dr. Bowlby rendered. Perhaps the impression was given that too much honor was bestowed upon him. But, the occasion required it.

Honor to whom honor is due. I know of no man who is more active in the service of the Lord than our Gen. Secy. And at the time of his celebration it was but fitting that expressions of appreciation should be made.

I am also happy to report that our churches have responded liberally to the recommendation of our Synod in the financial support of this great work. Other churches are showing more interest in the Alliance than before. Undoubtedly as a result of an awakening interest in the Christian religion due to the times.

Financially, the Alliance still faces some unpaid bills. As the enclosed financial statement will reveal, there is a debt of about \$11,000.00, mostly salaries due to Dr. Bowlby and the former president. The note given to Dr. Wiley had to be paid this year. You will also notice that our debt to the Gen. Secy. has been reduced about \$2,000.00, and that in the Budget for 1944 provision is made for \$1,000.00 to reduce our debt still more. Dr. H. Bowlby, Gen. Secy., is the only salaried man in the Alliance today. We need more funds to carry on our work on a larger scale.

Brethren, the L. D. A. expresses its sincere appreciation for the splendid cooperation of the Christian Reformed Church. It conveys its hearty greetings to our Synod now in session. And it prays for your peace and prosperity. May you find it possible to again recommend this noble cause for the continued support to our churches. The undersigned urgently requests you to do so.

Fraternally yours,

JOHN J. HIEMENGA

Midland Park, N. J.
Feb. 25, 1944.

FINANCIAL STATEMENT AS OF NOVEMBER, 1943

LIVE ASSETS

Cash or Loan Value on \$5,000 Insurance Policy No. 54,789 dated 4/17/33, Presbyterian Ministers' Fund, on life of General Secretary	\$1,685.00
First Mortgage Bond, Westshore R. R. Co. 4's 2361, Bond 2233, Par Value, \$1,000—Market value, Nov. 23, 1943....	510.00
Lawyers Mortgage Bond, No. 100836-72— Par Value \$500—Market Value, Nov. 23, 1943.....	489.84
Reserve Fund, Broadway Savings Bank, Nov. 30, 1943.....	1,435.55
City of New York Bond No. 23925—3½%; Par Value, \$1,000—Market value, bid, Nov. 23, 1943.....	1,145.00
(The above bond represents the gift of Mrs. Anna C. Bristol, as a nucleus of a permanent endowment or foundation.)	
Balance in Corn Exchange Bank, Nov. 30, 1943.....	999.93
(\$400 of the above amount is not to be drawn upon. It is a loan from the Reserve Fund in Broadway Savings Bank to keep Bank service charges at a minimum.)	
Postage on hand Nov. 30, 1943.....	140.00
Balance of legacy of Miss Catherine Murray.....	75.00
Kirby, Smith Campaign—balance of unpaid subscriptions....	417.00
Furniture and Equipment insured at \$1,500.....	500.00
Total Live Assets.....	\$7,397.32

PROBABLE ASSETS

Balance of legacy of Dr. W. D. Buchanan.....	\$1,700.00
Golden Jubilee—Unpaid Sponsorships	250.00
Notice received May 18, 1943, that the late Arthur G. Loper, Port Washington, N. Y., had bequeathed Alliance..	250.00
	<u>\$2,200.00</u>

NOTE:—In addition to the above Assets, the Lord's Day Alliance of the United States, being the beneficiary under the above mentioned life insurance policy upon the life of the General Secretary, Dr. Harry L. Bowlby, would, in case of his death, become possessed of not only the above mentioned cash surrender value thereof (\$1,685.00) but also of the difference between that and the \$5,000 face policy, or \$3,315.00.

REDUCTION OF DEFICIT

Paid on Back Salary, H. L. Bowlby.....	\$2,067.00
Bills Payable due Dec. 1, 1942.....	223.68
	<u>\$2,290.68</u>

UNFORESEEN EXPENSES

54th Anniversary Luncheon.....	\$ 145.00
Christmas Remembrances—Office and Building Employees and Mailmen	38.00
Lunches—Executive Committee	31.50
Service Charges by Bank.....	24.00
Porters, for Moving, etc.....	11.50
55th Anniversary Luncheon difference in amount of bill and amount paid luncheons	42.50
	<u>\$ 292.50</u>

LIABILITIES

Back Salary due Mr. Bowlby.....	\$ 9,852.42
Back Salary due Dr. Willey's Estate (as per special agree- ment of \$1500.00 on which \$500 was paid on March 2, 1942; balance of \$1,000 to be paid within two years from date of agreement, February 18, 1942).....	1,000.00
Unpaid Rent (being reduced \$12.50 monthly).....	103.97
Current Bills Payable.....	165.00
Total Liabilities	<u>\$11,121.39</u>
Total Assets	<u>\$ 7,397.32</u>

Total Probable Assets, \$2,200.00.

COMPARATIVE STATEMENT

December 1 through November 30 — Fiscal Years 1942 and 1943

RECEIPTS

Month Year	Indi- viduals	Churches	S. S. & Y. P. Societies	Postal Assns.	Misc.	Spec. T Card List	B. M. C. Card List	Total
1942								
Dec.	\$ 348.50	\$ 481.33	\$ 7.00	\$ 5.60	\$ 124.34	\$ 101.00	\$ 18.00	\$ 1,085.77
1943								
Jan.	200.20	616.75	.....	.....	42.70	31.00	7.00	897.65
Feb.	101.00	299.18	.....	.....	6.10	44.00	11.00	461.28
March	232.91	831.17	110.00	96.37	.....	48.00	11.00	1,329.45
April	263.45	797.10	14.00	.....	10.10	58.00	8.50	1,151.15
May	346.74	389.05	3.00	353.50	14.25	25.00	14.00	1,145.54
June	145.50	225.53	10.00	285.85	14.75	38.00	32.00	751.63
July	448.60	335.98	20.00	121.96	28.76	87.18	243.00	1,285.48
Aug.	274.50	236.63	.....	12.00	8.53	148.00	34.00	713.66
Sept.	307.75	258.61	1.00	20.00	19.50	81.00	1.00	688.86
Oct.	217.35	953.27	13.44	43.95	7.01	41.00	16.00	1,292.02
Nov.	347.90	398.00	40.00	25.00	777.00	61.00	30.00	1,678.90
1943	\$3,234.40	\$5,822.60	\$ 218.44	\$ 964.23	\$1,053.04	\$ 763.18	\$ 425.50	\$12,481.39
1942	\$3,392.25	\$3,718.51	\$ 170.71	\$ 927.47	\$ 767.35	\$ 796.86	\$ 702.00	\$10,475.15

Received by Auxiliary and Affiliated Societies of the Alliance
and retained by them for operating expenses, approxi-
mated

\$30.000

COMPARATIVE STATEMENT

December 1 through November 30 — Fiscal Years 1942 and 1943

DISBURSEMENTS

Year Month	Salaries and Honorariums	Rent	Travel	Printing and Multi.	Telephone and Telegraph	Postage	Office and Misc.	Total
1942								
Dec.	\$ 583.67	\$ 88.50	\$ 5.00	\$ 70.00	\$ 3.02	\$ 8.35	\$ 283.65	\$ 1,042.19
1943								
Jan.	415.28	88.50	15.00	107.18	.....	12.53	2.00	640.49
Feb.	454.28	78.50	21.00	78.06	8.10	8.07	15.33	663.34
March	476.39	78.50	30.00	135.08	24.11	191.18	26.25	961.51
April	724.72	78.50	21.35	117.74	11.87	77.72	261.11	1,293.01
May	619.48	78.50	73.00	122.60	8.10	104.02	29.30	1,035.00
June	656.03	78.50	15.00	80.85	.....	25.17	36.58	892.13
July	424.91	78.50	10.00	184.00	22.02	10.44	29.55	759.42
Aug.	445.66	78.50	.....	40.00	.....	.....	7.00	571.16
Sept.	414.88	78.50	32.00	116.54	13.32	6.81	3.01	665.06
Oct.	472.08	78.50	15.00	4.89	11.07	133.83	11.89	727.26
Nov.	1,858.38	78.50	88.20	48.76	11.02	33.34	533.78	2,651.98
1943	\$7,545.76	\$ 962.00	\$ 325.55	\$1,105.70	\$ 112.63	\$ 611.46	\$1,239.45	\$11,902.55
1942	\$6,087.76	\$1,057.00	\$ 421.60	\$1,209.92	\$ 125.66	\$ 676.98	\$ 933.16	\$10,512.08

REPORT ON BUDGET — FISCAL YEAR 1943

	Proposed Budget 1943	Paid to Nov. 30
Salary, General Secretary, H. L. Bowlby.....	\$ 3,500.00	\$ 3,500.00
Salaries of Office Help.....	2,500.00	1,936.46
Honorariums	300.00	33.00
Rent	780.00	761.40
Moratorium on Rent.....	150.00	150.00
Telephone and Telegraph.....	125.00	112.63
Travel Expense	500.00	325.55
Printing and Multigraphing.....	350.00	374.52
Postage and Office Supplies.....	900.00	762.96
"Leader" Printing (three issues).....	450.00	427.50
Insurance	325.00	304.60
Unforeseen Expenses	350.00	292.50
Reduction of Deficit.....	1,000.00	2,290.63
	<hr/>	
	\$11,230.00	\$11,271.80

(Note to Dr. Willey will probably be reduced if not cancelled, \$1,000).

PROPOSED BUDGET — 1944

(Adopted November 29, 1943)

Salary, General Secretary, H. L. Bowlby.....	\$ 3,500.00
Salaries, Office Help.....	2,500.00
Honorariums	300.00
Rent	780.00
Moratorium on Rent (\$12.50 per month).....	150.00
Telephone and Telegraph.....	125.00
Travel Expense	500.00
Printing and Multigraphing.....	450.00
Postage and Office Supplies.....	900.00
"Leader" Printing	500.00
Insurance	325.00
Unforeseen Expenses	350.00
Reduction of Deficit.....	1,000.00
	<hr/>
Total.....	\$11,380.00

**RECEIPTS FROM CHRISTIAN REFORMED CHURCHES BY
LORD'S DAY ALLIANCE OF THE UNITED STATES
YEAR — 1943**

January	\$ 392.39
February	142.56
March	37.80
April	196.56
May	37.00
June	82.18
July	51.85
August	149.08
September	100.19
October	152.21
November	156.31
December	102.20
	<hr/>
Total.....	\$ 1,600.33

ADDITIONAL ADDENDUM

The attached Budget as approved by the Board of Managers does not cover what is estimated as the probable moneys to be received by the Auxiliary and Affiliated Societies and for the most part disbursed by them in operation of those Bodies in their respective districts. Total Amount being estimated at \$25,000.

Note:—We are building up the service throughout the Nation as rapidly as funds enable us to carry forward a carefully prepared plan which should be prosecuted with utmost vigor in this war time situation with the loosening of morals and continued disturbance of the normal rest on the Sabbath Day and habits of Church attendance and worship.

HARRY L. BOWLBY
General Secretary

REPORT VII.

FAITH, PRAYER AND TRACT LEAGUE

To the Synod of 1944.

ESTEEMED BRETHREN:

WE TAKE pleasure in reporting that our work is making satisfactory progress. There are, of course, difficulties to be met. A considerable increase in tract orders, coupled with a man-power shortage, has been quite a strain on our office force, requiring much over-time work. Also the shortage of materials is being felt, so that we were not able to get a new supply of metal tract racks, which are much in demand. And the decrease of print paper which the government makes available has prevented us from adding to the number of our tracts.

In spite of these difficulties we have been able to send out a larger number of tracts than heretofore, as the accompanying figures reveal. And the material prosperity of our people is reflected in the liberal donations received from churches, societies, and individuals. All this encourages us to proceed, dependent upon the blessing of the Lord. We humbly request that Synod will again commend our work to our churches for moral and financial support, even though Synod should decide to launch forth on a similar undertaking of its own.

The following figures are compiled from our Annual Report, as of August 9, 1943.

RECEIPTS	
Balance on hand Aug. 10, 1942.....	\$1,408.24
Donations	1,561.81
Membership Fees	45.89
Sale of Tracts.....	1,647.11
Interest on Deposits.....	5.31
	<hr/>
	\$4,668.36
DISBURSEMENTS	
Printing	\$ 691.75
Advertising	895.49
Postage	190.08
Supplies	139.00
Miscellaneous	185.93
Salary	350.00
Balance on hand Aug. 9, 1943.....	2,216.11
	<hr/>
	\$4,668.36

Tracts sent out this year—

Sold	409,957
Gratis	19,250
	<hr/>
	429,207

Tracts printed this year..... 365,000

Total number of tracts printed.....6,349,075

Humbly submitted,

S. G. BRONDSEMA, *Manager*

REPORT VIII.

TRANSLATION OF HOLLAND THEOLOGICAL WORKS

To the Synod of 1944.

ESTEEMED BRETHREN:

YOUR Committee on Translation of Holland Theological Works humbly reports, in a Statement of work done and a Recommendation.

A. STATEMENT OF WORK DONE.

Our commission is that we shall "in the light of anticipated developments, present recommendations to the next Synod." (See Article 48, p. 20 of Acts 1943). Consequently we waited patiently for the "anticipated developments" to take place. But until quite recently nothing developed. We received no communications, save one letter from an individual who requested that Brakel's "Redelijke Godsdienst" be made available for our younger ministers. Nor did anything in print come to our attention. We hesitated to elicit "developments" because we were not sure that this was the intent of Synod's instruction. Moreover we felt that spontaneous developments were the only kind that would be a true indicator of a need and a desire for the translations contemplated. We are pleased to add however that quite recently a petition has reached us, signed by a large group of our seminary students asking that Kuyper's "E Voto" be translated.

We deemed it not inconsistent with our instruction to make further study of the feasibility of the contemplated venture. It seems that if times were normal it would not be impossible to find a publisher who would undertake the publishing, at his own venture, of such a work as Kuyper's "E Voto." It seems moreover that it would not be too hard to find a translator of this monumental work. A letter is in our files, written by a clergyman, in which some attractive propositions are made *in re* the work of translating "E Voto." We are unable however to come with any definite proposals at this time, due to conditions resulting from the war. For example, the above-mentioned would-be translator is at present serving abroad and can therefore be contacted only with some difficulty.

Then too there are perhaps property rights and certainly moral rights which should be respected, yet the holders of such rights are at present inaccessible. It seems that the successful prosecution of our venture will have to wait until the cessation of the present hostilities—which may God hasten!

In our deliberations a certain question forced itself upon our attention. It is as to whether a more or less literal translation or a more or less free adaptation would serve our purpose best. Your committee was unanimously of the opinion that the latter alternative has much in its favor. For example, most of the works that have been mentioned for translation (for a list see Supplement XXXI, II, B in Acts 1943, p. 453) are quite prolix when judged by modern standards and tastes. And there is much local color in all and any of these works that would probably not add to the appeal of the resulting translations.

B. RECOMMENDATIONS.

We recommend that Synod keep this matter alive by once more appointing a committee with instruction to:

- 1) take note of any developments in the matter in hand.
- 2) seek to learn the mind of those within our own Church as well as that of other groups holding to a similar confession.
- 3) make a study of the question as to whether a translation or an adaptation is more desirable.
- 4) Report to the next Synod.

Yours faithfully,

The Committee aforementioned.

LEONARD VERDUIN, *Secretary*

REPORT IX.

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1944.

ESTEEMED BRETHREN:

THE Board of Trustees of the Ministers' Pension and Relief Administration begs to submit the following report to your honorable body.

The membership of this Board consists of: Mr. H. Hekman, President; the Rev. R. J. Bos, Vice-President; the Rev. J. O. Bouwsma, Secretary; Mr. W. K. Bareman, Treasurer; and Mr. N. Hendrikse, Assistant Secretary-Treasurer.

The terms of appointment of Mr. N. Hendrikse, member and of the Rev. J. F. Schuurmann, alternate, expire at this time.

We were informed of the emeritation of the

Rev. J. Walkotten by Classis Hudson on the ground of age and years of service, his emeritation went into effect Jan. 1, 1944, and of the

Rev. J. Kolkman by Classis Zeeland on the ground of ill health, his emeritation went into effect Feb. 1, 1944.

As these Brethren had united with the Pension Plan they are automatically entitled to a pension.

Since our last report the Rev. J. Dolfin, the Rev. R. J. Karsen and the Rev. A. H. Kort departed this life. These Brethren had contributed the 3 per cent of salary to the Pension Fund. Hence their widows automatically became pensionaries.

Three of our pensionaries, the Rev. W. P. Van Wyk, Mrs. C. Bode and Mrs. A. W. Meyer, passed to their reward since June, 1943.

A minister, who was not a recipient of an allowance when the Pension Plan went into effect Jan. 1, 1940, became a pensionary in accordance with the Synodical decision, Acts 1939, Art. 42, II, I, c.

One pensionary, an orphan, having reached his 19th birthday, April 1, 1944, is no longer receiving a pension in accordance with the Rules.

THE PENSION FUND

The Rules adopted by Synod for the administration of this Fund stipulate that the average salary of our clergy shall be determined on or before March 1. Of the 305 ministers in active service, knowledge of 285 salaries was obtained. The average salary received by these 285 ministers is \$2,031.77. A statement, containing the names of our ministers in active service and the salaries, is available for Synod.

The 1944 pension for ministers—40 per cent of the average salary—is \$812.708. As the pension shall be an amount at the nearest multiple of 10, the 1944 pension for ministers is \$810. This is an increase of \$40 above the pension of 1943. The 1944 pension for widows—30 per cent of the average salary and fixed at the nearest multiple of 10—is \$610, an increase of \$30. The pension of an orphan is \$100.00.

A list of the pensionaries is available for Synod.

A statement of receipts, disbursements and present assets of this Fund, certified by the auditor, William P. Dreyer, is herewith submitted.

PENSION FUND — CURRENT FUNDS

Jan. 1, 1943—Balance brought forward.....\$25,492.19

RECEIPTS

From Classical Treasurers.....	\$46,264.14	
From Ministers, 3%.....	17,472.35	
From Pensionary	580.00	
From Miscellaneous	130.00	
From Interest	1,201.85	\$65,648.34
Total Credits.....		\$91,140.53

DISBURSEMENTS

Payments to Pensionaries.....	\$55,209.87	
Expenditures	771.88	
Transferred to Pension Fund—Reserve Funds..	10,000.00	
Total Debits.....		\$65,981.75
*Balance brought forward Dec. 31, 1943.....		\$25,158.78
* Of this balance \$10,000.00 was transferred to the Pension Fund—Reserve Funds 3/2/1944....		10,000.00
This brought the Balance to.....		\$15,158.78

PENSION FUND — RESERVE FUNDS

Jan 1, 1943 — Balance brought forward..... \$35,651.60

RECEIPTS

From Pension Fund—Current Funds.....	\$10,000.00	
From Van Agthoven Estate, 2/3.....	85.60	
From First State Bank, Holland, payment of Part. Certificates, 2/3.....	733.75	\$10,769.35
Total Credits.....		\$46,420.95
To this \$10,000.00 was added 3/2/1944, total....		\$56,420.95

No Disbursements

A detailed report of all receipts, disbursements and present assets, certified by the auditor, will be submitted to Synod.

We herewith submit an estimate of our 1944 receipts and disbursements.

ESTIMATED RECEIPTS

From the Quota, \$1.60 per family.....	\$46,150.40	
From the Ministers, 3% of Salary.....	18,500.00	
From Interest.....	1,300.00	
Total.....		\$65,950.40

ESTIMATED DISBURSEMENTS

To Pensionaries.....	\$61,890.00	
Additional Pensions.....	2,850.00	
Expenses.....	750.00	
Total.....		\$65,490.00
Estimated Balance.....		\$ 460.40

Some of the pensionaries are not receiving the full pension. This is in accordance with Synodical decision. We recommend to Synod to add \$20 to each of a large number of these pensions because of the higher cost of living and the increase of the other pensions. All of the pensionaries, for whom we ask this increase of \$20, are receiving less than the full pension. A list of these pensionaries with the pensions is available for Synod.

If this increase of \$20 is granted, \$340 would be added to the estimated disbursements. This would almost wipe out the estimated balance.

We call attention of Synod to the fact that the above Budget is based on a quota of \$1.60 per family. It is apparent that this quota is too low. Jan. 1, 1941 the quota was decreased from \$1.75 to \$1.60. We recommend to Synod to restore the quota to \$1.75 for 1945. Grounds for this recommendation:

(1) Increased disbursements. The 1944 pension for a minister is \$120 more than the 1940 pension and the 1944 pension for a widow is \$90 more than that for a

widow in 1940 and yet the quota for 1944 is \$.15 less than that of 1940. The ministers are contributing more because the average salary has gone up but the increase in disbursements is far greater than the increase in receipts.

(2) Increased number of pensionaries. Whereas there were 77 pensionaries four years ago, there are at this time, March 16, 1944, 94.

(3) This Fund should be built up. The payment of the pension is an obligation. It would be regrettable if we should suffer this Fund to be depleted at a time such as our present time.

(4) The ministers are contributing more than in the past. It seems no more than fair that the congregations should also contribute more.

The list of the 1943 pensionaries and the pensions is presented.

Rev. H. Ahuis.....	\$770.00	Mrs. C. Bode.....	\$386.66
Rev. J. S. Balt.....	770.00	Mrs. P. Bloem.....	580.00
Rev. K. Bergsma.....	770.00	Mrs. M. Botbyl.....	580.00
Rev. H. Beute.....	770.00	Mrs. T. De Boer.....	400.00
Rev. H. C. Bode.....	770.00	Mrs. P. W. De Jonge.....	580.00
Rev. R. Bolt.....	770.00	Mrs. A. Dekker.....	580.00
Rev. M. Borduin.....	770.00	Mrs. S. Eldersveld.....	580.00
Rev. S. Bouma.....	770.00	Mrs. N. Fokkens.....	580.00
Rev. J. W. Brink.....	770.00	Mrs. N. Gelderloos.....	580.00
Rev. J. Bruinooge.....	770.00	Mrs. J. A. Gerritsen.....	580.00
Rev. J. M. Byleveld.....	770.00	Mrs. J. H. Gruessing.....	580.00
Rev. B. J. Danhof.....	770.00	Mrs. H. J. Haarsma.....	580.00
Rev. J. C. De Bruyn.....	770.00	Mrs. J. Haverman.....	580.00
Rev. J. De Jonge.....	770.00	Mrs. H. J. Heynen.....	580.00
Rev. R. Diephuis.....	770.00	Mrs. G. L. Hoefker.....	490.00
Rev. H. Dekker.....	770.00	Mrs. P. J. Hoekenga.....	580.00
Rev. J. J. Dyk.....	785.00*	Mrs. G. W. Hylkema.....	338.33
Rev. B. H. Einink.....	770.00	Mrs. J. B. Jonkman.....	490.00
Rev. H. Fryling.....	770.00	Mrs. H. Kamps.....	490.00
Rev. A. Guikema.....	770.00	Mrs. A. Keizer.....	490.00
Rev. H. Guikema.....	770.00	Mrs. W. Kuipers.....	580.00
Dr. R. L. Haan.....	278.05	Mrs. A. W. Meyer.....	217.50
Rev. J. B. Hoekstra.....	770.00	Mrs. H. J. Mulder.....	490.00
Rev. J. Holwerda.....	770.00	Mrs. H. Oostendorp.....	400.00
Rev. P. Jonker.....	770.00	Mrs. W. Plesscher.....	300.00
Rev. J. Homan.....	770.00	Mrs. J. Robbert.....	580.00
Rev. M. Huizenga.....	449.17	Mrs. J. A. Rottier.....	580.00
Rev. H. Keegstra.....	770.00	Mrs. H. Schultz.....	580.00
Rev. J. Keizer.....	770.00	Mrs. J. H. Schultz.....	340.00
Rev. R. Posthumus.....	435.00	Mrs. F. Stuart.....	580.00
Rev. F. Schuurmann.....	770.00	Mrs. W. Stuart.....	580.00
Rev. J. Timmermann.....	770.00	Mrs. H. Temple.....	580.00
Rev. I. Van Dellen.....	770.00	Mrs. H. Tuls.....	580.00
Rev. T. De Boer.....	227.50	Mrs. E. J. Tuuk.....	580.00
Rev. L. Van Haitisma.....	577.50	Mrs. J. B. Vanden Hoek.....	580.00

Rev. T. Van Loo.....	770.00	Mrs. M. Vander Heide.....	490.00
Rev. W. P. Van Wyk.....	385.00	Mrs. S. Vander Heide.....	490.00
Rev. H. Vander Woude.....	770.00	Mrs. T. Vander Ark.....	200.00
Rev. W. Vanderwerp.....	770.00	Mrs. H. Vander Ploeg.....	580.00
Rev. J. M. Voortman.....	770.00	Mrs. P. Van Vliet.....	440.00
Rev. L. Veltkamp.....	770.00	Mrs. W. P. Van Wyk.....	305.16
Rev. G. Westenberg.....	770.00	Mrs. J. Vissia.....	490.00
Rev. J. A. Westervelt.....	770.00	Mrs. A. B. Voss.....	580.00
Rev. L. Ypma.....	192.50	Mrs. D. Weidenaar.....	490.00
Minor P. Yff.....	100.00	Mrs. B. Zwaagman.....	580.00

* This was an overpayment of \$15.00; † Mrs. W. Stuart has returned the pension of \$580.00.
later corrected.

THE RELIEF FUND

The Rules for the administration of this Fund authorize us to inform the Church as to the needs of this Fund. We have done this. The response on the part of our Churches has been gratifying, an increasing number is contributing. The large balance with which this Fund started in 1940 was wiped out by deficits in 1941 and 1942. Because of the larger number of churches contributing and because of an appeal made in the last quarter of 1943, a substantial balance has been built up. We should strive to increase this balance. Hence, we recommend that Synod should urge all our Churches to contribute one free-will offering during 1945.

The following statement of receipts, disbursements and present assets of this Fund, certified by the auditor, Mr. W. P. Dreyer, is submitted.

RELIEF FUND — CURRENT FUNDS

Jan. 1, 1943 — Balance brought forward.....		\$ 3,760.59
Receipts from Classical Treasurers.....	\$ 7,041.75	
Receipts from Individuals.....	90.00	7,131.75
Total Credits.....		\$10,892.34
Disbursed to Pensionaries.....		1,032.50
*Balance Dec. 31, 1943.....		\$ 9,859.84
* Of this amount \$5,000.00 was transferred to the Current Funds—Reserve Funds and invested in Government Bonds on March 2, 1944, leaving a balance of.....		4,859.84

RELIEF FUND — RESERVE FUNDS

Jan. 1, 1943 — Balance brought forward.....		\$15,325.82
Received from Van Agthoven Estate, 1/3.....	\$ 17.80	
Received from First State Bank of Holland, on Part. Certificates, 1/2.....	366.87	384.67
Received from Current Funds March 2, 1944.....	\$ 5,000.00	\$ 5,384.67
Total Credits.....		\$20,710.49
No Disbursements.....		
Total on hand March 2, 1944.....		\$20,710.49

A detailed report of the receipts and disbursements, which according to the Rules shall be submitted to the Advisory Committee of Synod and, if Synod so desires, to Synod itself, in executive session, is available.

IN CONCLUSION

(1) We remind Synod that the terms of appointment of Mr. N. Hendrikse, member of the Board, and of the Rev. J. F. Schuurmann, an alternate, expire at this time.

(2) We advise Synod to approve the actions taken by Classes Zeeland and Hudson relative to the emeritation of the Rev. J. Kolkman and the Rev. J. Walkotten.

(3) We recommend that the quota for the Pension Fund for 1945 shall be \$1.75 per family.

(4) We request Synod to authorize one free-will offering for the Ministers' Relief Fund for 1945.

Respectfully submitted,

J. O. BOUWSMA

Secretary of the Board of Trustees
of the Ministers' Pension and Relief Administration.

P. S. The Secretary was appointed to represent the Board at Synod when and if Synod desires further information or elucidation.

J. O. B.

SUPPLEMENTARY REPORT

It is with a keen sense of our loss that we call Synod's attention to the sudden departure of Mr. Henry Hekman, who served the Church for more than 14 years as a member of our Board and who at the time of his departure was our president. We express appreciation for his many and faithful labors on behalf of the Emeriti, their Widows and Orphans.

His alternate, Mr. F. L. Winter, appointed by Synod, has been informed that he is now a member of this Board.

We ask Synod to take cognizance of the necessity of appointing an alternate for Mr. Winter.

Respectfully submitted,

(Signed) J. O. BOUWSMA,

Secretary of the Ministers' Pension
and Relief Administration.

REPORT X.

REPORT OF TREASURER — GENERAL FUND JEWISH MISSIONS

To the Synod of 1944.

ESTEEMED BRETHREN:

IT IS with pleasure that we are able once more to report to your honorable body that the General Fund Christian Reformed Jewish Missions is in very good condition. From the accompanying figures it will be observed that our balance at the close of the previous year, January 15, 1943, was \$6,925.58; at the close of this year, January 15, 1944, we have a balance of \$7,147.19. This does not indicate a great advance, but to get the true picture one must also observe that we have during the year 1943 purchased \$4,000.00 in U. S. Government bonds, so that the net advance for us during this year has been indeed gratifying; it has been \$4,221.61. For this we express herewith deep gratitude to our Covenant God and under Him to our people for their loyal support in our efforts to bring the Gospel to the Jews in Chicago and in Paterson.

As the funds were received they were booked; acknowledgments were sent to all classical treasurers in each case, and many messages of appreciation with requests for continued prayerful interest were sent to societies, Mission Unions, and individual donors. Monthly disbursements were made to the Chicago Jewish Mission and to the Paterson Hebrew Mission. This was a pleasure seeing we were so well provided with funds from the churches. That our missionaries with their helpers may continue this work for us and our God, we earnestly bespeak for our cause your continued support both with your prayers and with your gifts.

Of the nineteen classes only one failed to contribute the full quota. In the chart of figures given on another page it appears that two classes failed to meet their full quota, but Classis Pacific actually contributed \$176.70 above its quota, if we reckon with the amount that was received by the Rev. L. Trap from the Canadian churches of Classis Pacific. We may be very thankful that we are so nearly reaching the one hundred per cent quota for our Jewish

Missions. And the one classis that failed, failed only by about one cent per family. On the overall average the classes contributed \$2,334.94 above the quota without counting the Canadian churches; including what the Canadian churches contributed this amount would be raised to \$2,609.30. The quota for 1943 was \$0.57 per family; the average quota per family received was \$0.652 excluding the Canadian churches; including the gifts of the Canadian churches it was \$0.662.

The gifts from societies, Mission Unions, individuals, etc., reached the goodly amount of \$1,369.33. We express hearty appreciation for this support and we trust these children of the Lord will continue their sanctified interest and support.

Those classes which have churches in Canada (Pacific, Grand Rapids East, and Minnesota) should be given an increased credit in their gifts to this fund in proportion to the number of families that they have in Canada, because your treasurer has not received any funds from the Canadian churches due to restrictions by the Canadian Government. Especially Classis Pacific should receive more credit for she has 297 families in Canada; Grand Rapids East has 128; and Minnesota has 25.

Due to Canadian Government restrictions on monies leaving Canada we have a separate account for the receipts of the Canadian churches. This account is in care of the Rev. L. Trap of Chatham. At his suggestion we have directed that a Dominion of Canada Bond of \$500.00 be purchased which bears interest at three per cent. In this way the unusable balance is not lying idle in the bank.

We repeat: Thank you very cordially for your gifts and prayers of the past; we humbly urge you to continue this stewardship for the Lord to Whom we owe our all; and kindly remember that the quota for Jewish Missions for the year 1944 is again \$0.57 per family.

The following is the summary of the figures of our report.

Respectfully submitted,

OREN HOLTROP, *Treasurer*

Classis	No. of Families	Full Quota	Amount Received	More or less than Quota	Received per Family
California	970	\$ 552.90	\$ 841.37	\$ 288.47 more	\$0.867
Chicago North	1,749	996.93	1,247.98	251.05 more	.713
Chicago South	1,834	1,045.38	1,407.26	361.88 more	.767
Grand Rapids East.....	2,455	1,399.35	1,519.27	119.92 more	.614
Grand Rapids South.....	2,591	1,476.87	1,449.66	27.21 less	.559
Grand Rapids West.....	1,555	886.35	920.54	34.19 more	.585
Hackensack	864	492.48	690.08	199.60 more	.798
Holland	2,109	1,202.13	1,410.64	208.51 more	.668
Hudson	1,502	856.14	898.16	42.02 more	.597
Kalamazoo	1,096	624.72	775.16	150.44 more	.707
Minnesota	1,189	677.73	788.86	111.13 more	.663
Muskegon	2,224	1,267.68	1,458.67	190.99 more	.656
Orange City	926	527.82	585.97	58.15 more	.632
Ostfriesland	662	377.34	417.22	39.88 more	.63
Pacific	1,265	721.05	715.36	5.69 less	.566
Pella	1,398	796.86	845.08	48.22 more	.604
Sioux Center	1,335	760.95	799.54	38.59 more	.597
Wisconsin	794	452.58	504.42	51.84 more	.635
Zeeland	1,740	991.80	1,166.76	174.96 more	.67
Totals.....	28,258	\$16,107.06	\$18,442.00		

RECEIPTS

Total Receipts from Classes.....	\$18,442.00	
From Societies, Missionary Unions, Individuals, etc.	1,359.33	
Interest	131.64	
Balance on hand January 16, 1943.....	6,925.58	
Total of all receipts plus balance.....		\$26,858.55

DISBURSEMENTS

To Chicago Jewish Mission.....	\$ 9,600.00	
To Paterson Hebrew Mission.....	6,000.00	
For Four U. S. Treasury Bonds.....	4,000.00	
Gratuity	100.00	
Bond, Box, Stamps, etc.....	11.10	
Collection Charge .....	.26	
Balance in Bank January 15, 1944.....	7,147.19	
Total Disbursements plus Balance.....		\$26,858.55

CANADIAN CHURCHES ACCOUNT

RECEIPTS

Balance on hand January 1, 1943.....	\$ 388.80	
Receipts during 1943 (to Rev. L. Trap).....	274.36	
Total.....		\$ 663.16

DISBURSEMENTS

One Dominion of Canada Bond.....	\$ 505.22	
Cash Balance as of January 1, 1944.....	157.94	
Total.....		\$ 663.16

IN RESERVE

Michael Vanden Berg Bonds.....	\$ 1,000.00	
Johanna Woltman Legacy.....	500.00	
Six U. S. Government Bonds.....	6,000.00	
Total Reserve.....		\$ 7,500.00

(The quota for 1944 is \$0.57 per family.)

Respectfully submitted,

ÖREN HOLTROP, *Treasurer.*

March 23, 1944. Audited and found correct as of the close of business Jan. 15, 1944, showing a balance of \$7,147.19. Period from January 15, 1943 to January 15, 1944.

Was Signed: LOUIS BOLT,
Manager Union Trust Co., Rochester, N. Y.

REPORT XI.

REPORT OF THE CHICAGO JEWISH MISSION

To Classis Chicago North, convened in I Chicago Church
January 19, 1944.

To the Synod of 1944.

ESTEEMED BRETHREN:

WE ARE happy to report that the mission work at the Nathanael Institute has continued without interruption during the final quarter of the year 1943. The mission and medical staff, with but one exception, have enjoyed good health and the monthly reports rendered to the board show faithful and continued labors. The exception is Miss Edith Vander Meulen who has suffered a prolonged illness. She was able recently to take some small part in the work in preparation for the holiday season and seems to be regaining her strength slowly.

Mr. Huijsen has also, besides his work at the Institute and visitation, taught one session a week at the Chicago Reformed Bible Institute, Evening School. And he gave an intensive course at the R.B.I. day school in Grand Rapids during one week in October on Jewish Missions and Jewish Mission work. The Board received copies of the course and is convinced of the value of these labors as propaganda for Jewish Missions and as something that may well have a direct bearing on securing workers for the mission.

The Mission Staff has added a new phase to its work in the introduction of mimeographed messages sent by mail or delivered to the homes of the Jews. The plan is to get out at least a thousand of these messages every month and so doing to publicize the Institute in its community and make use of every possible contact with a Jew-approach message.

We are grateful also that the Christian Reformed Board of Missions has included Jewish Missions in its tours among the Churches. The board granted Miss Tuit leave to accompany the missionary tour of April, 1944.

Alternately the board members take their turn to visit the mission, and sit in at the various sessions: Clinic meet-

ings, boys' and girls' sessions, ladies' meetings, Gospel meetings, etc. This is generally informative for the Board members and is encouraging to the workers.

Jewish mission work has always been and still remains a most difficult work. Often the visible results seem practically nil. However, we labor in the confidence that "the Lord wills it" and will bring in His own. We have but to be faithful. We covet your most earnest prayers for this mission—your mission.

The Board respectfully requests your approval of the financial statement, budget, and quota of 35 cents per family, submitted herewith.

Respectfully submitted,
Board of Jewish Missions of Chicago
REV. R. O DE GROOT

This Report has been approved by the classis, which body herewith submits same to Synod.

REV. B. ESSENBURG
Cl. Chi. No.—Stated Clerk

**ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION
OF THE CHRISTIAN REFORMED CHURCH
1/1/43 — 12/31/43**

RECEIPTS

Balance on hand 1/1/'43.....	\$ 1,445.39
Synodical Treasurer	9,600.00
Donations and Collections.....	332.60
Interest on Investments.....	1,169.01
Medical Fund	1,100.00
Principal on Mortgages.....	1,307.85
Real Estate Tax Escrow.....	233.00
Victory and Withholding Tax Escrow.....	296.36
Rebates	19.51

\$15,500.72

DISBURSEMENTS

U. S. Government Bonds.....	\$ 2,000.00
Salaries	8,015.24
Huisjen Rent	227.50
Rev. Zandstra Rent.....	325.00
Rev. Zandstra—Car Expense.....	105.00
Mission Petty Cash Disbursements.....	250.00
Phone	67.63
Gas and Electric.....	109.70
Medicine	303.87
Supplies	114.39
Cleaning and Repairing.....	198.85
Fuel	414.33
Service and Traveling Expense.....	278.10
Insurance	176.69
License	27.50
Printing and Advertising.....	68.12
General Tax and Special Assessment.....	289.14
Collector of Internal Revenue—Victory Tax.....	191.64
Balance on hand 12/31/'43.....	2,338.02

\$15,500.72

**STATEMENT OF THE CHICAGO JEWISH MISSION OF THE
CHRISTIAN REFORMED CHURCH
as of January 1st, 1943.**

ASSETS

Cash on Hand.....	\$ 2,338.02
Property & Equipment (Nathanael Institute)..	18,500.00
U. S. Government Bonds.....	14,000.00
Federal Savings & Loan Assn. Stock.....	7,000.00
Mortgages and Real Estate Contracts.....	10,754.26

\$52,592.28

LIABILITIES

Tax Escrow	\$ 231.47
Net Assets	52,360.81

\$52,592.28

PROPOSED BUDGET FOR 1944

Pastor's Salary	\$ 1,740.00
Pastor's Rent	600.00
Pastor's Auto Expense	300.00
Religious Worker's Salary	1,950.00
Religious Worker's Rent	420.00
Doctor's Salary (part-time)	1,320.00
Lady Worker's Salary	1,320.00
Lady Worker's Salary	1,260.00
Nurses Salary (part-time)	660.00
Janitor's Salary	1,020.00
Gas, Electric, and Fuel	600.00
Insurance and License	350.00
Repairing and Decorating	300.00
Medical Supplies, etc.	350.00
Traveling and Services	200.00
Supplies and Equipment	150.00
Printing and Advertising	75.00

\$12,615.00

January 8th, 1944.

Chicago Jewish Mission,
1241 So. Pulaski Road,
Chicago, Illinois.

Gentlemen:

In accordance with your request I have completed an audit of the accounts and records of the Chicago Jewish Mission for the fiscal year ended December 31, 1943.

I have examined the cash book and found that all entries were properly made. I have reconciled the bank account and have satisfied myself that all disbursements have been properly recorded and accounted for. All extensions, totals and footings were thoroughly checked.

I am of the opinion that the Statement of Income and Disbursements and the Balance Sheets of December 31, 1943, reflect the true financial position of this institution.

Respectfully submitted,

HERMAN OTTENHOFF, Auditor.

REPORT XII.

REPORT OF THE PATERSON HEBREW MISSION BOARD

To the Synod of 1944.

ESTEEMED BRETHREN:

WE HEREWITH report on the activities of the Mission entrusted to our care. The work is carried on in the usual manner. As a Board we have every reason to feel grateful for the support of both Classes, under which we labor. This is shown when different groups from the different congregations are asked to contribute their talents in singing and speaking. This makes the meetings interesting for the Jews who attend. And who knows but this seed may also fall in good soil and bring forth fruit to the glory of God. We are often asked, "Do you see any results on the work?" Our answer is, only eternity will reveal what the harvest will be.

As a Board we have every reason to feel thankful for the support that we receive from the Church at large. The financial situation gives us every reason to feel grateful; we can carry on with ease, paying the salaries and making the necessary repairs to the property. We have been fortunate in getting a good family on the third floor. They do the janitor work, for which they have free rent. However they pay \$10.00 for heat, and \$4.50 for gas and electric.

The Board is privileged to meet the first Monday of each month. The reports of the work of the personnel are read and requests for literature are considered and, if deemed advisable, granted. The financial report is also submitted each month. Once a year the books are audited. All the members of the Board are faithful in their attendance at the meetings.

Three of our valued members have left us: Rev. J. Beebe and Rev. H. Evenhouse to other fields of labor, and Mr. DeVries who resigned. The present members of the Board are Rev. P. Van Dyk, President; Mr. H. Van Ostenbridge, Secretary; Mr. M. Bolier, Treasurer; Rev. H. Bouma, Rev.

C. Spoelhof, Mr. A. Atema, Mr. J. De Leeuw, and Rev. _____ to be elected by Classis Hackensack.

The workers have been faithful, bringing the Gospel in the meetings. Visits were also made at the homes and in the stores. Children's classes are held, although at times under difficult circumstances, as opposition is encountered from the rabbis. But these classes are holding their own. The sewing classes are also an attraction, as they get free instruction. Scripture lessons are given at these classes. The clinic meetings are held twice a week for those who attend the gospel meetings. They are well attended. A freewill offering is received, which very nearly pays for the medicines. Dr. Dunning and Miss Rozendal faithfully conduct these dispensary meetings.

At Christmas time a program is rendered mainly by the Jewish children. This is enjoyed by both the parents and the children.

Let us hope that at least some of the seed sown will take root, and that fruit may be seen. But we continue the work under the supervision of the Church, at the Lord's command, and we leave the result to our God.

We ask your support, both financially and morally. Let us pray for the success of the Mission, to the end that many may be saved.

The Paterson Hebrew Mission Board
H. VAN OSTENBRIDGE, *Secretary*

C. Spoelhof

P. S. The Paterson Hebrew Mission board requests Synod for \$7,000.00 for the year 1944 to meet its proposed Budget.
H. VAN OSTENBRIDGE

THE NUMBER OF MEETINGS AND ATTENDANCE

	Meetings	Attendance
Gospel Meetings	48	966
Clinic Meetings	82	700
Social Meetings	7	162
Ladies' Class, Wednesday afternoon.....	43	315
Ladies' Class (Tuesday evening).....	37	309
English Classes	31	44

HAMILTON AVE. BRANCH

English and Bible Class.....	73	469
Ladies' Sewing Class.....	40	73
Girls' Class	63	252
Boys' Class	58	291
Special Meetings	2	50

(The above attendance includes only Jews who attended the Mission)

Visits to homes and hospitals.....	1,648	
New Testaments given out.....	63	
Gospels given out.....	273	
Tracts Distributed	1,342	
Circulars distributed	280	
Offerings received at the Mission.....		\$ 160.64
Bibles given out.....	3	

Throughout the year about 250 people from our local churches visited our meetings. The ministers of Classes Hudson and Hackensack came once a month to speak at our special meetings, when members of their churches rendered the program. We thank them for their splendid cooperation and hope this record may be repeated in 1944.

J. ROZENDAL

**TREASURER'S REPORT OF THE PATERSON
HEBREW MISSION FOR 1943**

RECEIPTS

Balance on hand, January 1, 1943.....		\$ 1,238.00
From General Fund	\$ 6,000.00	
Rents	449.00	
Freewill Offerings at the Misison.....	160.21	
Refund Telephone Toll.....	10.81	
Individual and Society Gifts.....	57.00	\$ 6,677.02
Total Receipts.....		\$ 7,915.02

DISBURSEMENTS

Salaries	\$ 4,652.86	
Coal	248.11	
Passaic Water Co.....	25.35	
Public Service, Gas and Electric.....	115.26	
Repairs and Renovating Floor Covering.....	792.19	
Telephone	39.77	
Medical Supplies	119.61	
General Supplies	311.01	
Cleaning, Hamilton Ave. Mission Hall.....	65.50	
Insurance	140.50	
Victory Tax	96.38	
Rent, Hamilton Ave. Branch.....	360.00	
Rent to Missionary.....	200.00	
Total Disbursements.....		\$ 7,166.54

Balance on hand, January 1, 1944.....		\$ 748.48
---------------------------------------	--	-----------

Respectfully submitted,

MARINUS BOLIER, *Treasurer.*

**PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION
FOR 1944**

Salaries:

Rev. John R. Rozendal, Missionary.....	\$ 2,000.00	
Miss M. Rozendal, Missionary Nurse.....	1,200.00	
Miss A. Vellenga, Missionary Worker.....	1,080.00	
Dr. W. L. Dunning.....	500.00	
Janitor's Service	104.00	
	<hr/>	\$ 4,884.00
Rent for Missionary's Home.....	\$ 480.00	
Rent, Hamilton Ave. Branch.....	360.00	
Garage Rent	36.00	
	<hr/>	\$ 876.00
Coal	\$ 300.00	
Electric and Gas.....	150.00	
Water	30.00	
Repairs	300.00	
Telephone	50.00	
Medical Supplies	200.00	
General Supplies	350.00	
Miscellaneous	100.00	
Insurance	75.00	
Paterson City Tax.....	360.00	
	<hr/>	\$ 1,915.00
Total Budget for 1944 Requested.....		\$ 7,675.00

STATEMENT OF ASSETS AND LIABILITIES

Savings Account	\$ 1,066.42	
Three-story Mission Building.....	10,000.00	
Furniture and Equipment.....	800.00	
	<hr/>	\$11,866.42

Liabilities — None.

Respectfully submitted,

MARINUS BOLIER, Treasurer.

REV. J. ROZENDAL, S. C.

REPORT XIII.

REPORT OF THE SEAMEN'S HOME AT HOBOKEN, N. J.

To the Synod of 1944.

ESTEEMED BRETHREN:

THE Eastern Home Mission Board hereby submits its report on the Seamen's Home at Hoboken, N. J., for the year 1943.

The Board, composed of four representatives of Classis Hackensack and four of Classis Hudson, met monthly to consider the spiritual and material needs of the Home. Rev. J. J. Hiemenga, President of the Board, Rev. D. De Beer, Treasurer, and Messrs. J. Boer and C. P. Van Genderen represent Classis Hackensack; Rev. N. J. Monsma, Vice-President, Rev. E. Van Halsema, Secretary, and Messrs. A. Kuipers and B. J. Stap represent Classis Hudson. A Committee of the Board visited the Home every month. Repairs to the Home, an old building, were made as needed.

The personnel of the Home, Rev. A. H. Kort, in charge of the spiritual work, Mr. John J. Dahm, Manager, Mr. and Mrs. C. Fisher, Janitor and Matron, have been able to do their work regularly, except Rev. Kort, who had to submit to a serious operation in October. Previous to this he had accepted an appointment by the Netherlands' Government as chaplain of the Netherlands' Merchant Marine in England. When the date of sailing to England had to be postponed, Rev. Kort requested the Board to be permitted to continue in the spiritual labors in the Seamen's Home. This request was granted. Since his operation the brother has not yet sufficiently recovered to resume all his duties. Rev. C. Spoelhof, of Lodi, N. J., has assisted in the spiritual work during the illness of Rev. Kort.

During 1943 the number of meetings held in the Home was 81, with a total attendance of 1,507. Rev. Kort and Rev. Spoelhof brought messages from the Word. Our Churches in Hoboken's vicinity cheerfully rendered valuable assistance in entertaining the seamen from month to month. Many of the seamen are unable, due to the war,

to return to the Netherlands. They appreciate what the Home is doing for them. There is evidence that the work done for our seafaring brethren is not in vain in the Lord.

Mr. J. J. Dahm, our Manager, now resides at 12 Sylvan Ave., Clifton, N. J. In addition to his day schedule, he spends four nights per week in the Home. Mr. Dahm has made several improvements in the Home with funds raised for that purpose by voluntary contributions. The social hall has been made more attractive and has been given a more homelike appearance. Personal work was done among the seamen. Although in time of war it is difficult to go aboard ship, Mr. Dahm visited 143 ships, barges and other craft; 433 seamen were visited in hospitals and on Ellis Island, and 51 Bibles, 357 New Testaments and portions of Scripture, and some 1,000 tracts were prayerfully distributed. The New York Bible Society was kind enough to donate these Scriptures.

The salary of Mr. Dahm was raised to \$1,800 per year, and that of Mr. Fisher to \$1,400.

Rev. De Beer's financial report for 1943 follows. The Board respectfully requests that the proposed budget be approved, and that the Seamen's Home again be recommended to the churches for an offering per year.

Respectfully submitted,

The Eastern Home Mission Board,

(Signed) E. VAN HALSEMA,
Secretary.

Since the report was prepared Rev. A. H. Kort passed away. Classis in session at Preakness, N. J., on March 15, 1944, passed a motion of sympathy to the bereaved family, Mrs. A. H. Kort and children. May the Lord whom Rev. A. Kort so faithfully served also in the seamen's home, comfort them in their hour of sorrow. The work of Rev. A. Kort was highly appreciated and his death is a great loss to this phase of kingdom work. Eternity will some day reveal the blessed fruits of his labors.

J. ROZENDAL, S. C.

FINANCIAL STATEMENT OF THE HOLLAND SEAMEN'S HOME, HOBOKEN, N. J.

January 1, 1943 to December 31, 1943

		RECEIPTS	
Balance on hand 1/1/'43:			
Commercial Account	\$	728.77	
Savings Account		10.25	
		<hr/>	739.02
Various Classes			2,039.90
Collected at Seamen's Home.....			1,040.00
Principal Payments on Mortgages.....			1,362.76
Interest on Mortgages and Contract.....			896.30
Payments on Loan—Northside Mission.....			1700.00
Interest on Loan—Northside Mission.....			99.04
Dividends (Little Miami R. R. Stock).....			344.00
Estate of John and Rink Van Til.....			90.00
Estate of Van Agthoven.....			1,099.83
Donations			455.25
Borrowed Money			1,910.00
			<hr/>
Total Receipts, plus Bank Balance.....			\$11,776.10

		DISBURSEMENTS	
Salaries	\$	3,841.88	
Maintenance and Repairs.....		602.04	
Gas, Electric and Water.....		298.83	
Coal		453.21	
Insurance		79.75	
Rent		300.00	
Advertisement in <i>The Banner</i>		48.00	
Interest on Loan—Monsey Cemetery Trust Fund.....		18.00	
Investment—First Mortgage		3,000.00	
Investment—Series G U. S. Savings Bond.....		1,000.00	
Paid on Borrowed Money.....		1,510.00	
Miscellaneous		437.72	
			<hr/>
Total Disbursements.....			\$11,584.43
Balance on hand 1/1/'44.....	\$	191.67	
			<hr/>
			\$11,776.10

PROPOSED BUDGET FOR 1945

Salaries (and Rent).....	\$	4,500.00
Maintenance and Repairs.....		800.00
Gas, Electricity and Water.....		350.00
Fuel		450.00
Free Meals, Small Loans, and Entertainment....		300.00
Miscellaneous and Incidentals.....		500.00
Insurance		100.00
		<hr/>
Total.....		\$ 7,000.00

ANTICIPATED INCOME:

Interest and Dividends.....	\$ 1,450.00
Collections at the Home.....	1,200.00
Collections from Congregations and Donations	<u>4,350.00</u>

Total..... \$ 7,000.00

The Eastern Home Mission Board respectfully requests Synod for allowance of above itemized budget. As to the cash on hand, Synod decided that the funds received from the Van Agthoven Estate be kept intact, if possible, in the endowment fund. See Acts of Synod, 1942, p. 20.

The books of the Treasurer were audited and found correct by Mr. John Zuidema and Mr. Garret Hoogerheide.

**STATEMENT OF TOTAL ASSETS AND LIABILITIES OF THE
HOLLAND SEAMEN'S HOME AT HOBOKEN, N. J.**

As of December 31, 1943

Seven First Mortgages.....	\$20,257.59	
Two Contracts	2,734.60	
Eighty Shares Little Miami R. R. Stock.....	8,320.00	
U. S. Bonds, Series G.....	1,000.00	
Prospect Park National Bank (Com'l Acct.)....	<u>191.67</u>	
Total Cash Investment.....		\$32,503.86
3-story Bldg., 334 River St., Hoboken, N. J.....	35,000.00	
3-story Bldg., 310 Hudson St., Hoboken, N. J....	<u>15,000.00</u>	
Grand Total Assets.....		\$82,503.86

(P. S. The value of buildings is appraisal as of several years ago.)

LIABILITIES

Monsey Cemetery Fund, in Trust.....	\$ 1,800.00
Borrowed Money	<u>400.00</u>
Total Liabilities.....	\$ 2,200.00

Respectfully submitted,

D. DE BEER, *Treasurer.*

REPORT XIV.

REPORT OF THE R. B. I. BOARD

In re the question: "Whether, and if so, where there is room for a central national R. B. I. (Day School) in our Reformed System" (Acts of Synod, 1943, Art. 171).

ESTEEMED BRETHREN:

REGARDING the above question the Board of the R.B.I. will outline its stand under the following heads:

1. Definition of Terms.
2. The Room or Place of the R.B.I.
3. The Basis of Synodical Recognition.
4. Consideration of Adverse Arguments.

I. *Definition of terms.*

What is our Reformed System?

The "Reformed System" is not a system which confines the number of educational institutions which may serve our people and mankind to the educational institutions which were in existence at the time when our Reformed Standards were formulated. As a matter of common knowledge a number of institutions of comparatively recent origin have been admitted into our Reformed fellowship. Assuming that these later institutions, which Synod now recognizes and supports, comprise part of the "Reformed System," then historically it is evident that the addition of a new institution is merely a matter of "room," as the question of Synod implies. In other words, the "Reformed System" includes anything in the way of means that can legitimately further its ends.

The all-important question therefore is: What is the R.B.I. and what ends does it seek to further?

As the three terms of the Reformed Bible Institute indicate, as its constitution prescribes, and as its four years of existence we trust have shown, the R.B.I. is *educational* in character, *Biblical* in content, and *Reformed* in interpretation and policy. It seeks to aid the student to obtain a systematic knowledge of the Bible; to help him enter more fully into his Reformed heritage; to equip him to

become a more faithful witness of Christ in whatever his chosen vocation may be; and if the Lord should so lead, to prepare him for part or full time Christian work as a layman.

The question under consideration is two-fold:

- (a) Is there a place (room) for the existence of a central national educational institution (day school) which is sponsored by an association and which is designed to equip laymen for Christian work?
- (b) If so, on what basis may this institution enjoy the favorable recognition of Synod—the kind of recognition accorded such organizations as: The National Union of Christian Schools; Psychopathic Hospital; Bethesda Sanatorium, etc.

II. *The Room or Place of the R.B.I.*

The question of “room” or “place” for the R.B.I. is fundamentally a question of room for Christian lay activity. If it is granted that there is a place for Christian lay activity, it may be assumed that those performing this activity should be duly prepared for their respective duties in a training school designed to equip them.

Is there a place for Christian lay activity?

The Great Commission—“Go ye . . . make disciples of all the nations” was not given to the people of the Old Testament. The Church of the O. T. did not have the duty to proselyte the nations round about. The duty to minister to the religious needs of the Church was placed in the hands of the children of Levi. And yet when two laymen prophesied in the camp and when this was reported to Moses, this greatest of all law-givers made this significant statement: “Would that all Jehovah’s people were prophets, that Jehovah would put His Spirit upon them.” (Num. 11:29.)

The wish of Moses has been fulfilled in the New Testament dispensation. Of Pentecost God said,

“I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy.”

(Acts 2:17-18.)

We can therefore say that the house of Levi has been superseded by a prophetic priesthood that includes all believers. The saints are said to be "kings and priests unto God and his Father." (Rev. 1:6.) Peter addresses the saints as "a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him . . ." The thrust is: "Ye are . . . that ye may show" (I Peter 2:9).

Think also of Stephen, the first martyr, whom the enemies undoubtedly regarded as a key man in the Christian movement. Think of Philip and his four daughters engaged in Kingdom work. Think of the Christian work done by Priscilla and Aquila.

Nowhere in Scripture is witnessing among laymen forbidden. In fact where it was discouraged by the Israelites and by the disciples, it was expressly encouraged by Moses (Num. 11:28) and by Christ (Luke 9:49). Scripture denies the privilege of witnessing for Christ to no one except the demons (Mark 1:34).

It is not a question of *finding* room for lay witnessing—it is a question of *recognizing* the large place which Scripture has assigned to Christian lay activity. And recognizing this place it becomes incumbent upon us to make such provision for the training of lay workers as the increasing educational needs of the day require.

During the last two score years, secular work has been favored by about four years of added preparation. Shall we grant this added training to those who enter secular fields and deny additional religious training to those who are engaged in religious work? There was a time—not so many years ago—when non-professional positions called for little or no more education than that which the grammar grades could supply. Today—due to the technical needs of our present complex life—a score of positions of non-professional character demand a shorter or longer period of specialized training. Shall we of Reformed stock, who have always championed not only a well-trained ministry but also a well-informed laity, comply with present day demands for specialized training in all manner of skilled labor and object to specialized training for those who feel called to enter Christian lay activity?

III. *The Basis of Synodical Recognition.*

Not everything that can be called Reformed is entitled to the moral and financial support of Synod. A Christian

entertainment club and a Calvinistic scientific association may both be Reformed but they are not likely to receive equal support from our churches.

The basis which determines Synodical recognition for support for non-ecclesiastical organizations must be sought in the *relation* which exists between such organizations and the churches.

The important question therefore is: How is the R.B.I. related to the churches? Does the R.B.I. move in a sphere unrelated to the churches or does it perchance render a service to the churches which calls for church recognition?

Let us seek to evaluate the Reformed Bible Institute program in its relation to the church program.

Since the R.B.I. is a non-ecclesiastical educational institution, let us compare it with other non-ecclesiastical educational institutions which for many years have enjoyed the support of Synod.

The *Christian elementary schools* and the *Christian high schools* concern themselves with the training of Covenant children in a *general* way, that is, with the training for *all walks of life*—many of which bear little or no relation to the institution of the church. Despite the general character of the training, the churches by ecclesiastical mandate sustain a helpful relationship with both types of Christian schools. They give these schools both moral and financial support. These two types of Christian day schools definitely have a place in the "Reformed System."

The *Reformed Bible (Day) Institute* has much in common with the *Christian day school*. Both teach the Covenant youth. Both teach the Bible and make the Bible the core subject of all studies. In both cases this Biblical instruction is sponsored by a non-ecclesiastical society. And in both cases the instruction may be given by unordained men.

Viewed from the standpoint of church recognition the difference between the R.B.I. and the Christian school seems to be all in favor of the Bible Institute. Whereas most of the graduates of the Christian school enter a natural career without serving the church in any special way, the graduates of the R.B.I. have prepared themselves for spiritual work only or mainly. In their capacity as Christian workers they look forward to rendering fruitful service in the church. To put it pointedly, assume that one graduate of a certain elementary school enters the

commercial department of the Christian high school. Assume that another graduate of that same elementary Christian school enrolls in the R.B.I. with the avowed purpose of serving the churches as a mission worker or as a Sunday School teacher. The Christian high school enjoys the moral and financial support of the local churches. On what basis can we deny such support to the R.B.I.?

It is apparent that if our local churches have reason to support *general* Christian education intended for those who enter various types of gainful occupations, they have no less reason to support the *specific* Christian training designed to prepare workers for definite Christian sacrificial labors carried on in the interest of those churches.

We conclude that if Synod has a proper basis for supporting educational institutions the work of whose student output is but *indirectly related* to our church program, it should have no difficulty in finding a workable basis for supporting the R.B.I. the work of whose graduates is *directly related* to the program of our churches.

IV. *Consideration of Adverse Arguments.*

It has been said that the R.B.I. makes for Biblicism—the practice of speaking authoritatively on the Bible on the basis of a superficial, literal knowledge of Scripture.

We agree that Bible schools in our country tend to Biblicism. We do not agree however that nothing should be done about it. In the past, several hundred young people of Reformed persuasion have attended Bible schools which are Biblicistic in character. This was unfortunate. We believe that something should be done about it. We have therefore been instrumental in calling into being a Bible school which stands in self-conscious opposition to the danger of Biblicism. To accuse our R.B.I. movement of an evil which it is designed to oppose is manifestly unfair. The day schools of our country make for secularism. For this reason we have established Christian day schools. Should now our Christian day school movement be criticised on the basis of secularism?

It has been said that our R.B.I. will be a short-cut to the ministry.

This argument is also a case of accusing the R.B.I. movement of an evil which it is designed to circumvent. In the past a number of our Reformed boys have attended Bible institutes instead of Reformed seminaries and have

in that way entered the ministry. To give our young men Bible school training without tempting them to enter the ministry is one of the reasons for establishing our R.B.I. Those who are concerned about our boys entering the ministry by some unorthodox way should be the first to support the R.B.I. movement. For it should be plain that no one at all committed to the Reformed position would contemplate training ministers in any other way than in a seminary. Besides, there is little danger of any graduate of any Bible Institute entering ministerially our church by some back door entrance, for the church always controls its doors. And in this case the latch "is on the inside."

It has been contended that R.B.I. instruction should be confined to evening school work. Although Reformed Bible *evening* institutes are rated as consistent with the Reformed genus, Reformed Bible *day* institutes are said to be inconsistent with this genus.

Our answer to this argument is four-fold:

1. Synodical decisions in the past touching Reformed Bible evening institutes have throughout assumed that these evening institutes are consistent with the Reformed genus. Our contention is that if there is room for Bible evening institutes in our Reformed system, then we cannot on the basis of principle exclude a Bible day institute from this system. If the giving of evening courses extended over many years is Reformed, on what basis of principle can one hold that the giving of these same courses in concentrated day classes is un-Reformed?
2. Comparing Bible evening schools with Bible day schools from a practical viewpoint, it would seem that the advantage is all on the side of the day school. If our Indian Mission Board is in need of a trained nurse, would it not prefer to employ one who has taken a concentrated course in a nurses' day school rather than employ one who has taken evening courses over a period of time approximating fifteen years? What is true of a nurse who is called upon to attend the physical and temporal needs of the body is surely no less true of the mission helper who is called upon to minister to the spiritual and eternal needs of human souls. It stands to reason that evening school work is less academic than regular day school work. The fag-end of the day is less suited

for concentrated school work. Besides, generally speaking those attending R.B.I. evening schools are bent on receiving inspiration rather than credit.

3. It should be borne in mind that the Reformed Bible day school movement is designed to counter-act, in the life of our Bible school minded youth, among others, the danger of Biblicism, of the short cut to the ministry, and of other heretical tendencies to which our youth are exposed while attending un-Reformed Bible Institutes. To safeguard our youth and our church from these heresies we must not match unsound Bible *day* schools with sound Bible *evening* schools. The substitute of an *unsound* day school is a *sound* day school. The substitute for public high schools is not Christian evening schools but Christian high schools.

It has been said that the R.B.I., if not in competition with the seminary, is a competitor of Calvin College.

This argument rests upon a misunderstanding as to the nature and purpose of the two institutions: Calvin College is an institution drawn up along recognized scholastic lines. Its graduates must meet certain State or educationally recognized requirements. Except for those in normal courses, its students by and large look forward to entering some advanced institution of learning. The R.B.I. is an entirely different institution. It enrolls students that have had no more than an elementary school training. The subject matter of its courses is so different that eighth grade graduates, former high school students, and former college students can and do enroll in the same classes. The credit system maintained in the R.B.I. is geared to the practical needs of Christian work—not to the requirements of some outside educational association. Since the type of work which R.B.I. graduates look forward to is in many cases non-profitable, it is both common and proper that no tuition be charged. This is the case also with other Bible institutes. The educational systems and policies being essentially different, the educational programs of Calvin and the R.B.I. differ widely and for that reason could not be carried on under one management . . . and competition between the two institutions is out of the question.

Finally, it has been argued that our R.B.I. "graduates" will go begging for a "position."

This argument is also based upon a mistaken notion of the character of institute education. The R.B.I. is not a seminary whose graduates are "candidates" awaiting a call. Institute instruction should rather be compared to high school instruction. The question, "What shall we do with the graduates?" does not deter us from sending our young people to high school. Why raise this question in connection with the R.B.I.? A high school offers its students certain *general* courses which are designed to help them in whatever work they may be engaged. Our R.B.I. offers the student certain *specific* courses of a religious nature designed to help them in the performance of various types of Christian lay activity. This may be teaching in the Sunday School; it may be taking charge of church work (society and consistorial); it may be aiding non-church Christian lay activity (Christian school and civic groups); it may be helping local mission work; or—if the Lord so lead—it may be devoting full time to lay-missionary work. Who of those familiar with the needs of our Sunday School, who knowing the waning character of much of our society life, and who alive to the mission opportunities in our large cities would not like to see a number of the more promising young people of every church enroll in the R.B.I. so that they might enrich the life of church and society?

In presenting the cause of the R.B.I. we are not arguing the cause of a mere educational institution. We would encourage a much needed movement in our Reformed world designed to promote Christian lay activity in every sphere of life. We would aid a movement in which every believer would enter upon his prophetic, priestly, and kingly office not only in real earnest but also with commendable intelligence. Of this movement we trust the R.B.I. Day School is no more—but also no less—than the rallying and radiating center.

There has never been a time when greater demands were made upon distinctive Christian lay leadership. Accordingly, there has never been a time when specialized Christian training is more necessary. As we trust that Calvin will increasingly make for distinctive *professional* and ordained leadership, so we trust that the R.B.I. will make a valuable contribution to distinctive Christian non ordained leadership.

Calvinism is Christianity at its best! We have a glorious heritage! In our God-given world and life view, we have

the solution of the mounting problems which beset our work-a-day world. The need of the hour is intelligent Christian leadership.

We wish to add that we have been greatly encouraged by the general and generous response of our people touching the R.B.I. (day school) program. This response has been immediate and spontaneous and on an ever increasing scale. We have no collectors on the road. Yet throughout our brief existence our ever-increasing running expenses have been met without difficulty. What is more, during the past two years we have purchased and improved a large, splendid school site involving an expenditure of \$9,000.00. This has not only been paid in full in these two years, but we have a balance which serves as a good beginning for the proposed new building fund. The interest on the part of the students has been outstanding. The students of the R.B.I. have come from coast to coast and from Canada. Three different Reformed denominations are represented in the student body. Approximately a dozen R.B.I. graduates are already engaged in Christian lay work. The demand for trained Christian lay workers is greater today than it has ever been. The recent letter of our Secretary of Missions addressed to our various consistories bore telling testimony to this fact. The many gifts received, the interest of the students, and the demand for R.B.I. graduates—all testify to the popular interest in this Kingdom cause. It is evident that many of our churches, a large number of our societies, and hundreds of individuals have already given it a large place in their heart. This is evident from the prominent place which they have given to this Kingdom cause in their list of "remembered causes." God is manifestly blessing the Reformed Bible Institute (Day School).

Our general conclusions are:

1. *Whereas*, Christian lay activity is and always has been a phase of Kingdom work;
2. *Whereas*, Christian lay work—in common with present day work of other fields—calls for special training;
3. *Whereas*, local evening schools are less suitable for training Christian lay workers;
4. *Whereas*, the R.B.I. (Day School) is an institution that is designed and equipped to give Reformed training to Christian lay workers;

5. *Whereas*, the R.B.I. program is directly related to the program of the church; and
6. *Whereas*, the church always controls the work of anyone it employs in a non-official way;

Therefore, we recommend:

1. that Synod declare that there is room for a central R.B.I. (Day School); and
2. that Synod, having assured itself of the Reformed character of the R.B.I., commend this institution to our churches for their moral and financial support.

H. J. KUIPER

President of the R.B.I. Association

MARK FAKKEMA

Secretary of the Association

REPORT XV.

COLUMBUS CASE

March 29, 1944.

To the Synod of June, 1944.

ESTEEMED BRETHERN:

THE Synod of the 1943 appointed the Rev. J. De Jong, Counselor of the Shepherd, Montana, Congregation and the Rev. Peter Holwerda, member of the Investigating Committee appointed by Synod in 1943, to inform the excommunicated members of the Columbus Montana Congregation concerning the decisions of the Synod of 1943, in order to bring the matter to a satisfactory solution. cf. Acts 1943, p. 90, Art. 156.

Your Committee met with the excommunicates during the month of July. The Synodical decisions were presented to them as found in Acts of Synod 1943, p. 82, Art. 153I. p. 85, Art. 154, I. p. 87, Art. 166, I. The members concerned accepted these decisions and have given written acknowledgments which have been accepted by your Committee, empowered so to act. Copies of these acknowledgments are in the Synodical files on the "Columbus case."

Your Committee requested the Consistory of the nearest Church viz. of Shepherd Montana to act in this matter by accepting these acknowledgments and restoring the three members and their families who requested immediate restoration. To do this publicly by announcing to the Congregation the statement drawn up by the Synodical Committee in which the decision of Synod and the reasons for this restoration are set forth. A copy of this statement to the Congregation as also the letter to the Consistory requesting it to do this are in the Synodical files on the "Columbus case."

Three of the six members were not ready to request immediate restoration to membership. This was for the practical reason that they had affiliated with the Evangelical Churches in their respective vicinities and since these were the only churches which they could attend with regularity they did not see their way to withdraw. They

did however desire to be in the state of reconciliation so that if opportunity presented itself they might again affiliate with our denomination. The statements drawn up state this clearly and satisfactorily. The Shepherd Consistory was requested to allow this publicity in the document presented it to be read to the Congregation.

This action had to await the September visit of the Counselor to the Shepherd Congregation. From him, (the Rev. De Jong) we received the following reply dated October 28, 1943. "The members have been restored and we had a report on the whole matter at Classis and nobody raised any objections at all. We are indeed thankful that all went the way it did so far in this matter of restoration."

We believe the Lord has answered prayer and work in this matter.

For the Committee

PETER HOLWERDA

REPORT XVI.

REPORT OF THE COMMITTEE ON AN ECUMENICAL COUNCIL OF REFORMED CHURCHES AND COR- RESPONDENCE WITH OTHER CHURCHES (Comm. 12, Art. 213, 1943).

To the Synod of 1944.

ESTEEMED BRETHREN:

IN 1943 Synod received two reports, one from a Committee on an Ecumenical Reformed Council (Acts, Art. 207), and one from a Committee on Correspondence with Other Churches (Acts, Art. 209). In the case of these two reports Synod received them as information and continued the Committees. At the same time decided to merge the two Committees in view of the close relationship of the matters with which they dealt (Acts, Art. 208). It is this merged Committee, which is now reporting. It had to take up the work of each of the two previous Committees at the points where they had ceased to serve, and as a consequence its present report of necessity is not only lengthy but also somewhat complicated. The greater part of our report deals with the problem of correspondence with other churches, while in the matter of an ecumenical Reformed council the war situation has stood in the way of any material advance. Though closely related, the two subjects which have been assigned to this Committee are yet quite distinct, and it will be necessary for Synod to deal separately with the corresponding two parts of this report. Beginning with the more lengthy part of our report, we present to your reverend body first of all the fruits of our study of the problem of correspondence with other churches, and then add a far shorter report on the subject of an ecumenical Reformed council.

Part One: Report on Correspondence with Other Churches

On this subject your Committee offers first of all a brief historical review; in the second place, a discussion of principles that should govern such correspondence; and, in the third place, some suggestions for the immediate future while our correspondence with other churches is in the present transition-stage.

I. HISTORICAL REVIEW

A. The *Origin* of our Correspondence with Other Churches.

From its first beginnings our Church has sought and gradually attained to correspondence with the Christian Reformed Church of the Netherlands, which correspondence was continued when the merger of that Church with the "Doleerende" Churches resulted in the rise of the "Gereformeerde Kerken" in the Netherlands in 1892. However, correspondence with other churches in the wider sense was not begun 'till 1898, and was an outcome of various efforts, successful and otherwise, to unite with other Calvinistic churches in our own country, particularly, with the United Presbyterian Church. When that effort failed, our Synod made a serious study of the possibility of fruitful correspondence with other churches and approved a report which stated:

"that this matter ought to receive more serious attention than has hitherto been accorded to it. Our inter-churchly correspondence has often been limited to the exchange of greetings, either by letter or by means of delegates. For the rest each Church pursued its own way without deriving much benefit from that correspondence. This was altogether different in the case of our fathers at the time of Dort. In that period when the Reformed Creed and Church Government were flourishing, the sister-churches cultivated fellowship and mutual watchfulness, also for the purpose of barring and banning all unreformed elements. How strong and beneficially operating interchurchly correspondence then was we see in the Netherlands from the Synod of Emden, 1571, till that of Dort in 1618; in England at the Synod of Westminster, 1648, and in France at the Synod of Paris, 1559. Such interchurchly correspondence is founded in the Word of God which teaches us, that eye, ear, and hand are adapted to one another and that they may not say to one another: I have no need of you.

When, later, the leaven of collegialism penetrated more deeply, this correspondence lost its purity and significance; denominations were adored, and every one withdrew into his own denomination. But at present the ancient doctrine of the catholicity of the Church begins again to revive in harmony with the New Testament principle of the ecumenicity of the Church, and for that reason inter-

churchly correspondence also is in need of more specific regulation.

In our opinion such correspondence ought not to consist merely in an exchange of greetings and courtesy-visits; but also in:

- a. the sending of delegates to the major assemblies with advisory vote;
- b. the exercise of mutual watchfulness against departures from the Reformed principles in doctrine, worship, and discipline;
- c. common consultation on the question of the proper attitude toward third parties;
- d. giving one another information and enlightenment, especially in questions of revision of the Creed, Church Order, and Liturgy.

For these reasons it appears desirable to us, that such correspondence with sister-churches that have Creeds of recognized Reformed character be sought, in order in this way—may God grant it—in time to bring about a well-defined correspondence between sister-churches of the Reformed family. Your Committee would also greatly rejoice if soon a General Synod or Council of Reformed Churches would meet with the definite purpose of eliminating all foreign elements in the various Reformed Churches of our times, and of everywhere furthering sound development. Not before such an event can perfect unity and a well-defined correspondence between all Reformed sister-churches come about, and also not till then can it be fully determined, with which churches such correspondence is to be carried on. For that reason this Synod will do well, in our opinion, to instruct its delegates for correspondence with sister-churches whenever time and place are opportune to make mention of these things and to labor in this direction, in order thus to help prepare the way also for a General Council of Reformed Churches . . ." (Acts 1898, pp. 51-53).

As a temporary measure Synod decided to continue its correspondence with the foreign churches with which such correspondence had been carried on before; to wit, the Reformed Churches in the Netherlands, the old Reformed Church in Germany, and the "Gereformeerde" Church in South Africa; of the churches in our own land Synod resolved on correspondence with the Reformed Church, particularly its Holland branch.

It was further resolved to appoint a Committee to investigate the various divisions of the Presbyterian Church in America and in Scotland and to report to the next Synod in how far correspondence with them is feasible. And Synod declared specifically, that as a matter of course such correspondence does not mean, that those churches are viewed as being in every particular in agreement with our Church in Creed, Church Order and practice. The next Synod added to the list of churches with which such correspondence was deemed feasible and desirable the following:

1. the United Presbyterian Church;
2. the Synod of the Reformed Presbyterian Church;
3. the General Synod of the Reformed Presbyterian Church;
4. the Associate Presbyterian Church.

That same Synod of 1900 found, that the Southern Presbyterian Church and the Associate Reformed Presbyterian Church of the South seemed still to be sound in doctrine and against a relinquishment of the Westminster Confession; but their failure to oppose secret oathbound societies was judged to stand in the way of outright correspondence with them, although a communication might be sent them expressing appreciation of their adherence to the old truth and admonishing them to join the fight against the evil of secret societies. Finally, in the case of the recently merged Free Church of Scotland and the United Presbyterian Church of Scotland the infiltration and sufferance of elements of the "new Theology" made it advisable for Synod to assume an attitude of watchful waiting (Acts, 1900, pp. 52, 53).

B. The *Decline* of our Correspondence with Other Churches.

This program and proposal of interchurchly correspondence in the interests of the maintenance of the Reformed character of the corresponding churches never met with much success. Specifically with the Reformed Church in America results were disappointing from the start. In the Acts of our Synod of 1900, Art. LXXXV, 4, the fact is recorded, that its delegates received instructions to remind that Church of the comprehensive character of interchurchly correspondence as envisioned by us and to inquire:

- a. what attitude the Reformed Church was taking to secret oathbound societies: whether it desired to take up the fight against them or not;
- b. what explanation there might be of the omission of the Rejection of the Errors of the Remonstrants from the Canons of Dort in the official Standards of the Reformed Church in America.

The answer received to this inquiry was reported to our Synod in 1902 (Acts, Art. 137). It came down to this: that in the matter of secret societies the Reformed Church still held to the position, that the major assemblies are in matters of discipline only "appellate bodies" and as such can not answer the question asked by our Synod; and that the Rejections of Errors were, at the time of the formal adoption of the Standards in 1792, not deemed necessary in view of the fact that the American Church was then living in entirely different circumstances from those prevailing in the Netherlands at the time of the Synod of Dort. Also on the subject of church comity, raised by a proposal coming from the Reformed Church, negotiations led to no positive results.

As far as the records show, this fruitlessness was characteristic not merely of our correspondence with the Reformed Church in America, but of all our correspondence with churches in our own land. The records show, that in 1908 the appointment of delegates to corresponding churches was made the duty of the Synodical Committee (Acts, Art. 80, 9). In 1916 it was reported, that our conception of and regulation for interchurchly correspondence received substantial approval from the General Synod of the Reformed Churches in the Netherlands (Acts, Bijlage XII, p. 106). But of concrete practical fruits of our correspondence with American churches there is no evidence in the records through all those years. In 1924 no delegates from American corresponding churches visited our Synod. Delegates were sent to the United Presbyterian Church, to the General Synod, Reformed Presbyterian Church, and to the Synod, Reformed Presbyterian Church, but not to the Associate Presbyterian Church as being practically extinct, while lack of time prevented delegation to the Reformed Church in America (Acts, Bijlage I, p. 247).

The Associate Presbyterian Church evidently was not altogether extinct, for in 1926 that Church was represented by a delegate at our Synod, and also the Synod of

the Reformed Presbyterian Church and the Reformed Church in America sent delegates (Acts, Art. 39, p. 39, p. 40, p. 182). Two years later no delegate from any corresponding Church appeared at our Synod, but from our side the Rev. W. P. Van Wijk was appointed to represent our Church at the tercentenary Synod of the Reformed Church in America (Acts, p. 168). In 1930, the Synodical Committee failed to find a representative to go to the General Synod of the Reformed Church in America, since three appointees successively declined for valid reasons not involving a disinclination to go to that particular major assembly (Acts, p. 210). Then the economic depression struck our country and our churches. It prevented the appointment of delegates to American churches in 1932 (Acts, p. 197), and in 1934 it prevented the sending of delegates except to the General Synod of the Reformed Church in America, which happened to meet in Grand Rapids, Mich. (Acts, p. 192). In 1936 the depression once more stood in the way of sending delegates to American corresponding churches (Acts, p. 158). Finally, in 1939 the Synodical Committee asked Synod whether the practice of sending fraternal delegates to American corresponding churches shall be resumed, and Synod appointed a Committee to study the question and to report in 1940 (Acts, p. 73). Thus the point was reached at which our practice of corresponding with other churches at least as far as American churches were involved was subjected to a revision.

C. The *Revision* of our Correspondence with Other Churches.

Since this undertaking has not yet been completed, what has to be reviewed here is mainly the work and history of the revision committees. First of all the voice of the Committee appointed by the Synod of 1939 on the problem of resuming the practice of sending Delegates to Corresponding Churches in the United States was heard (Agenda, 1940, I, Report IV, pp. 54-58). It reviewed and commented on the list of Churches with which our Church has carried on such correspondence in the past; to wit,

1. the Reformed Church in America;
2. the United Presbyterian Church;
3. the Synod of the Reformed Presbyterian Church of North America;
4. the Reformed Presbyterian Church, General Synod;

5. the Associate Presbyterian Church.

It added to this list the following Churches as worth considering for such correspondence:

1. the Orthodox Presbyterian Church (of America);
2. the Free Magyar Reformed Church in America;
3. the Presbyterian Church in the United States (Southern);
4. the Protestant Reformed Church, all in our own country, and, as foreign Churches,
5. the Canadian Presbyterian Church;
6. the Christian Reformed Church of the Netherlands;
7. the Dutch Reformed Church of South Africa (Hervormde);
8. the Reformed Church of South Africa (Gereformeerde).

As a Church with which correspondence has been a matter of long standing and has not lapsed the "Gereformeerde Kerken" in the Netherlands are not mentioned in this list.

The Synod of 1940 passed the following resolution (Acts, pp. 67, 68), which contains the mandate for the Committee that is now reporting as well as for its predecessor in the matter of Correspondence with Other Churches: "Synod, having read the Report of the Committee in re Delegates to Corresponding Churches in the United States, and having taken cognizance of the overtures of Classis Grand Rapids East and Classis Hudson bearing upon our relationship to the Orthodox Presbyterian Church; and

Feeling the need of a careful study of the principles and standards by which we are to be guided in the practice of our official correspondence with other denominations; and

Feeling the need of more thorough information concerning many of the denominations that would come into consideration for such correspondence; and

Recognizing that such study cannot very well be made during the sessions of the present Synod;

Decides to appoint a Committee whose task it shall be:

- a. To make a careful study of the basis, the aim, the scope, and the norms, for the practice of Correspondence with other Churches, and to make definite proposals for adoption regarding these matters.
- b. To make a study of the creedal position, the doctrinal attitude, the conditions for membership and

the practice of church discipline prevailing in such bodies of the historic Reformed tradition which might come into consideration (both at home and abroad) for correspondence with our Church.

- c. To utilize the material offered in Report IV and to make a study of past decisions of Synod anent correspondence with other Churches.
- d. To propose, in the light of this study, a revised list of Churches with which our Church should stand in the relation of official correspondence, grouping them, and specifying how in the case of each group the actual correspondence may be made most effective and fruitful."

The Committee which the Synod of 1940 entrusted with this important and comprehensive task consisted of the following persons: Prof. D. H. Kromminga, Dr. H. Beets, Dr. S. Volbeda, and Rev. John De Haan, Jr. It did not accomplish much, due to a variety of circumstances. It appointed a subcommittee and received from that subcommittee a report on the principles that should underlie our correspondence with other Churches, but failed to reach full agreement on that report. A report presenting the divergent views failed to make its appearance. Dr. Beets ceased to function as member of this Committee, the new member, Rev. J. Dolfin, could not serve because of ill health and was removed by death, and so the work of this Committee came to a complete standstill till the Synod of 1943 created the present Committee by merging the Committee on Correspondence with Other Churches and the Committee on an Ecumenical Reformed Council. In the matter of Correspondence with other Churches this new Committee now presents to Synod what is virtually the report received by the former Committee but not adopted by it, with the addition of some further material. The present Stated Clerk of Synod, the Rev. John De Haan, Jr., was afflicted with ill health and could not attend the meetings of the present Committee.

The Committee found the assignment given it too comprehensive to do all that it includes in the brief space of time during which it was able to labor. It has paid attention to past decisions of our Synods anent correspondence with other Churches and to the contents of Report IV of 1940. But it has not made a study of the creedal position, the doctrinal attitude, the conditions for membership, and the practice of church discipline prevailing

in such bodies of the historic Reformed tradition which might come into consideration for correspondence with our Church. As a consequence, it is not ready to present to your reverend body a revised list of Churches with which our Church should stand in the relation of official correspondence. It agrees with its predecessor in the judgment, that the first matter to be settled, the matter basic to all the rest, is the question of the basis, the aim, the scope, and the norm for the practice of Correspondence with other Churches. For that reason it has devoted its efforts first of all to a study of the report which its predecessor had received on this subject. The outcome has been, that it finds itself in substantial agreement with the position taken in that report, and it now presents that report virtually unaltered to you as its own.

There would be little profit in it, if the Committee were to proceed to study the questions with which Churches and in what manner such correspondence as that report finds to be in accord with Reformed and biblical principles should be attempted, as long as our Church has not passed on that report and the principles advocated in it. Since the matter will be brought to the attention of our churches only in Agenda, Part II, too late for the deliberate consideration which the matter demands, and since in so vital a matter as this attempt to formulate a basis which is meant to determine the policy of our Church in its relation to other Churches for long years to come nothing should be hastily done, we suggest to Synod, that our report on the principles involved be not finally acted upon by Synod at this time but be sent to our Classes and consistories for study and for comment, in order that the matter may be truly ripe for action in 1945. We suggest this procedure with the more boldness because we notice that from our Classes come overtures counseling a similar procedure in the case of all reports coming from study committees. We add the reminder, that such a procedure accords also with the intention of Synod when the present policy of holding annual meetings of Synod was adopted. We have, however, looked into the question of the application of the principles laid down in the report on that subject in our present situation while the revision of our policy of correspondence with other Churches is being carried forward, and on this aspect we have some proposals to make in addition to the report on the principles that ought to underlie such correspondence. From this historical re-

view we now pass on to our report on the Basis, Aim, Scope, and Norm for the practice of Correspondence with Other Churches as your Committee finds them in the Word of God.

II. THE SCRIPTURAL PRINCIPLES GOVERNING THE RELATION OF THE CHRISTIAN REFORMED CHURCH TO OTHER CHRISTIAN CHURCHES

The need of so-called correspondence with other churches springs from the fundamental fact that, if the other churches be churches indeed, they are related and even closely related to the church corresponding with them. The term "Sisterchurches" is designed to express the kinship churches sustain to one another. If churches are sisters, they should correspond with one another. The realization of the need of correspondence arises from the circumstance that the kinship binding them together asserts itself in their consciousness and becomes a categorical imperative in their consciences.

The expression "sisterchurches" proceeds upon the assumption of their respective independence of one another. One sister has a perfect right to her own identity alongside of that of another sister. Sisters should fellowship, but neither can nor accordingly should merge their personalities. Is this assumption warranted or is it gratuitous? Or, to put it in other words, is the parallelism of denominations so-called legitimate? Before proceeding it may not be amiss to lay down the rule, that the propriety of a plurality of churches—the term churches being taken in the institutional sense of the term—must be judged solely on the basis of the word of God. In other words, how does God judge of the fact that there are churches many, and not a single church comprehensive of all believers on earth?

The question of correspondence, then, lands us squarely in the prickly problem of the so-called pluriformity of the churches. The fact of pluriformity—not merely plurality—is here. It is virtually coeval with the N. T. Church. Form may for our present purpose be taken in a broad sense. The several churches differ on the score of doctrine, worship, and polity, whether all of these or only some of them. Owing to these differences they have separated institutionally, so that we speak of this church and that church. One church is not the other, does not wish to be the other, and by implication avers that the other

church ought not to be another church, barring those separate churches that are other churches by reason of geographical remoteness from one another and the impossibility of amalgamation springing from the difference of language employed. Apropos of the churches just noted, it may not be amiss to leave those out of consideration under the circumstances. For correspondence with them would seem to be the most natural thing in the world. The only question that may still be open with reference to them is the mode of their correspondence. This question is not negligible, to be sure, as will appear in the sequel. But it is a relatively simple question and not a problem truly so-called.

A problem in the full sense of the term leaps into our lap as soon as we ask ourselves, what about our relation as the Christian Reformed Church to churches that are other in the qualitative as well as in the quantitative sense of the term? The other churches in the former, that is, qualitative sense, are not all of the same description. And not only so, they are not all equally other than the Christian Reformed Church. It will serve a useful practical purpose to classify them after the following fashion:

a) Reformed Churches that differ from the Christian Reformed Church to such an extent that they are qualitatively other churches. This otherness may have a double basis.

1. These other Reformed Churches may be quite similar to the Christian Reformed Church if not wholly so in official respect but decidedly dissimilar in respect of the actualities of ecclesiastical life, e.g., as regards doctrine actually taught in pulpit and otherwise, and discipline touching doctrine and life as practiced and/or neglected.
2. Again, there may be Reformed Churches that differ from the Christian Reformed Church officially and consequently, in practice to such an extent, that, though still Reformed, broadly speaking, they can hardly be identified with our church.

b) Non-Reformed Protestant Churches, whether true or not to their distinctive creeds and historic position.

c) The Roman Catholic Church and the Oriental Churches that are akin to the Roman Catholic Church.

Perhaps it will conduce to clarity, if we tell ourselves at the very start, that there is no warrant in the word of

God for the radical doctrinal, canonical and liturgical varieties of ecclesiastical life that meet us in the world. It may be true that Scripture leaves some latitude to the Church re polity and liturgy, but even here there is no room for such differences, e. g., as set off the hierarchical from the Presbyterian churches and distinguish the Mass from the public worship of the Reformed Churches. As regards doctrine, it is a matter of common knowledge, that Scripture is much more explicit doctrinally than it is canonically and liturgically. And the differentiation between fundamental and non-fundamental articles of belief, as sponsored by so eminent an authority as Calvin, does not neutralize the fact just asserted. No church honestly professing that God's Word is the norm of ecclesiastical life throughout, and believing that its doctrine, polity, government and worship are scriptural, can consistently be indifferent to the fact registered in the term, pluriformity of the churches, and disregard it. But it would do precisely this thing, if it put a construction of legitimacy upon this illegitimate pluriformity and considered other churches sisters, as the term goes. For these sisters should by right cease to be, because they have no right to be, that is, to deviate from God's truth and will as regards doctrine, polity, and liturgy.

At this point it is in order to remark, that the position laid down above, that is, the condemnation on principle of the so-called pluriformity of the churches may conceivably be asserted in a twofold fashion, to wit, after an extremist fashion, and in a considerate manner. The extremist will say, that other churches are not entitled to the predicate: churches. He does not necessarily insinuate that the *members* of these churches are not Christians, but he does mean to intimate, that their corporate ecclesiastical structure is null and void because it lacks scriptural, that is, divine, warrant, particularly, if it propounds false doctrine and/or does not set up its house according to the divine architect's specifications. This absolutist and extremist position wears the appearance of consistency. Its advocate argues, that if these churches should not be, then it must be because they are not *churches*; for if they were churches indeed they should not cease to be. This reasoning leaves no room for imperfect churches. It makes at least two mistakes: first, it forgets, that the predicate church has deeper roots or foundations than the doctrinal, canonical, and liturgical architecture of the institution.

After all, the church, whether organized or unorganized, whether organized well or otherwise, is, as regards its substance and essence, the body of Christ. Its organization does not make it a church, though it should be organized ecclesiastically and organized properly as regards doctrine, polity and liturgy. If the constituency of a given church be indeed a company of believers, they are a church in the fundamental sense of the term. Organizationally they may be defective and in error on the score of some of their beliefs—not of all, of course—of their canonical structure, and ecclesiastical operation, and of their public worship; but the group is a part of the body of Christ and, as such, belongs to the *ecclesia* of which the N. T. speaks. Second, it fails to recognize the distinction of perfection and imperfection. This distinction applies to the Christians that are the members of the church of Christ, and by analogy it applies to organized groups of Christians. The extremist position, without doing so expressly, really maintains that the church it sponsors is perfect as a church, institutionally speaking, and that the other churches lack every qualification entering into the predicate church. But such an estimate is far indeed from being true to fact. Where is the church that is not imperfect ecclesiastically? And which church, historically speaking, is wholly devoid of the elements constituting the church?

The moderate and considerate approach to the problem is an entirely different one. It proceeds upon the assumption, that a given church, say, the Christian Reformed Church, is closer, ecclesiastically speaking, that is, as regards doctrine, polity, and liturgy, to the scriptural representation of the organized church of Christ than other churches, barring such churches of ecclesiastical identity as are too far away for ecclesiastical merger or are separated from one another by the insurmountable barrier of language. Churches less close to the pattern of scripture are not for that reason to be deemed no church at all. All that can be maintained in fairness, is, that they are less scriptural, though they should be at least as scriptural. When this ground is taken, two extremes are wisely avoided. Churches, not as sound as our church, are not therefore disowned. At the same time, their deficiency on the score of ecclesiastical soundness is not condoned or adjudged negligible.

The Christian Reformed Church actually takes the position just delineated by the token of its recognition of the baptism administered by all the historical churches of Christendom, whilst declining to enter into organic union with any of them. But said church is not so consistent as one could wish, for while in actual fact recognizing all other churches as churches, as just demonstrated, it virtually turns its back upon all churches not Reformed, and fails to do its duty by those Reformed churches that are in its estimation less Reformed than itself. Even with regard to Reformed Churches in other parts of the world that are fully accredited, that is, esteemed and dealt with on the basis of ecclesiastical parity, it does not meet its responsibilities fully. In other words, its so-called correspondence has been both partial and imperfect. If the matter called correspondence comes down in the last analysis to this, that the Christian Reformed Church is the keeper of its sister-churches, of *all* its sister-churches in principle, surely of all its Protestant sister-churches, and very definitely of all its Reformed sister-churches, then it should make the conformity of all these sister-churches to the Scriptural pattern of the institutional church of Christ its practical concern and exercise this concern faithfully by all manner of means available when and as long as opportunity presents.

This brings us directly to the matter of correspondence so-called. The term occurs in Art. 48 C. O. According to this article, "each particular Synod shall be at liberty, to solicit and hold correspondence with its neighboring Synod or Synods in such manner as they shall judge most conducive to the general edification." This provision was made by the Synod of Dort with a view to the contingency, suggested by the experience of having to get along without a general Synod for 32 years—1586-1618—that the States General might not grant permission to meet in general Synod. This contingency turned fact and the various particular Synods thankfully made use of this device enacted by the general Synod of Dort. Not having particular synods, we do not practice this correspondence, and, not being prohibited to meet in general synod, we do not have classical correspondence. For, as will be evident, this correspondence was a substitute for general synod. Of course, it was a poor substitute. Nevertheless it was far better than nothing at all. For 200 years it served the purpose of maintaining contact in the absence of a

general synod, and, though the relationship of the several particular synods was consultative after the independent fashion and not authoritative in presbyterian style, the particular synods did not degenerate into virtual if not nominal independent churches;—a danger, this, to which, the Dutch temperament being what it was, they were not unsusceptible.

This correspondence subsisted among groups that were not only independent of each other in the absence of a general synod, but also regarded one another mutually as equals on the score of approximation to the scriptural pattern of a church. Had the government not refused permission, they would at once have come together in general synod. And, even though they did not meet in general synod, and so did not sustain actual denominational connection, they nevertheless regarded themselves as virtually constituting one church. This correspondence of particular synods of a church barred from meeting in general synods, by outward restraints, is suggestive of the relationship which such churches may and should sustain to one another which are unable to meet in general assembly owing to prohibitive distances and linguistic hindrances, but who for the rest are as homogeneous ecclesiastically as were the several particular synods of the Reformed Church of the Dutch Republic.

The article quoted (48 C. O.) ordained, that particular synods should solicit and hold correspondence "in such manner as they shall judge most conducive to general edification." The term "edification" should be taken in the general ecclesiastical and not in the specifically devotional sense. And it is designated *general* edification, because it was designed to be the upbuilding of the church in general. Local and classical and even provincial edification was taken care of. What was lacking was the normal and ideal instrument for general, that is, denominational edification. By correspondence the several particular synods were to nullify as far as possible, the deleterious effects of their involuntary separation, negatively, and to promote the unity, coherence and cooperation of the several particular or provincial departments of the church of the fathers, positively. The whole matter of particular synods of one and the same church not being able to meet in general synod, being anomalous, it was best to leave the manner of this so-called correspondence to the discretion of the particular synods, and to stipulate expressly only one con-

dition, that is, that these particular synods should strive to achieve a maximum measure of denominational edification or upbuilding.

This single stipulation made as to the manner of correspondence proves that the purpose of the correspondence was none less than getting the several particular synods as close together as possible, short of full denominational cooperation in general synod. They really should meet in general synod, and in general synod administer the affairs of the whole church after a Reformed or Presbyterian fashion. This they could not do. But they should endeavor to get together as closely as possible to this ideal, if not in technical form, then at least in the actualities of life.

With a view to the knowledge of what was actually done by way of this correspondence according to Article 48 of the C. O., it is very fortunate that the acts of the particular synods of the 17th and 18th centuries have been published. This correspondence can now be studied in its actual operation for a long period of time. But what we are interested in just now is the circumstance, that this correspondence according to Art. 48 of the C. O. is the pattern after which to fashion the correspondence of the Christian Reformed Church with such churches as are denominationally separate from us because they are geographically far distant and speak another language than we have by this time very generally adopted, but would at once merge with us and we with them, if the aforesaid hindrances did not obtain. The ideal is denominational unity, for apart from adverse circumstances there would be no reason to dwell apart. But seeing the ideal is unattainable, we should contrive the next best. But the next best is more than our present practice presents. We should feel as did the particular synods of the Dutch church after Dort, that we are virtually one church and not two or more churches. Perhaps we are wanting in this respect. Circumstances may help to explain why we are more impressed with our plurality than with our unity. But they do not justify our reaction. And it may be added, that under modern conditions distance and communication are far less formidable than they were two and three hundred years ago. It is to be feared, that the breakup, incidental to the Reformation of the 16th century, and the dissolution of the state church system in modern times has exercised a more corrosive influence upon our sense of unity with our fellowbelievers, even those fellowbelievers that

are Reformed, than we realize. Settled abnormal conditions tend to impress us as normal. At first, that is, in the first century of the Reformation, the Reformed believers of Europe were ecumenically inclined. But as time went on, and particularly when in the course of the seventeenth century they migrated to faraway America, a provincial spirit possessed them as the history of Reformed Churches amply proves. Our correspondence with churches that sustain a relation of parity to us should take its cue from the fact of our virtual unity and not from the de facto separation that circumstances impose upon us. This consideration is basic to the fabric and spirit of correspondence. We should act as one church, short of formal Presbyterian connections and implied centralized authority. And this categorical imperative should not be toned down to an optative, contrary to Jno. 17:21 ("that they may all be one")—The spirit of such correspondence as is now under discussion, should be Presbyterian, though the formal setup be Congregationalist from force of circumstances.

We now pass on to the correspondence which the Christian Reformed Church should practice with regard to Reformed Churches that are territorially American equally with itself, but with which it neither has merged nor feels itself free to merge. Now it goes without saying, that all Reformed Churches in one and the same country ought to unite and constitute one single denomination, if the language barrier has been razed, as a matter of absolute duty. Being not only severally churches of Christ, but being in agreement as to doctrine, polity, and liturgy, that is, as to their interpretation of Scripture and of corresponding ecclesiastical practice, there is no reason whether intransigent or extraneous, to remain denominationally separate and so to fail to bring into view before God and man the spiritual unity of the body of Christ, on their part. And since there is no circumstantial obstacle to their denominational cooperation, such as distance or language, or, the hindrance interposed by the government of the Dutch Republic in the 17th and 18th centuries, they should seek a merger and henceforth exemplify their Reformed identity in ecclesiastical union and cooperation. And since, on the hypothesis of this Reformed identity and ecclesiastical consolidation their plurality would no longer obtain, correspondence would be out of order and should make room for synodical connection.

However, the churches of America that are historically and professedly Reformed are in the estimation of the Christian Reformed Church not now actually Reformed, whatever they may have been in the more or less remote past. In consequence, the imperative asserted a moment ago does not apply. In fact, it is negated by the alleged fact, that not all churches that are Reformed in name are Reformed indeed. The Christian Reformed Church should not unite with unReformed churches regardless of what these churches used to be and are still called. What, we inquire, should be the attitude of the Christian Reformed Church toward these so-called Reformed churches that have waxed untrue to their glorious past and to their excellent heritage? To begin with, it can not properly correspond with them in the sense attached to that term in the foregoing. For the implication of correspondence, as used heretofore, is ecclesiastical parity and equivalence, and it bases on physical inability to sustain synodical connections. In the case now under consideration both the basis and the implication of correspondence properly so termed are wanting. Now we need not be sticklers for terms. But it is obvious that two things that are utterly different should not bear the same name. And the relation of the Christian Reformed Church, say, to the Gereformeerde Kerken van Nederland, is utterly unlike the relation of the former, say, to the Presbyterian Church in the U. S. And these relations are different because of the difference subsisting between the Gereformeerde Kerken van Nederland and the Presbyterian Church in the U. S.

It is out of the question, then, that the Christian Reformed Church should esteem unReformed Reformed churches of the U. S. and Canada as parallels of itself. It could only do this, if it deemed fidelity to the Reformed faith, polity and worship an indifferent matter. But if it did this, it would itself by this very token no longer be a truly Reformed Church. But, all hypothetical reasoning aside, the Christian Reformed Church is, it may be said in all good faith, a truly Reformed church. But precisely this fact precludes that it should consider and deal with unReformed churches as if they were Reformed, that is, seek union with them at the cost of fidelity to God and His truth. If, then, there is no call for correspondence and if union be entirely out of the question, what is the Christian Reformed Church to do with respect to these unReformed churches of Reformed extraction? Or is it

to do nothing about them and so ignore them? This latter course is manifestly altogether out of the question. For though these churches may not be Reformed churches, they are still churches of Christ . . . Conversely, they may be churches of Christ, but they are faulty and faithless churches more or less. And the Christian Reformed Church surely is not of Cain's mind. It does not insinuate that it is not its sisters keeper. It yields to the divine injunction of Gal. 6:1: "Brethren, if a man (or a church) be overtaken in a fault, ye (true and faithful church) which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." But if it deals with these unReformed churches as those who have been overtaken in a fault and seeks to restore them, be it never so meekly and modestly, it must necessarily pursue another policy than has hitherto been in vogue. Cordial greetings and well-wishings do not fill the bill, and are no proper discharge of the responsibility such as the Christian Reformed Church has for the welfare of those churches that are its spiritual kith and kin. It is well, to be meek and modest. But meekness and modesty are no substitutes for reproof and correction. Fidelity to God and His word lends a superiority over delinquents to those upon whom God bestows this grace. It is not immodest, to admonish erring brethren, and a wise attempt at restoring them is evidence of a loving spirit. It is no disproof, that erring brethren disown admonition and resist restoration vigorously, as a rule.

The conclusion at which we arrive is, that it is the duty of the Christian Reformed Church, to do all in its power to reclaim the nominally Reformed churches of America and Canada from doctrinal error and canonical and liturgical malpractice. Needless to say, this is not a pleasant task. Its faithful performance will expose us to the charge of pharisaism. But these considerations should not deter us. It is not implied, that there is nothing in these churches that we can endorse and encourage and strengthen. But neither is it difficult to see, that our first objective should be, to help these churches purify themselves from corruption, and thus to redeem whatever good is left among them from harmful encumbrances.

In addressing ourselves to this task, we should be guided by the very definite purpose of paving the way for union with our Reformed sister-churches. We should not live a day longer in separation than is absolutely necessary.

Correspondence with Reformed churches in other continents and speaking other languages than our own is, from the nature of the case, perennial and interminable. But our dealings with churches round about us that once were Reformed, should be of such a nature that they remove their own necessity. Just how to go about these correctional dealings with the unReformed Reformed churches of America and Canada, is a matter requiring special attention. Our present purpose is merely, to get the right slant at this business of so-called correspondence with other churches. Surely, the task should be clearly envisaged before the appropriate methodology can be devised.

Our Reformed brethren in the Netherlands have never contemplated correspondence (to use their term) with such other churches as are non-Reformed historically and officially. At the same time they implicitly recognized these churches as Christian churches, as appears from their acknowledgment of baptism administered by these churches. The situation then comes down to this, that our Reformed fathers felt no need or duty of doing anything about other churches that were not as fortunate as themselves. They considered it axiomatic, that Reformed churches should move in an ecumenical direction. But, whether from lack of interest in non-Reformed churches or from the feeling of hopelessness regarding them, they were content to pass them by, to forget about them, to do nothing by way of attempting to win them for sound doctrine, correct polity, and proper worship. To say the least, our fathers were inconsistent, insofar as they owned that these churches were churches indeed, be it, erring churches, and yet on their part abandoned them to their fate.

The question we face is this: should the Christian Reformed Church be at all concerned in a practical way about non-Reformed churches with whom it is thrown together in America, and Canada? Or should it pattern after the fathers and virtually ostracize them? This question is inseparable from the question of "correspondence with other churches." Has our church a duty toward them or not? But one answer can properly be returned. It is not the answer which our practice constitutes and which is negative. If we believe, that all Christians should be Reformed—and this we profess to believe—then we should at least try, ecclesiastically as well as otherwise, to win them for the Reformed faith, and so pave the way for our

eventual union with them, please God. Worldly wisdom may say that it is impossible; and it is true that it is impossible with men. But it is not for that reason impossible with God. And certainly when Jesus said "that they may all be one," He did not have only Calvinists in mind, but others as well. Once again, just how to get at the task now under discussion is not our primary concern at this time. Our present purpose is, to see clearly, that our segregation and aloofness—the line of least resistance—is not in accord with our plain and bounden duty. We have not altogether escaped the isolationist tendencies that are the correlatives of the sad pluriformity of the institutional church of Christ. And possibly our rebound from the mistaken methodology of modern ecumenicalism has tended to strengthen our unwarrantable isolationism.

Without going into the methods of "correspondence with other churches," it may not be amiss, to say, that the concrete question, what to do in the case of a given other church, can only be answered after a rather careful study has been made of the past history and present status of such a church. Generally speaking, we know very little about other churches, particularly in an age like ours, in which the official stand of a church is a far from reliable index of its true condition. Before beginning anything of the nature of "correspondence" we should be rather well informed respecting the several churches concerned. And, needless to say, we can only continue our correspondence, if we keep ourselves well informed concerning them. Otherwise we might develop a bad case of presumption or folly or both.

The purpose of the foregoing was, to impress upon the Synod the need of revamping our whole notion of correspondence. It appeared, that there are at least three general types of correspondence, using this term in a broad and inclusive sense:

- A. Correspondence proper, a la Art. 48 C. O., with churches that are ecclesiastically identical with ourselves, but can not consolidate with our church by reason of geographical distance and/or language employed. This correspondence is, in effect, the next thing to corporate action as one body.
- B. Correspondence—another and a more suitable term should be contrived with Reformed churches that are delinquent, whether officially or empirically or

both, and that are located in our own territory. This correspondence is designed to reclaim these faulty churches and to restore them with God's help to their original and Reformed character, and so to pave the way for that union with them which their territorial propinquity suggests and their eventual restoration renders imperative, in view of the unity of the body of Christ.

- C. Correspondence with non-Reformed Protestant Churches with a view to winning them over to the Reformed faith and to union with them on that condition, and with the hope, if not of achieving this objective, then at least of helping them to preserve their Protestant character or to restore it, in so far as it has already deteriorated, by strengthening them against the attacks of Romanism on the one hand and of Modernism on the other.

It will be difficult enough to practice correspondence as suggested under B and C above. Perhaps correspondence, or even anything approaching it, is out of the question with respect to the Roman Catholic and the Oriental Churches. Be this as it may, the question may not be out of order, whether Protestantism has done its duty by these churches by holding so completely aloof from them after the great separation of the 16th century, that it has practically ignored them and, by that token, disowned them. If these churches are, after all, churches of Christ, though greatly in error and badly defective, as our recognition of their baptism would seem to imply, there is no justification for the purely negative attitude we have assumed toward them: This will appear the more, if it be contemplated that Protestantism has never yet unqualifiedly designated these churches as mission fields. Certainly they are mission fields, if there is as wide a gulf between these churches and ourselves as there is between ourselves and the world that lieth in the wicked one. But if we are not prepared to identify them with the world in the evil sense of the term and hence to include them in our missionary purview, then we ought to do something with respect to them by way of correspondence in the broad sense of that term. Surely, we can not escape the "either—or" just propounded.

Now it should be observed next, that correspondence, being as diversified as it appeared to be owing to the graduated degree of difference between the Christian Re-

formed Church and these specified classes of other Christian churches, it would not be expedient to attack the problem of correspondence with other churches from every angle at once. It would seem to be the part of wisdom to take up the matter of correspondence specified under A above first. That is the comparatively simplest part of correspondence with other churches. Correspondence with unReformed Reformed churches is far more a problem theoretically and methodologically, and of great difficulty practically. We have reference to the requisite meekness, love, patience, and wisdom needed to labor in the Lord with this class of churches. The same is true even more so, with regard to the churches specified under C above (non-Reformed Protestant churches) to say nothing of the Roman Catholic and the Oriental churches. But even correspondence as suggested under A above is not a ready-made affair, as will appear when we consult history. In 1898, Acta Synodi, Art. 68, page 51, Classis Grand Rapids overtured Synod to this effect, that "de Synode regele de correspondentie met de zuster-kerken, zoo binnen—als buitenlandsche. Zij bepale: a) met wie ze zal geschieden; b) waarin ze zal bestaan, en trachte, c) zoo zogelijk, daarin eenheid te brengen."

The Committee of Preadvice took occasion to say: "Aan correspondentie met zusterkerken is door onze kerken tot hiertoe (1857-1898: 41 years) weinig aandacht gewijd." It commends Classis Grand Rapids for directing the attention of Synod to the matter and adds: "Uwe Comm. is met Classis Grand Rapids van oordeel, dat deze zaak met meer ernst moet worden ter hand genomen dan tot dusver is geschied." The action of Classis Grand Rapids was commendable indeed, but the scope of correspondence with other churches, as suggested by both the Classis and the Committee of Preadvice was mistakenly limited to what were called "zusterkerken," that is, Reformed churches, as if other churches were not included in the ecclesiastical sisterhood. The Classis did not see things any too clearly, as is evident from the fact, that it sponsored correspondence "met de zusterkerken zoo binnen—als buitenlandsche." As was noted in the foregoing, correspondence with "binnenlandsche Kerken" should be established on an entirely different footing than correspondence with foreign churches. Domestic Reformed churches should unite, rather than correspond as permanently separate denominations. To this day we have not yet gotten away

from the erroneous notion, that we should correspond with domestic Reformed churches after the fashion of our correspondence with foreign churches.

For the rest, the Committee of Preadvice expressed some sound ideas. For instance, it reminded the Synod, that "in den bloeitijd der Geref. belijdenis en kerkgegeering hielden de zusterkerken (that is, the several Reformed churches of Europe) gemeenschap met en toezicht op elkaar, *Sok tot weering en uitzuivering ven alle ongereformeerde bestanddeelen.*" Reference is then made by way of historical proof to the Dutch Synods of the 16th, and the French and English churches of the 17th century. The passage we underscore is particularly significant as is a remark further on to the effect, that at a later date a collegialistic spirit began to prevail, in consequence of which "men ging dwepen met kerkgenootschappen en elk zich in zijn eigen kerk opsloot. Thans echter begint de oude leer van de catholiciteit der Kerk weer op te leven in overeenstemming met het beginsel van wereldkerk, en daarom moet ook de kerkelijke correspondentie nader worden geregeld." These are good words and true. But the Committee that employed them did not do full justice to its own language. For after specifying in which things correspondence consists or should consist in its estimation, it goes on to say, "Daarom komt het ons wenschelijk voor, dat zoodanige correspondentie met zusterkerken met erkend Gereformeerde belijdenisschriften gezocht worde, om zodoende—moge God het geven—te zijner tijd een welcomschreven correspondentie tusschen zusterkerken van Gereformeerde huize tot stand te brengen." And a little later the committee advocates "eene generale synode of concilie van gereformeerde kerken met het bepaalde doel, *om alle vreemde bestanddeelen in de onderscheiden Gereformeerde kerken onzer dagm uit te zuiveren en om de gezonde richting allerwege te hevvorderem.* Kerst dan kan er volkomene eenheid en een welcomschreven correspondentie tusschen alle Gereformeerde zusterkerken tot stand komen en ook eerst dan kan ten volle uitgemaakt worden, met welke kerken die correspondentie zal geschieden."

It is obvious, that the committee so reporting was not blind, indeed; it saw men walking, but . . . as trees.

1. After having spoken eloquently of the catholicity of the church, it loses sight completely of all non-Reformed churches and by that token implicitly denies,

that they are sister-churches, that is, churches of Christ and, therefore, sisters.

2. Instead of aiming at consolidation with domestic Reformed churches it proceeds upon the assumption, that Reformed churches of our country "binnenlandsche," as they call them, should continue their separate denominational existence; and is content to have it so. In other words, they succumb to the misleading influence subtly exercised by the term "zusterkerken," of which mention was made previously.

The paragraph in which it sets forth wherein correspondence should consist is clear evidence, that the Committee has in mind only those churches which are virtually identical in ecclesiastical respect. That the synod so understood its committee, may be concluded from the emendation which it adopted and which reads: "Deze Correspondentie, dat is, met de verschillende takken der Presbyterian Church in Amerika en Schotland bedoelt natuurlijk niet, dat de kerken beschouwd worden als in belijdenis, kerkenorde en praktijk in ieder opzicht met onze kerk overeen te stemmen." The Synod seems to insinuate, that the Committee had adjudged them so. At any rate, neither the Committee nor the Synod considered ecclesiastical correspondence to be admonitory and corrective. And the Synod in particular did not balk at correspondence of type A with churches of Reformed extraction that were not "in ieder opzicht" in agreement with our church. It goes without saying, that Synod's language was lamentably loose. There is only one indication, that the Committee and Synod were not forgetting non-Reformed churches altogether. The third specification of what constitutes correspondence properly so called reads as follows: c) "In het onderling overleg hoe men zich jegens derden heeft te houden." This point proves, as observed above, that the fathers of 1898 were like the blind men of Mark's Gospel, whose vision was at first only partially restored. For beyond this little hint, literally nothing is said anywhere about the non-Reformed sections of the holy catholic church of the Apostolicum. For the rest, it is a good idea, that Reformed churches consult one another regarding the best way of dealing with non-Reformed churches. They surely need the wisdom with which God endows the several churches in His sovereign good pleasure. And obviously it is one of the most serious problems of any faith-

ful church, what to do about the unfaithfulness of ecclesiastical sisters.

The Synod of 1898 decreed, that correspondence with approved Reformed churches should be more than exchange of fraternal greetings. The plus was analyzed as follows: 1. The sending of representatives to each other's major assemblies. (By the way, why not say general synod or assembly? For it can not have been their intention to send representatives to each other's particular synods or classes or presbyteries.) These representatives should, Synod stipulates, have the right of the floor or, what we are wont to call "an advisory vote"; 2. The giving heed to one another with a view to forestalling departure in doctrine, worship, and discipline from "de gereformeerde beginselen"; 3. Mutual consultation as to what attitude to assume toward third parties. 4. Serving one another with counsel respecting proposed revisions of the Confession, the Church Order, and the Liturgy.

The first of these specifications is general; the remaining three are particulars. Possibly this registration of particulars is not exhaustive. Perhaps it would be better to confine oneself to the first specification with an addition to the effect, that interchurch consultation extend only to such matters as are of a general character. If a certain latitude prevails within the bounds of the respective churches congregationally, classically, and on the part of particular synods, it can not be amiss to allow the corresponding churches some leeway in determining affairs. Absolute uniformity is out of the question. There will always be need of confidence in one another's ability to read Scripture aright and moral integrity and loyalty to Christ. In fact, no denomination could be coherent for a year without this reasonable measure of elasticity and adaptation. Of course, forbearance too has its limits. Our conscience should not be violated, but neither should Christians have obscurantist consciences and allow loyalty and steadfastness to degenerate into bigotry.

So much for correspondence of the "A" type, that is, correspondence with churches that could and would unite with us, were they territorially near us and spoke our language. This is the only correspondence for which we are, be it, but measurably, prepared. The correspondence of type "B," that is, with unReformed Reformed churches, whether domestic or foreign, is utterly foreign to us, as it was to our fathers. Possibly we must as a church still

develop a sense of duty as respecting it. At any rate, we have not as much as an inkling of just how to go about it, if only because we are poorly, if at all, acquainted with the actual status quo of these sister-churches. In another section something has already been said about the pre-condition of informing ourselves fully and progressively as to just what these churches are and are doing. Furthermore, the correspondence of type "C" that is, with non-Reformed Protestant churches, is in the same case as that of type "B." Of correspondence with the Roman Catholic and the Oriental churches the same must be said. It will be the part of wisdom, to master and assimilate the general principles governing the correspondence with other churches laid down in this report first of all. If they commend themselves to our minds and hearts, we shall at least have a "plan de campagne" or, to vary the figure, a foundation upon which to erect progressively our "correspondence with other churches" in a consistently Reformed style. As a committee ad hoc we are impressed with the impossibility of getting measurably beyond this fundamental stage of the problem at this time, and even declare, that in our estimation it would be of little avail to study the life and labors of our sister-churches as long as we would not have a reasoned understanding of what we should do regarding the churches concerned.

Perhaps one matter should still be canvassed before this report reaches its close. It concerns correspondence of type "A." How are the representatives, say, of our church at the general synods of our fully accredited sister-churches going to know what views and counsels would correctly reflect the convictions of the church that commissioned them. It could hardly be left to their private judgment and discretion what to approve and disapprove in the actions of the churches to which they are accredited and how to counsel them in matters that are intrinsically of a minor order. It would seem, that the matter of correspondence with fully accredited churches—to say nothing of other eventual correspondence calls for immediate attention.

It should not be necessary to say, that correspondence with other churches might almost as well be neglected altogether as be carried on perfunctorily. Correspondence with other churches is worthless, if it be not a labor of love. And as both Scripture and experience teach us, it is not easy to cherish love, and it is still harder to practice it.

Not for naught did the Holy Spirit in I Thess. 1:3 speak of the labor (toil, Greek, *Kopos*) of love. Your committee would advise synod not to address itself to correspondence with other churches in the spirit of traditionalism, but from a deep and pervasive sense of duty at a time when, on the one hand, the Holy Catholic Church, as respects its organizational unity, is like a beautiful porcelain vase that has been shattered, and may still be porcelain but no longer a vase; and when, on the other hand, the Lord of the Church has been reminding his people for all of a half a century of the need of brethren dwelling in unity, by the ecumenical spirit that is surging through Christendom; and when, finally, the totalitarian tendencies, not only of statesmen and economists, but of the enemies of the cross of Christ in every field of life and labor, are suggesting that the churches of Christ unite and pool their strength and cease to leave the impression that, as being hopelessly divided amongst themselves and badly embittered against one another, the professed idea of one kingdom of God, of one body of Christ, of one temple of the Holy Spirit, is a vagary and a delusion instead of a solid truth. If, then, the Church is in earnest, let it go forward under the banner of Him, Who prayed, that all who believe in Him may be one even as He and the Father are one. If it be half-hearted, let it, like all who did not belong to Gideon's band of the three hundred, "go every man to his place."

The foregoing discussion may be somewhat freely summarized in the following propositions:

1. On the assumption that other churches than our own are Christian churches indeed, those churches and our own are closely related as being all and severally manifestations of the one and indivisible Body of Christ.
2. The term sister-churches is applicable to particular churches that are affiliated denominationally. In these cases the parallelism implied in the term is perfectly legitimate. They simply cannot consolidate and form one congregation. But the parallelism of denominations is not legitimate, barring exceptions to be specified below. It may be unavoidable, but it is not by that token warranted, just as the imperfection of believers is unavoidable in this life but is not therefore justified or even excusable.

3. Though denominational consolidation is not, as some would have us believe, the paramount interest of the church, it is not on that account negligible. It goes without saying that the spiritual unity of all the true churches of Christ should come to expression, as much as is physically possible, in ecclesiastical unity and uniformity on the score of doctrine, polity, and liturgy.
4. An exception should be made, as was already intimated sub 2, for those churches that are separated by barriers of great geographical distances and differences of language: denominational separateness cannot be avoided in their case. But they can be associated, if not ecclesiastically consolidated, provided they are in agreement in respect to doctrine, polity, and liturgy. They should engage in so-called correspondence in the spirit of Art. 48 of our Church Order.
5. The churches of Christ can be roughly divided into four groups. They are:
 - a) the Oriental churches;
 - b) the Roman Catholic Church;
 - c) the Reformed churches, including those called Presbyterian;
 - d) the non-Reformed Protestant churches.
6. The Reformed churches, to which group the Christian Reformed Church belongs, can be classified agreeably to our present purpose as follows:
 - a) Reformed churches that are Reformed in respect alike of doctrine (not necessarily in creedal formulation) polity (with non-essential differences) and liturgy (by and large), both officially and actually as is evident from their regular ecclesiastical practice;
 - b) Reformed churches which are Reformed officially but not de facto.
7. As observed above (sub 3) there is no scriptural warrant for the ecclesiastical diversification noted under 6 above. Pluriformity in the current sense of the term is contraband. Hence our Church cannot properly acquiesce in it but must in deference to the dictates of Scripture put forth every effort of which it is capable to nullify it as much as possible, though, of course, under no circumstances at

the expense of the truth. If the Christian Reformed Church is the nearest historical approach to the ecclesiastical ideal of Scripture, as it modestly but confidently affirms, then it cannot consistently assume such an attitude toward the other churches of Christ in the face of their doctrinal, canonical, and liturgical delinquencies as is expressed in the notorious question: Am I my brother's keeper? Nor can it forget the pronouncement of the Holy Spirit in Ps. 133:1: "Behold, how good and how pleasant it is for brethren to dwell in unity," as it thinks of its fellow Reformed churches, or even more particularly of those Reformed churches which are truly Reformed both in word and deed.

8. It is a mistake to think, as has been done, that Reformed churches, our own for instance, should concern themselves only with members of their own, that is, Reformed, family. If, as is generally assumed, the non-Reformed churches, whether Protestant or non-Protestant, are Christian churches indeed, even though they are defective enough, then surely the Christian Reformed Church, for one, should make it its business to labor with them in love in order to help them, by the blessing of God, to attain a more scriptural character. It cannot properly be adjudged presumptuous to do so. It would be clear evidence of the influence of the Spirit of Christ to undertake the task spoken of. The ideal may seem incapable of realization, and the program involved may be deemed highly ambitious. Let us suppose that the plan is idealistic and that the task envisaged is arduous; the determining factor is the consideration that it is the good and acceptable and perfect will of God to gain and keep our ecclesiastical brethren in the measure in which it is possible for us to do so. The prospect of success or of failure has nothing to do with the duty of the Christian Reformed Church to "gain its erring brethren."
9. But it does not follow with the duty just signalized that the Christian Reformed Church should undertake to deal with all non-Christian Reformed churches at once. It is doubtless the part of sound wisdom to *begin* from Jerusalem and to work out toward the circumference of the ecclesiastical circle

progressively, as time and strength and opportunity permit.

10. The first concern of the Christian Reformed Church may well be considered to be to enter into as close and active and constant association as at all possible with those faithful Reformed churches which cannot confederate with it on account of forbidding distances and the barrier of language. The manner in which this so-called correspondence with associated Reformed churches is to be conducted is not our present concern. The general principles governing the relation of the Christian Reformed Church to churches less pure than itself engages our attention at this stage.
11. Correspondence as spoken of above sub 10 is out of order in regard to faithful Reformed churches from which we are not separated by prohibitive distances and difference of language. All truly Reformed churches on our North American continent should, as a matter of scriptural, i.e., divine requirement, be confederated. Accordingly steps should be taken, in due order, to bring this imperative confederation about. These churches have no right in the sight of God to remain ecclesiastically divided. To prevail upon them to unite may be a stupendous task, but it should not be evaded and shirked by the Christian Reformed Church, since God in His grace has given it the conviction that this labor of love is its bounden duty. The least that can be done is to do what our hand now and here finds to do and to do it with all our might, in reliance upon God's grace and the operation of the Holy Spirit and in love to our brethren in Christ.
12. A general principle involved in this urgent business of bringing together and uniting what truly belongs together, is the distinction between what, for want of better terms, may conveniently be called the essentials and the non-essentials of Reformed doctrine, polity, and liturgy. It need hardly be said, that if the Christian Reformed Church should make agreement with itself alike in essentials and non-essentials an inexorable condition of ecclesiastical confederation, the hopeless abortion of the plan would be a foregone conclusion. But it would be unwarrantable to neglect this traditional and ac-

ceptable distinction and thus to sow the seed of failure from the start.

Two suggestions should be subjoined to what has been observed above.

First, the program suggested in the foregoing, as based on consideration of scriptural truth, should be set in operation as soon as it reasonably can be done. But thorough preparation for its execution should be made; and that preparation must naturally be made piecemeal. Rush should be avoided, but steady progress should be the order of the day. Once the general scriptural principles governing the matter in hand have been envisaged and dutifully adopted, it will appear to be the best policy to proceed forthwith and deliberately and perseveringly.

Second, in connection with what was said above, sub *First*, your committee would suggest that Synod appoint a committee, or instruct its present committee, that is, on the assumption that the general positions stated above sub 1-12 have been adopted in substance;—

1. To work out in some degree of detail the matter of correspondence of the Christian Reformed Church with those faithful Reformed churches which are beyond the bounds of our continent, on the basis of what was determined with reference to this matter in 1898 (cf. Acts of Synod 1898, Art. 68).
2. To make a thorough study of the basis on which the Christian Reformed Church could and should unite with the Reformed Churches of North America that would be worthy of a proposal of union and would entertain such a proposal, with particular reference to the distinction stated above sub 12; viz., that between essentials and non-essentials on the score respectively of doctrine, polity, and liturgy.

III. SUGGESTIONS FOR THE IMMEDIATE FUTURE WHILE OUR CORRESPONDENCE WITH OTHER CHURCHES IS IN THE PRESENT TRANSITION-STAGE

The principles which should be applied to the relation of the Christian Reformed Church to other churches, as they have been unfolded at length in the foregoing, can roughly be indicated as demanding that interdenominational correspondence be devoted to the mutual support and encouragement of the corresponding churches in maintaining the truth of God. In the sense of real cooperative and reciprocal correspondence such correspondence

can be envisioned only between churches which are not separated by such differences as would call for and should call forth mutual admonitions to repent and reform. Between churches where such correspondence is possible it should lead to organic union unless geographical or linguistic obstacles prevent.

The question is now, whether anything can be done by way of application of this conception of interchurchly correspondence in our present situation, while our correspondence with other churches is in this transitional stage. It is partly the broad scope of the mandate laid down by the Synod of 1940, that prompts us to offer a few reflections on this subject, and partly the fact, that our study of the principles which on the basis of the Word of God should govern our relations to other churches arrives at results which go beyond the platform or program laid down in 1898 in calling for ultimate organic union of all Reformed churches that are truly Reformed and that are not prevented from consummating such union by linguistic or geographical barriers. How should this conception of interchurchly correspondence govern us just now in our present situation?

Let us briefly review that situation. We have a past record of seeking and advocating correspondence directed toward the maintenance of the Reformed creedal, governmental, and liturgical position without going quite the full length of seeking and advocating also organic union where such union would be possible. With the foreign Reformed Churches of the Netherlands and of South Africa (Gereformeerde), with which such union is out of the question, we have carried on such correspondence with some measure of success, though the success and the regularity might have been greater. With the minor and more orthodox Presbyterian bodies of our own country our correspondence has perhaps never gone beyond the common American practice of exchanging fraternal delegates and greetings, plus a stress on our common Reformed position and tradition. In the case of the Reformed Church in America we have made some slight attempt to elicit reform, but with negative results; and the same must be said of attempts made by that Church to get us to cooperate in some of their ways of doing things. In all these cases of correspondence with churches in our own country the exchange of delegates has lapsed, apparently in connection with the depression, and perhaps also under

the influence of a subconscious awareness of the fruitlessness and futility of the correspondence as it was being conducted.

It seems to your committee as has appeared, that the efforts of recent Synods to revive this matter of inter-churchly correspondence should not immediately be carried into effect on so large a scale as the report to the Synod of 1940 seems to have in mind. It will be far simpler and wiser, if for the present our Synods limit themselves to the questions of what can be done toward the improvement of what correspondence we have left, and of what can be done toward the substitution of a really effective correspondence for that which we had with other American denominations and which has lapsed. A revival of that correspondence in its old form does not square with the program laid down by our Synod in 1898, and would much less proceed beyond that to the realization of organic union. Unless for the purpose of reviving the old contacts with a view to working out some more effective way of correspondence, it would hardly seem worth while and would certainly be confusing to send delegates to the American churches with whom we formerly maintained correspondence. In other words, if we approach these again at all, we should lay before them for their approval or rejection the better conception of and program for inter-denominational correspondence which we have. And before we can do such a thing, matters must first come to greater clarity among ourselves.

If such a new approach to those churches were made, it would soon become apparent, that there are more obstacles of a historical nature in the way of fruitful correspondence between Reformed denominations than are ordinarily sensed. Though in a general way our creedal, governmental, and liturgical conceptions agree with the Presbyterian conceptions, the differences which exist between the historically Reformed and the historically Presbyterian types will invariably present difficulties when it comes to the mutual stimulation of their maintenance. How, for instance, can Presbyterians, who make scant use of fixed liturgical forms and Reformed people, who have a much more extensive prescribed liturgy, support one another in the maintenance of their divergent traditions? With respect to the Church Order such difficulties become still graver and will be discovered to exist even in the case of correspondence of our Church and the Reformed Church

in America. And a comparison of our Creed and the Westminster Standards will reveal differences which will prove to be at least equally troublesome, as, for instance, the antithesis in the Belgic Confession between the true and the false Church and the Westminster recognition of the plurality of Churches. Nor can it be overlooked, that the dropping of the negative parts of the Canons of Dort by the Reformed Church in America separates us creedally even from that Church, which historically is most close to us. And past history suggests, that we shall not easily rouse that Church to a restoration of that part of the Canons to a normative position in its official Creed.

It would be too early now to say that in view of such difficulties no fruitful correspondence can be carried on. But it would also be showing unwise and inconsiderate haste to jump into a resumption of correspondence now, that it has actually lapsed, without first having arrived at some degree of clarity not merely as to the purpose which such correspondence ought to have, but also as to whether the denomination with which we seek correspondence will agree to that same type of correspondence and as to how the approach should be made in order that there may be some hope of winning it for this conception of correspondence. It also seems to your committee, that the form of interdenominational correspondence as a means of influencing and strengthening the hands of other Reformed churches should not be overrated in such a way, as though, if it is not observed, we are doing nothing whatever for the strengthening of the Reformed position in other churches. We should not forget, that by our very existence and the public testimony which goes out from our denomination into the American church world through our church press, our representative men, and our attitude toward modernism, the Federal Council of Churches of Christ in America, and so forth, we are exercising influence on other Christians and churches, such as can only be encouraging for the lovers of the Reformed position. And in our public utterances there also comes out occasionally something of the favorable estimate in which we hold denominations which are and aim to be loyal to the Reformed positions. All this has in no wise ceased with the lapse of the exchange of delegates to the general assemblies.

When it comes to the matter of our correspondence with foreign churches, it must not be thought, in view of the

far more favorable situation there, that there are no dangers in this field. Both we and they are in sore need of bearing in mind what we undertook to do, when we made the fundamental arrangements, lest we slip away from our aim unawares. As a matter of fact, both our Church and the Reformed Churches of the Netherlands have more than once violated the fundamental understanding at which both had arrived. Both they and we have altered our liturgy without previous consultation of the church with whom such previous consultation was agreed upon. And, as to creedal revision, their revision of Article 36 of the Belgic Confession may have been made before they had considered our proposal for interchurchly correspondence, but it was at any rate carried through without consulting or even notifying our Synod; and what alterations we made in that same article from time to time were all introduced without either notifying or consulting them in spite of the fact that we were the ones who had proposed such interchurchly consultation. Nor did we do any consulting with them when we revised our Church Order in 1914, and diverse articles in it at later occasions. It should be clearly recognized by us, that we have given only partial effect to our own proposal, and that the churches across the water have only partially responded. The defectiveness of our correspondence with them in the past needs recognition, if improvement is to come in the future. Recognition of its past defectiveness is also necessary, in case such defectiveness should happen to flow from inherent limitations, in order that such may be clearly recognized.

In view of the foregoing, and in order to carry this matter at least a trifle forward at this year's Synod, we advise your reverend body, as follows:

- a) In as far as this matter concerns interchurchly correspondence with other Reformed Churches within our own country, which correspondence has in fact lapsed and had before its lapse never agreed with the ideal our Church had set up for such correspondence, we advise Synod, not to resume such correspondence at the present time but to postpone its resumption till the time when our Church shall have arrived at a better and fuller understanding of the principles which should underlie such correspondence and of the best method of approaching those Churches on the revised basis.

- b) In as far as this matter concerns interchurchly correspondence which is still alive and which happens to be only with foreign churches, we advise Synod, to take cognizance of its past defectiveness and to study ways and means for the removal of those defects as far as may be, for which removal the cooperation of the other parties to the correspondence is of course necessary. To get such cooperation, the matter will have to be called to their attention; and, while at present not much can be done in that line, it will be well, to know at least our own mind against the time when our correspondence with those foreign churches can be resumed.

Since this task, suggested under b), can very well be performed by the Committee for which our proposal at the end of the previous section of the report, section II, calls, there would be no need to appoint for it a separate Committee. However, since we have advised Synod, not to take final action on this report now but to submit it to the Churches for study first and to proceed to final action only after they have had a chance to express themselves on it, there is room for the appointment of a Committee, or the instruction of Synod's present Committee, now to begin the study of the deficiencies in our correspondence with foreign Reformed Churches, their causes and remedy. Such a Committee could then, after the eventual adoption by the next Synod of the principles for interchurchly correspondence outlined in this report, advise Synod on the subject mentioned in 1) under section II of this report.

PART II: REPORT ON AN ECUMENICAL REFORMED COUNCIL

A year ago the Committee on an Ecumenical Council of Reformed Churches informed Synod, "that, due to the present world crisis they have not been able to do anything in furtherance of this project. They suggest to Synod the continuance of this Committee, in the hope that the Lord will soon clear away the obstacles which at present put the meeting of such an Ecumenical Council out of the question"; Syn. Acts, 1943, p. 411, Supplement 28.

The obstacles of which the Committee then spoke, have not yet been removed. However, your present Committee has somewhat canvassed the situation and has come to the conclusion, that in hopes of their removal something might possibly be undertaken even now by way of preparation for such an Ecumenical Council. We could not make any move in that direction due to lack of authorization.

But the plain fact is, that the Reformed Churches in the Netherlands, which were expected to make the preparations and to convene the Council, can do nothing while the war lasts and will be in no position for some time after its cessation to take this matter effectively in hand. We fully realize, that whatever preparation is undertaken should not be done independently but in consultation with the Reformed Church of South Africa (Gereformeerde Kerk), whose delegates, Rev. Du Toit and Rev. Snyman, met with our delegates, Rev. Van Dellen and Dr. Beets, and the representatives of the Netherlands Reformed Churches for correspondence with foreign churches at the occasion of the General Synod of Sneek for a preliminary discussion. There are a number of questions which inevitably will arise in connection with the meeting of an Ecumenical Council or Synod of Reformed Churches, such as delegation, agenda, authority, place of meeting, expenses, etc., a preliminary study of which is very well possible and likely to be profitable.

Your Committee therefore respectfully requests your reverend body for authorization for a preliminary study of questions which inevitably will arise in connection with the meeting of an Ecumenical Reformed Synod, and authorization for making such preparation in consultation with the Reformed Church of South Africa as may be necessary and feasible.

Submitted with our prayers for the Lord's guidance in and blessing on your deliberations.

L. BERKHOF
D. H. KROMMINGA
J. T. HOOGSTRA
I. VAN DELLEN
S. VOLBEDA

REPORT XVII.

REPORT OF THE COMMITTEE FOR CHURCH HELP

To the Synod of 1944.

ESTEEMED BRETHERN:

WE HEREWITH submit to you our report for the year 1943.

This time we are able to report a very prosperous year financially. The total receipts amounted to \$58,707.36. A gain of more than \$20,000.00 over any previous year.

Only 8 congregations failed to make repayment. And 16 congregations failed to pay to the quota. We have written the congregations concerned in accordance with the instructions of Synod.

Even though building became increasingly difficult, the committee has received many requests and promised loans to the amount of \$35,450.00. Some have been promised loans and later asked us to hold them in abeyance, because they could not proceed.

This last fact must be borne in mind, when Synod considers the amount of cash on hand. A number of thousands are already priority promises. Besides, it must be remembered that the Fund will be flooded with requests, as soon as building becomes easier. Hence we would suggest that the quota be again 75 cents per family.

Your Committee advises Synod to drop Art. 7 of the "Rules for Church Help" (Shaver, p. 153) for the following reasons:

Regarding the grounds advanced in 1930 (Acts 1930, p. 114) we wish to state:

- 1) Since only those churches in the best financial circumstances can make use of this privilege, the first ground that it "gives equal consideration to all" is not correct.
- 2) The second ground that "it encourages the prompt repayment of money borrowed" can not be proven. Our experience is that it has only encouraged repayment sufficiently in time to come in for the reduction.
- 3) The third ground advanced is no ground. It is only an attempt to refute an objection that was foreseen.

Fact is that the objection of loss to the Fund remains. During 1943 this amounted to more than \$2,000.00. We may expect this to be much more during 1944.

In the preceding the first two grounds advanced in 1941 are already answered. Regarding the third ground (Acts, page 50) we wish to state that we doubt whether there are any churches making repayments on the discount plan to whom it would not be fair. If there are, they are only doing what is their obligation according to the decision of 1926 (Schaver 73c). There are also cases where the rule has been misused by paying off a later note to come in for the discount, while others were not paid off.

The term of the present members of the Committee again expires this year, and the alternate, Rev. Triezenberg has left for Everett, Wash. We again remind Synod of the fact that according to the Articles of Incorporation the majority of the Committee must reside in the state of Iowa.

We herewith attach a report of the treasurer properly audited by a public accountant.

Respectfully submitted,
 The Church Help Committee,
 J. R. VAN DIJKE, *Chairman*
 A. WASSINK, *Secretary*
 CHAS. R. MULDER, *Treasurer*

SCHEDULE "A"
 BANK RECONCILIATION
 Northwestern State Bank
 Orange City, Iowa

Bank Balance as per statement Jan. 1, 1943.....		\$ 5,921.89
1942 Deposits (late).....	\$ 8,915.46	
1942 Checks Outstanding.....	13,155.75	
		\$ 4,240.29
Cash Available		\$ 1,681.60
Due from Canadian Treasury—Paid on 5/4/'43		204.38
Our Ledger Balance Jan. 1, 1943.....		\$ 1,885.98
1943 Receipts		58,707.36
Total.....		\$60,593.34
Less Disbursements, 1943.....		34,256.84
Cash Available		\$26,336.50
Balance in Canadian Treasury.....		621.63
Our Ledger Balance Dec. 31, 1943.....		\$26,958.13

Bank Balance as per Statement.....	\$20,666.11	
Deposits Late	11,860.89	
Total.....	<u>\$32,527.00</u>	
Less Checks Outstanding 12/31/'43.....	6,190.50	
Balance in Canadian Treasury.....	\$26,336.50	621.63
		<u>\$26,958.13</u>

SUMMARY

Balance on Hand January 1, 1943.....		\$ 1,885.98
Total Receipts:		
Quotas by Classes and Personal Donations (Schedule "C")	\$21,819.01	
Repayments by Churches (Schedule "B")..	39,669.73	
LESS Discounts to:		
Second Pella	\$ 100.00	
Austinville	99.75	
Platte, S. D.	420.00	
Dearborn, Mich.	200.00	
Doon, Iowa	450.00	
Glendale, Calif.	700.00	
Bethany, South Holland, Ill.....	100.00	
First Sioux Center.....	90.00	
		<u>2,159.75</u>
	\$59,328.99	\$59,328.99
Total.....		<u>\$61,214.97</u>
Total Disbursements:		
New Loans	\$33,475.00	
Refund to Classis Chicago North (sent to us by error).....	135.00	
Administrative Expenses	646.84	
		<u>\$34,256.84</u>
\$34,256.84		<u>\$34,256.84</u>
Our Ledger Balance December 31, 1943.....		\$26,958.13
Cash on Hand.....	\$26,336.50	
In Canadian Treasury.....	621.63	
		<u>\$26,958.13</u>

CHARLES R. MULDER, *Treasurer.*

SCHEDULE "B"
ANALYSIS — LOANS OUTSTANDING

Church at	Outstanding		Payments	Outstanding Dec. 31, 1943
	Jan. 1, 1943	New Loans		
Artesia, Calif.	\$ 1,800.00	\$.....	\$ 100.00	\$ 1,700.00
Aetna, Mich.	1,101.86	.....	1,101.86	.00
Ackley, Iowa	500.00	.....	.00	500.00
Arlene, Mich.	37.70	.....	37.50	.20
Atwood, Mich.	865.00	.....	865.00	.00
Austinvile, Iowa	599.25	.....	599.25	.00
Bejou, Minn.	500.00	.....	.00	500.00
Allison, Iowa	850.00	.....	50.00	800.00
Bemis, S. D.	120.53	.....	.....	120.53
Birnamwood, Wis.	1,486.10	.....	175.00	1,311.10
Brooten, Minn.	922.02	.....	75.00	847.02
Cincinnati, Ohio	3,000.00	.....	150.00	2,850.00
Corsica, S. D.	760.00	.....	40.00	720.00
Colton, S. D.	1,640.91	.....	192.15	1,448.76
Chandler, Minn.	695.09	.....	695.09	.00
Chatham, Canada	2,900.00	.....	25.00	2,875.00
Conrad, Mont.	976.58	.....	976.58	.00
Coopersville, Mich.	1,270.43	4,525.00	73.75	5,721.68
Compton, Calif.	2,000.00	.....	100.00	1,900.00
Crookston, Minn.	1,067.90	.....	55.00	1,012.90
Duvall, Wash.	2,250.00	.....	125.00	2,125.00
Dearborn, Mich.	787.89	.....	787.89	.00
Des Plaines, Ill.	1,449.19	1,000.00	300.00	2,149.19
Doon, Iowa	2,473.47	.....	2,473.73	.00
Delavan, Wis.	3,475.00	3,800.00	200.00	7,075.00
Decatur, Mich.	3,431.10	.....	84.25	3,346.85
Second Denver, Colo.	6,750.00	.....	375.00	6,375.00
Dutton, Mich.	100.00	.....	100.00	.00
Dorr, Mich.	1,187.50	.....	75.00	1,112.50
East Martin, Mich.	660.00	.....	75.00	585.00
East Muskegon, Mich.	3,100.00	.....	1,000.00	2,100.00
Estelline, S. D.	1,873.42	.....	165.00	1,708.42
Everson, Wash. ....	.00	5,000.00	.00	5,000.00
Flint, Mich.	5,325.00	.....	275.00	5,050.00
Grandville, Mich.	5,860.63	.....	310.00	5,550.63
Goshen, N. Y.	3,800.00	.....	400.00	3,400.00
Seymour, G. R.	2,850.00	.....	150.00	2,700.00
Grangeville, Idaho	1,875.00	.....	1,100.00	775.00
Goshen, Ind.	1,350.00	.....	.00	1,350.00
East Leonard St., G. R.	4,714.99	.....	464.99	4,250.00
Godwin Heights, G. R.	2,100.00	.....	150.00	1,950.00
Granum, Canada	712.50	.....	37.50	675.00
Glendale, Calif.	3,100.00	.....	3,100.00	.00
Hull, N. D.	1,900.00	.....	1,900.00	.00
Hollandale, Minn.	737.50	.....	60.00	677.50
Hamilton, Canada	2,356.00	.....	.00	2,356.00
Hamshire, Texas	1,325.00	.....	1,325.00	.00
Hancock, Minn.	756.13	.....	40.00	716.13
Hawarden, Iowa	407.97	.....	407.97	.00
Hills, Minn.	1,502.70	.....	100.00	1,402.70
Holland, Iowa	1,675.00	.....	475.00	1,200.00

Church at	Outstanding		Outstanding
	Jan. 1, 1943	New Loans Payments		Dec. 31, 1943
Holland, Minn.	2,808.57		2,718.57
Holland Marsh, Canada.....	235.50		219.00
Houston, Canada	285.00		270.00
Holland Center, S. D.....	375.00		.00
Ireton, Iowa	300.00		200.00
Imlay City, Mich.....	2,250.00	2,250.00	.00
Lansing, Mich.	7,500.00	375.00	7,125.00
La Combe, Canada.....	1,780.00		1,270.00
Third Lynden, Wash.....	2,700.00	150.00	2,550.00
Lark, N. D.....	475.00	.00	475.00
Los Angeles, Calif.....	600.00	600.00	.00
Modesto, Calif.	2,550.00	3,000.00	5,400.00
Momence, Ill.	1,500.00	75.00	1,425.00
Morrison, Ill.	2,475.00	150.00	2,325.00
Milwood, Mich.	2,750.00	175.00	2,575.00
Montello Park, Mich.....	2,850.00	4,000.00	6,600.00
Milwaukee, Wis.	5,000.00	.00	5,000.00
Mt. Vernon, Wash.....	.00	4,000.00	4,000.00
Neerlandia, Canada	3,559.91	798.75	2,761.16
Newton, Iowa	2,850.00	3,000.00	5,700.00
Second Orange City, Iowa.....	1,387.50	112.50	1,275.00
Ogilvie, Minn.	262.78	25.00	237.78
Ontario, Calif.	1,574.32	75.00	1,499.32
Platte, S. D.....	1,757.75	1,757.75	.00
Second Pella, Iowa.....	666.00	666.00	.00
Preakness, N. J.....	700.00	50.00	650.00
Portland, Mich.	350.00	350.00	.00
Parchment, Mich.	2,275.00	150.00	2,125.00
Purewater, S. D.....	450.00	290.00	160.00
Pipestone, Minn.	1,275.00	75.00	1,200.00
Pine Creek, Mich.....	1,700.00	650.00	2,175.00
Second Randolph, Wis.....	4,625.00	500.00	4,700.00
Raymond, Minn.	2,225.00	105.00	2,120.00
Rock Rapids, Iowa.....	3,803.80	1,229.30	2,574.50
Fourth Roseland, Ill.....	1,050.00	495.00	555.00
Rudyard, Mich.	53.46	53.46	.00
Sumas, Wash.	700.00	50.00	650.00
Sully, Iowa	3,150.00	200.00	2,950.00
South Holland, Ill.....	750.00	750.00	.00
Shepherd, Mont.	2,746.66	.00	2,746.66
Seattle, Wash.	5,000.00	800.00	4,200.00
Sibley, Iowa	1,204.60	140.00	1,064.60
First Sioux Center, Iowa.....	765.00	765.00	.00
Sioux City, Iowa	3,475.00	120.00	3,355.00
Sioux Falls, S. D.....	1,589.77	512.12	1,077.65
Sultan, Wash.	498.14	498.14	.00
Sarnia, Canada .....	.00	3,000.00	3,000.00
Terra Ceia, N. C.....	245.00	1,000.00	1,215.00
Tracy, Iowa	644.10	325.00	319.10
Volga, S. D.....	2,956.00	150.00	2,806.00
Vancouver, Canada	859.00	500.00	359.00
Vona, Colo.	412.25	65.00	347.25
Western Springs, Ill.....	1,525.00	200.00	1,325.00
West Branch, Mich.....	240.27	36.18	204.09

Church at	Outstanding		Outstanding
	Jan. 1, 1943	New Loans Payments		Dec. 31, 1943
Winnepeg, Canada	1,195.57	56.78	1,138.79
Worthington, Minn.	1,044.73	490.00	554.73
Wyoming Park, Mich.....	350.00	350.00	.00
Totals.....	\$189,330.04	\$33,475.00	\$89,669.73
			\$183,135.31

I HEREBY CERTIFY, that I have examined the books and records of the 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, 1943, insofar as disclosed by the records.

Respectfully submitted,
 CORA M. HILGER, *Public Accountant.*

SCHEDULE "C"

CLASSICAL COLLECTIONS AND PERSONAL DONATIONS

CLASSIS	1942	1943
California	\$ 637.64	\$ 732.54
Chicago North	1,280.58	1,492.61
Chicago South	1,228.94	1,213.58
Grand Rapids East.....	1,589.32	1,602.67
Grand Rapids South.....	1,704.75	1,943.25
Grand Rapids West.....	1,088.32	1,091.25
Hackensack	676.75	698.75
Holland	1,652.86	1,737.05
Hudson	1,097.25	1,116.00
Kalamazoo	736.27	791.95
Minnesota	589.16	847.05
Muskegon	1,660.61	1,764.16
Orange City	595.08	715.18
Ostfriesland	528.02	493.91
Pacific	749.60	754.86
Pella	988.78	1,090.09
Sioux Center	363.38	932.94
Wisconsin	599.01	750.93
Zeeland	1,252.98	1,382.80
Misc. Personal	55.00	20.00
Canadian Churches	294.06	647.44
	\$19,368.36	\$21,819.01

REPORT XVIII.

SPECIAL REPORT OF THE PUBLICATION COMMITTEE ON THE EDITORSHIP OF "THE BANNER"

To the Synod of 1944.

ESTEEMED BRETHREN:

THE Publication Committee is engaged in continuous business, the complexion of which changes from month to month. In view of that fact, in order that its reports to our Synods may be as closely up to date as is possible, this Committee follows the custom of not including its routine reports in the synodical Agenda but of getting them up immediately before the meeting of our Synods. However, the situation which this Committee faces this year contains an element which we gratefully put down as being not routine but which should be brought to the attention of all our churches and should receive consideration beforehand from all those who are delegated to the synodical gathering of this year. For that reason we make use of Agenda, Part II, to present this problem and our recommendations to the churches and to Synod.

The problem concerns the position of Editor-in-Chief of *The Banner*. From the time when our Church acquired *The Banner* in 1914 till the present this position has been filled by one of our ministers engaged in other service at the same time. Our present Editor-in-Chief has now served the Church in this capacity for over fifteen years, while at the same time he functioned as pastor of a busy city charge. Meanwhile the work connected with this position has steadily increased from various causes, chief among which figures the greatly increased circulation of *The Banner* which entails a growing volume of correspondence for its Editor-in-Chief. In 1917, *The Banner* had 3,275 subscribers; in 1928, when Rev. H. J. Kuiper received his original appointment as its Editor-in-Chief, the number of subscribers had risen to a total of 11,100; at present its circulation is approximately 31,000. The correspondence to which from its nature the Editor-in-Chief must attend has now grown to a weekly total of from sixty to eighty or more pieces.

Eight years ago the Publication Committee brought the question of a full-time Editor-in-Chief for *The Banner* to the attention of Synod (Syn. Acts, pp. 246-248), but at that time Synod did not see its way clear to make that change. Two years later the consistory of Neland Avenue, Grand Rapids, Mich., laid the problem which arose for it from the functioning of its pastor in the double capacity as minister of a local church and as Editor-in-Chief of *The Banner* before Synod in a communication found on page 71 of the *Acts* of the Synod of 1938. A committee which Synod appointed to study the problem advised the splitting of the editorship into a writing and a managing editorship, which, however, the Publication Committee feared would endanger the unity of the paper and the harmony in the editorial management. Ways were then sought and found, both by the consistory of Neland Ave., and by the Publication Committee, for relieving the load of work for Rev. H. J. Kuiper.

Now the problem comes up anew. Under date of February 15, 1944, Rev. Kuiper presented a document to the Publication Committee in which he reviewed the work which the position of Editor-in-Chief of *The Banner* entails and argued at length the unfairness of combining that position with a busy pastorate for the local church that is involved and for the Church's most representative weekly as well as for the man who happens to serve the Church in the double capacity. Since that time his statements have been reenforced by developments in his health which made his hospitalization necessary. While his present term of office expires this year, he has urged us to study the problem entirely on an impersonal basis, since it will remain, no matter who the man is that is asked to fill the double position.

The Publication Committee thereupon arranged a conference with Rev. Kuiper, and its representatives discussed with him both sides of the question. As possibilities of continuing on the present basis with additional relief for the Editor-in-Chief of *The Banner* the following measures were canvassed:

- a) the appointment of a secretary for correspondence;
- b) the appointment of an associate editor for writing editorials in vacations, etc.;
- c) the division of the editorship in a writing and a managing editorship; and,

- d) the appointment of additional men to take care of stories, book reviews, and poems.

For the eventuality that the position is made a full-time position, the following matters were reviewed:

- a) the ministerial status of a full-time editor;
- b) the problem of the multiplication of "general" offices, special assignments for men in the Christian Reformed ministry, and the present shortage of ministers;
- c) the desirableness of retaining the present representative character of *The Banner*;
- d) the work and the salary of a full-time editor.

From that conference the Publication Committee carried away the conviction, that in the judgment of our present Editor-in-Chief of *The Banner* it is imperative, no matter who is Editor-in-Chief of *The Banner*, that that position be made a full-time job; and, that his own physical condition makes it unavoidable for him to relinquish either the editorship or the work in the congregation and not to try to carry both burdens together any longer.

The Publication Committee, after careful and detailed discussion of the situation, feels constrained to lay before your reverend body the following twofold proposal:

- I. To make the position of Editor-in-Chief of *The Banner* a full-time position.

As grounds for this proposal we offer the following considerations:

- a) The work connected with this position is getting to be too voluminous to be carried on a part-time basis. *The Banner* at the present time numbers some 31,000 subscribers. This entails a large, constantly increasing amount of correspondence, at times running as high as 60 or 80 pieces of mail a week, which must be answered and calls for the personal attention of the editor. Naturally there is a constant flow of copy that must be editorially managed. And there is a host of other things that must be looked after better than can now be done.
- b) Attempts to relieve this load have only been partially successful. The Publication Committee has reduced the load wherever it saw a possibility for such reduction, but the possibilities were few and of minor significance; and it does not know how to re-

duce it much more without endangering the unity and the welfare of the weekly. To have more than one editorial writer does not seem advisable. To have a managing next to a writing editor would not help much because the two would overlap too much. Part of the correspondence could perhaps be taken over by a secretary, but even so the editor would have to read all the correspondence and to attend to most of it personally. We are doing all we can in that line now, but feel that it does not solve the problem sufficiently.

- c) The present arrangement is unfair to the church which the editor serves. Synod has faced this angle of the problem in the past without finding a satisfactory solution. The editorial work simply makes too great demands on the incumbent's time for him to serve a church satisfactorily at the same time. No church, knowing what is involved, will readily go into such an arrangement as the present one is. We feel that it may become difficult on the present basis to secure an editor.
 - d) Our financial situation at the present time is such that we could well assume the financial obligation which the appointment of a full-time Editor-in-Chief would involve.
 - e) Previous Synods have once and again decided, that the proceeds of our papers should be used first of all to improve the papers (Syn. Acts, 1920, p. 11; Syn. Acts, 1930, Art. 23, 15). Our present proposal would be in line with those decisions.
 - f) A full-time Editor-in-Chief would be able to do things that now perforce remain undone because there is no time for them, such as careful reading of exchanges, reading current literature on up-to-date issues, taking care of book reviews, and keeping in touch with the life of the Church and its various sections.
 - g) The objections to a full-time Editor-in-Chief, especially the one that it might result in a one-man paper, can be met by the adoption of arrangements such as are set forth in our second proposal.
- II. To make the following regulations for such a full-time Editor-in-Chief:
- a) He shall do the same amount of writing as the Editor-in-Chief has done hitherto;

- b) The department editors are to keep the same freedom and responsibility as has been theirs thus far;
- c) The Editor-in-Chief shall be responsible for all the correspondence pertaining to the editorial department;
- d) He shall provide for book reviews, stories, poems, and fillers;
- e) He shall function as managing editor;
- f) He shall serve for two years with eligibility for re-appointment;
- g) He shall retain his ministerial status;
- h) His salary shall be determined by Synod. We suggest, that Synod take into consideration the salaries provided for other ministers detailed to do special work for the Church at large, whether in the educational or in other fields.

Respectfully submitted,

the Chr. Ref. Publication Committee
D. H. KROMMINGA, *Secretary*

REPORT XIX.

REPORT OF THE COMMITTEE OF SYNOD FOR SOUTH AMERICA

To the Synod of 1944.

ESTEEMED BRETHREN:

THE Committee of Synod for South America is grateful to report that the heroic trio in South America, the Rev. Wm. V. Muller, the Rev. Jerry Pott and the Rev. A. C. Sonneveldt, have continued to render the excellent service to which we have become accustomed.

They have not only stressed the great essentials of the work in their respective fields of labor, but they have also continued to address themselves with vigor to the peculiar problems confronting them.

For instance, the Rev. Jerry Pott at Tres Arroyos, Argentina, has on Sunday evenings come to preach what he calls evangelistic sermons,—on such themes as reconciliation and the atonement, in the Spanish language, that are greatly appreciated not only by his own young people, but also by various outsiders, who are not all of Dutch ancestry.

Rev. Pott has also been requested by the consistory of Buenos Aires to explain the character of these evangelistic services in order that the Rev. A. C. Sonneveldt might possibly profit by the example.

The Rev. A. C. Sonneveldt continues to serve the congregation of Chubut to which he was called many years ago, from Buenos Aires. For a while Buenos Aires was served by a Rev. Hoogendorp, but when this brother returned to the Netherlands, Rev. Sonneveldt not only continued to serve his own congregation at Chubut, but also Buenos Aires, without, however, having received a call at that time from Buenos Aires.

Having served in Classis Buenos Aires for many years, he has become well known to many of the Reformed people, scattered in various congregations and mission stations, and he may be regarded as the spiritual father to many individuals scattered far and wide, both through his preaching and writing, as Editor of their Church Paper.

This is especially valuable, when we consider the expanding work of home missions in Classis Buenos Aires. That work should be advanced as rapidly as possible. The Rev. A. C. Sonneveldt at one time was very much inclined to take up the work of home missionary, or rather of "Predikant in Algemeenen Dienst," to speak in the terminology of Classis Buenos Aires, and we hope and believe that he still has as much interest in this work as ever. In fact, he is understood to have hoped to be engaged in it toward the evening of his long and honorable career.

The third member of the heroic trio of ministers in South America is the Rev. Wm. V. Muller, whose presence was needed again, especially at first in Carambehy, Brazil, after his return to South America, although he has been appointed as home missionary in Argentina, and has reported that he would eventually like to work in that nation.

Political events had placed the congregation of Carambehy in turmoil, in connection with the war, and it took the firm and wise guidance of the Rev. Wm. V. Muller to restore equanimity and to calm the strained political relations that had arisen.

Spiritually, Rev. Muller's sermons have made a deep impression upon Carambehy; seeing that the congregation had gone through a crisis of strained political relations, the Rev. Muller preached on the necessity of doing the first works, lest the candlestick should be removed out of its place, and the effect of this preaching was evident for many weeks afterward. The brother continues to be a tower of strength in the work of the Lord, and he gives the full measure of his strength wholeheartedly to the work.

The Committee has requested him to visit other fields in Brazil where there are Hollanders, in order that they may be served with some pastoral care, if possible, and in order that possibly new home mission fields may also be developed in Brazil.

This work will be very expensive, but the denomination is supporting our treasury in an excellent way and so we feel encouraged to seek to explore and possibly develop additional home mission fields in Brazil as well as in Argentina.

However, it seems at present that a greater expansion in home missions can be expected in Argentina than in Brazil, for Argentina has three Reformed congregations and many scattered Dutch groups, while Brazil has only

one Reformed congregation, that of Carambehy, now served by Rev. Muller.

In spite of the problems created by the war, the Committee of Synod is endeavoring to send at least one more ordained man to South America.

To that end we placed the following notice in *The Banner* and *De Wachter*. In spite of the war situation, the Committee of Synod for South America entertains the hope of ere long sending another ordained man and family to South America, possibly by air plane, as was done in the case of Rev. and Mrs. Wm. V. Muller. There is need of a man that can use the Holland language and that can learn to use the language of the land also, possibly Spanish, the tongue of Argentina, or possibly Portuguese, the language of Brazil. All our South America ministers are loaned to Classis Buenos Aires, in order that they may not necessarily be limited to one and the same congregation for their ministry, but so that they can be placed in any congregation of the Classis, subject to a written agreement between the Consistory of a South American church and the Committee of Synod of our Chr. Ref. Church. Ministers or theological students interested are invited to contact any member of our Committee, to consult about the matter.

By means of lectures, comments and correspondence, the Committee has promoted interest in South America. Two articles derived from reports written by the Rev. Jerry Pott were submitted to *The Banner* for publication, but for some unknown reason they did not appear in print.

The Committee also received information to the effect that a young Canadian lady of our denomination, who speaks both Dutch and English fluently, hoped to become a registered nurse soon, and would like to work in the Netherlands Suriname, as missionary nurse. Her pastor inquired whether our Committee could be instrumental in bringing this about, saying that we might find some church that would support her. There are Moravian Missions in Suriname.

She is a graduate of the Reformed Bible Institute. Her pastor, the late Rev. Arthur H. Kort of Hoboken, where she attended services while studying for nurse, wrote: "Who knows but this letter, when used by God, might be the beginning of mission work by our Churches, in Suri-

name." Our committee is making various inquiries into this matter.

From the reports of our ministers in South America, it is clear that there has been no interference with their preaching of the Word, neither in Argentina nor in Brazil. We are grateful to the Lord for His kind providence over us.

At San Cajetano, Argentina, near Tres Arroyos, where the Rev. Jerry Pott is stationed, there is again expansion of the work, in spite of the fact that many of the Reformed people have moved from San Cajetano to Tres Arroyos, to enjoy the preaching of the word there. For those that remained at San Cajetano, services had been held once a month. But recently it became possible to conduct services there every Sunday. For a former deacon of Tres Arroyos, Mr. Antonio Visbeek, who has been president of the Young People's League, and a member of the Evangelization Committee, has moved to San Cajetano, and he conducts reading services every Sunday, using the sermons of the Rev. Jerry Pott. We appreciate these efforts very greatly and consider them worthy of encouragement.

The furlough of the Rev. Jerry Pott is due, according to the time specified. But the Committee deems that this is not an auspicious season, for two reasons. First, the dangers of traveling in war time must be considered. And last, but not least, on account of the war and unrest, and on account of the religious and political situation, we do not deem it wise to leave that post unoccupied and to leave the flock without a shepherd.

We wish also to report that the Rev. Jerry Pott is preparing a pamphlet in Spanish on the same plan as given out some years ago by our Chr. Ref. Home Missions Committee. Its title may be translated as follows: "The Reformed Church, what it is and what does it teach?" The Committee encourages this work, and trusts that the pamphlet will be amended to meet conditions in South America.

In all the congregations served by our men there is good progress. All have now good church buildings. There is numerical growth, especially in the congregation of Carambehy, served by the Rev. Wm. V. Muller, again antiquating considerably the latest statistics as printed in the Yearbook of the Chr. Ref. Church.

May the Lord abundantly bless the labors of all our workers in South America, and the consistory members, the

Christian School teachers and all that give Christian and Reformed leadership.

Humbly submitted,

Committee for South America,

HENRY BEETS, *Pres.*,

MARTIN J. WYNGAARDEN, *Sec'y-Treas.*

D. D. BONNEMA, *Vice-Pres.*

HARRY BLYSTRA

PETER JONKER, JR.

REPORT XX.

REPORT OF THE CHAPLAIN COMMITTEE

To the Synod of 1944.

ESTEEMED BRETHREN:

YOUR Committee, reappointed by the Synod of 1943 to serve both as Chaplain Committee of the Christian Reformed Church and as its representatives on the General Commission on Army and Navy Chaplains, respectfully presents the following report.

I. REPORT AS CHRISTIAN REFORMED CHAPLAIN COMMITTEE

1. STATE OF OUR CHAPLAINCY.

In the conclusion of its report last year your Committee expressed the hope that by the end of the year our denominational Quota as set by the War Department would be met in full. To date this goal has not been achieved. Our shortage is still as great as it was in June a year ago. In fact, to the names appearing on page 66 of the Acts of 1943 in the list of ministers now serving as Chaplains in the U. S. Army and Navy only one additional is given in the official 1944 Yearbook of the Christian Reformed Church in its list on page 169, namely that of *Chaplain Elton J. Holtrop*, formerly of Cleveland West Side, who was commissioned in the Navy and is now serving at the Navy Pier in Chicago. Since then in the lists published in *The Banner* from time to time, none others have been added. Our expectations have been disappointed and we do not foresee an increase in the number of applicants to fill up our quota by the time Synod meets or even this year.

It would be highly regrettable, and reprehensible before our God, if our church should fail to meet this special challenge and to carry its share in the common responsibility and co-operative task of christian America in full. As the call to arms continues, and the drain of our younger church members, including husbands and fathers, is unabated, the ministers as undershepherds of the flock, in proper proportions, must follow them into training, shipping out and combat and

attend them in Christ's name with the indispensable ministry of His Word and grace.

The need is still urgent. The Navy requires 370 additional chaplains at once, and 500 more before the end of the year. The Army is asking 750 more and needs 250 at once, besides 50 per month for replacements.

Last November the War Department notified the denominations that new applications not originating prior to Nov. 22nd would not be considered for immediate appointment. We were informed that our church had reached its quota as of that date. Then on February 11th the Department authorized more appointments for all denominations up to 35% additional to the original quotas. In accordance with the new ruling we received notice that seven more were allotted to the Christian Reformed Church besides the two which were needed to attain our original quota. We published both of these notifications in *The Banner*.

These changes unfortunately caused some confusion and discouragement in the minds of several who were responding to another personal letter of appeal which your Committee in conjunction with the General Commission had addressed to fifty of our younger ministers early in that same month of November.

Meanwhile the situation is unchanged as to the actual and acute need, with no less than 310 unfulfilled requisitions for chaplains at the Chief of Chaplains' Office as of March 15th, and an expected total of 1,059 such requisitions by July first. To this figure should be added the 870 requested by the Navy, and further askings by the Army in the event that the War Department authorizes a further increase in the total number of Chaplains in order to approximate the ratio set of one chaplain to every 1,200 service men. Hence as we have moved into the critical year of the war we should redouble our efforts to reach our full quota.

Our Chaplains in the service have been laboring faithfully at the posts assigned to them. Promotions to higher ratings have come to a number of them. These are part of the organizational system of advancement according to time and place of service. They are only incidental to the chaplain's real ministry as a servant of Jesus Christ. The Chief of Chaplains discourages publicity given to promotions, and though himself a Brigadier General, wishes to be designated simply as "Chaplain Arnold." Some of our

own chaplains, verbally and by correspondence, have expressed their agreement with this view.

As more of our forces are shipping out overseas, more also of our chaplains in combat units are going into battle zones. This they do not only by necessity, but by choice and preference. Recently one of our Chaplains afflicted with a malady affecting digestion was hospitalized and then reassigned to permanent limited duty. He accepted this ordering of divine providence with regret that he was unable to accompany his men to the battle front. The casualties among Chaplains have been high although they are non-combatants. Only the Air Force and the Infantry have a higher rate of casualties among their officers on the fighting fronts than the Chaplaincy. Our own chaplains realize this full well. Yet the Lord gives them the spirit of willing preparedness to take the risks and to face the perils of actual warfare with those entrusted to their spiritual care.

Attendance at our synodical meetings, or a visit at one of the sessions as guest visitor by as many of our chaplains as are able to do so is encouraged by your Committee. Since distance or other causes would preclude some from taking advantage of this opportunity for maintaining ecclesiastical contact and enjoying christian fellowship with the Church at home, we deem it equitable to invite all of our chaplains with the understanding that those able to come defray their own expenses. Such contacts are not only permitted by the war authorities but encouraged by allowing special leave or assignments as on detached service. We hope that this year again a number of our chaplain ministers will be seen and heard in the midst of the broadest assembly of our churches.

2. SPECIAL INSTRUCTIONS GIVEN BY SYNOD.

The previous Synod instructed the Chaplain Committee to send an official endorsement of a bill introduced in both houses of Congress to create a Chaplain's Corps with a Chief of Chaplains for the Navy corresponding to that of the Army and other coördinated branches of service in the Navy (cf. Acts, Art. 114, p. 66). Your Committee has carried out this instruction. The future of this Bill is still dubious. After being passed unanimously by the House of Representatives on the 10th of February, it was expected by all interested parties that the Senate Committee on Naval Affairs would report favorably and recommend the

Bill for early passage by the Senate also. However, at the hearing held in the Senate Committee on March 15 which lasted all day, opposition developed and the Committee deferred taking action upon it. In our supplemental report to Synod while in session we shall report further as to the disposition made of this bill.

The Chaplain Committee was further instructed "to draw up the necessary provisions according to which 'wachtgeld' shall be paid to our chaplains after they are discharged from the chaplaincy and awaiting a call from one of our churches" (Acts, 1943, Art. 188, p. 115).

We submit the following for Synod's consideration and approval:

RULES AND REGULATIONS PERTAINING TO THE CANDIDACY OF CHAPLAINS DURING THE INTERIM OF WAITING FOR A CALL AFTER DISCHARGE FROM SERVICE

1. Returning Chaplains should have their candidacy announced by their former Consistories from whom they obtained leave of absence or with whom they have official connection. This should be done in consultation with the Chaplain Committee so they may know when the status of candidacy is to begin and "wachtgeld" is to be granted.

2. Chaplains should notify their respective Consistories concerning their candidacy upon ascertaining the approximate date of their discharge. "Wachtgeld" shall begin when their regular pay in the service terminates.

3. "Wachtgeld" shall be paid to the amount of \$125.00 per month. Should the recipient secure other full-time employment, for which he is getting a living wage or salary, "wachtgeld" shall cease to be paid. In case of part-time employment the amount of "wachtgeld" to be paid shall be mutually adjusted.

4. This monthly payment shall be made, if needed, for a period of six months. Beyond the half year it shall be reduced one-half (\$62.50) until the meeting of the next Synod when further disposition of such cases of protracted candidacy can be made by the Synod.

5. These stipulations are intended to be elastic enough to allow freedom, within proper limits, to Chaplain-candidates to decline as well as to accept the first call received. In all such eventualities they should, however, act in consultation and with advice of the Chaplain Committee.

3. CHAPLAINCY FUND

Our Chaplaincy Fund has been increasing steadily but not as rapidly, nor as much, as we had wished in view of the large amounts required to meet the interim salaries of chaplain candidates. Computing the minimum of twenty would mean a disbursement of \$2,500.00 monthly. At that rate our present reserve in the Fund would soon

be depleted. A considerable number of our churches have not complied with the synodical recommendation of devoting an offering per year to this cause. We respectfully request that this recommendation be continued for another year in the prayerful hope that it may please the Lord to restore the peace and to return our ministers now in the service into the vineyard at home.

II. REPORT AS REPRESENTATIVES ON THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

1. THE CONTINUING NEED OF MORE CHAPLAINS

At each of the quarterly meetings attended by your representatives the pressing need for additional chaplains in both the Army and Navy has been stressed. Since we have already called attention to this above in its implications and applications for our own churches it can suffice here to re-emphasize the need. Some churches endorsing through the Commission are farther in arrears than we are, but others are ahead of us. The R.C.A. (Reformed Church in America) has long ago reached its quota. The Commission is considering taking joint action to procure the number asked for by the War Department, while the Army and Navy Chaplaincy authorities are reluctantly contemplating accepting any and all available, qualified chaplains, regardless of denominational quotas and faiths. That would mean a disproportionate number of certain aggressive communions entering this open door where the greatest need is for true men of God who are determined to bring the true Word of God and the unchangeable claims of the Changeless Christ.

2. CHANGE IN DIRECTORSHIP

To the regret of your Committee and many others on the Commission the devoted and efficient Director, *Rev. S. Arthur Devan*, tendered his resignation at the meeting held in Philadelphia on March 27th, serving faithfully without intermission or vacation since May, 1941. He was granted a three months vacation with full pay beginning April 1st, upon recommendation of the Executive Committee, which had previously failed to recommend his reappointment. He has served the Commission and the cause of the Chaplaincy ably and devotedly and

well deserved the resolutions of appreciation which were drawn up. To date his successor has not yet been appointed.

Further report on the Commission's organizational set up and control will be given at the Synod.

3. VISITATION MISSIONS

Under sponsorship of the Commission a visitation program is being continuously carried on in all the areas of the nine Service Commands. This is a huge task assigned to representative church officials of various denominations to encourage, advise and assist the chaplains at their posts by calling upon them in person and by meeting with them in a body. Such contacts are much appreciated by the chaplains.

Besides these visitations in our own country extensive tours have been made in behalf of the Commission in visitation missions to Protestant Chaplains and the men of the armed forces overseas. It was in carrying out such a mission that our Chairman, Bishop Adna Wright Leonard, met a tragic end of his fruitful life and ministry. On May 3rd, 1943, his plane crashed against a ragged mountain-side in Iceland, causing his immediate death with thirteen others. The Bishop was buried with the other victims of the crash at Reykjavik after a military funeral in the Protestant (Swedish) cathedral.

Since then Dr. William B. Pugh, chosen by the Commission to succeed Bishop Leonard as its Chairman, has made an extensive tour of visitation to Protestant Chaplains and servicemen overseas. The trip lasted three months covering such far flung battle areas as Greenland, Iceland, Great Britain, South America, Africa, Sicily, Egypt, Iraq, Iran, India and China, meeting some 1,200 Chaplains and receiving a hearty welcome everywhere. This visitation was made by army transportation through the courtesy of the President and the War Department. Special publicity was given the entire trip in the Press of the nation and over the air.

Bishop Henry K. Sherill, Vice-Chairman of the Commission, made a similar but shorter and highly appreciated trip to Alaska and the Aleutians, traveling under auspices of the Navy Department last September. Flying frequently under the most dangerous flying conditions, he touched some of the dreariest and most lonely spots on earth, where

men are suffering from extreme hardship and monotony without the exciting feeling that they are taking any real part in winning the war.

These visitations, while sponsored by the General Commission, have been financed by the churches to which these ministers belong. They are productive of much good both for those visited and for the churches at home.

4. SERVICE MEN'S CHRISTIAN LEAGUE

Under the joint sponsorship of the General Commission and several other Christian agencies there was formed the Service Men's Christian League. It purposes to arrange group meetings of Christian Servicemen and women of Protestant faith for mutual fellowship and study of scriptural truths and topics. They publish a monthly paper called "The Link" with a circulation that has mounted to over 300,000 copies in less than a year.

We have been asked to officially join the National Council of the SMCL and to have representation upon it and to assume our proportionate share of the annual budget (amounting to about \$200.00).

Your Committee has not deemed itself authorized to accede to this request to affiliate with another body distinct from the General Commission without prior consideration and decision by Synod. We are prepared to give further information on this matter if Synod so desires.

5. REQUEST OF THE NATIONAL ASSOCIATION OF EVANGELICALS

Two communications from the Field Secretary of the N.A.E. were referred to us by the Stated Clerk of Synod. They pertained to a possible change from the General Commission to the N.A.E. as the authorized clearing house for our denomination in matters relating to appointment of chaplains.

In view of some uncertainty whether or not our church will retain its membership in this association your Committee deems it advisable that this matter be considered after, and not prior to, any further action of Synod in regard to this affiliation.

6. GREATER EMPHASIS ON PUBLICITY

The General Commission has launched upon an ambitious program of publicity through the medium of the

Public Press. Dr. Jacob S. Payton was engaged last November as part time publicity representative in order to secure increased recognition of Protestant Chaplains in the secular press. Since December hundreds of letters have been sent to Chaplains at home and overseas requesting accounts of experiences, stories and pictures portraying their work at its best. Responses have furnished a store of human interest items which has been used in a release, "Parsons in Uniform," which has been sent weekly to some 450 Daily Newspapers throughout the country. Further publicity is given by sending other material to local papers in the home communities of the Chaplains as well as to papers published in places of their birth and former pastorates. Other features of publicity to make the chaplain's work more real and valued in the eyes of the people are planned. This may require the opening of a special office in New York City or in Washington, the employment of a full time publicity agent, and a considerable increase in the annual budget. We shall also report more on this phase of the Commission's activities at Synod.

7. BUDGET AND FINANCES

The budget for the current fiscal year of the Commission was "cut to the bone" and is being met. Our share of \$15.00 for each chaplain in active service is not large. Should the proposed program of extensive publicity be carried out there would be a marked increase. The Commission through the alert Director obtained tax exempt status with the Commissioner of Internal Revenue. This also carries with it the provision that donors to the Commission (which in the past have been a considerable source of income) may deduct contributions from their taxable net income as provided by the Income Tax Code in such cases .

May the Lord sustain and direct not only our own Chaplains whom He has called to this ministry from our churches, but all those who are holding high the Banner of the Cross in the little white Chapels, on battleships, and out on the bloody fields of battle. May he bless them and keep them and make all their faithful, difficult and perilous ministry abundantly fruitful unto the salvation of souls and the comforting of the saints in the vast dispersion and fierce tribulation of war.

Let our intercessions in their behalf and for their ministry and their loved ones continue unceasingly before the Throne of our faithful and merciful Intercessor..

Respectfully submitted,

HENRY BAKER
JOHN M. VAN DE KIEFT
EDWARD BOEVE
ELBERT KOOISTRA

Balance on hand April 1, 1943.....	\$ 4,980.35
Total Receipts from 150 Churches and Societies.....	5,888.98
<hr/>	
Total.....	\$10,869.33
Disbursements	743.26
<hr/>	
Balance on hand April 1, 1944.....	\$10,126.07

NOTE: About half of our churches have responded to the synodical recommendation of taking one offering a year for this fund.

(Signed) EDWARD BOEVE, *Treasurer.*

REPORT XXI.

REPORT OF COMMITTEE ON THE EXPLORATORY STUDY OF FOUNDING A PROPOSED CALVINISTIC UNIVERSITY

THE MANDATE

THE mandate received by your committee may be found on page 142, Acts of Synod, 1943. It reads, "that, in view of some recent discussion and agitation about founding of a possible American Calvinistic University, and in view of the bearing which such a contemplated plan would have for our own institutions of higher learning, Calvin College and Seminary, a committee be appointed for an exploratory study of this important subject." This is an unusual mandate. It certainly does not suffer from over-specialization. The problem to which the mandate directs our attention has had a rather strange birth.

THE RISE OF THE PROBLEM

The Synod of 1942 appointed a committee on a Reformed Alliance. This committee met in Pittsburgh (Oct. 15 and 16, 1942) with committees representing four other denominations. The report of this meeting may be found in The Acts of Synod (1943) on pages 404-411. On the basis of the work done at Pittsburgh, our own synodical committee proposed the following recommendations to Synod (1943):

- A. Synod declare its cordial approval of a Federation of Calvinistic Churches for the better prosecution of joint ecclesiastical interests as an ultimate ideal in full awareness of the need of much preparatory educational work among the members of the Churches cooperating toward the attainment of this ideal.
- B. Synod declare itself as favoring the formation of an alliance of individuals holding the system of doctrine expressed in the historic Reformed Confessions for the propagation of the Reformed world and life view through the publication and distribution of literature, radio broadcasting and a university.
- C. In order to do its share toward the realization of the aim set forth under Point B of this advice, Synod appoint a Committee of Two for the study and furtherance of this kind of work in cooperation with other similar Committees which cooperating Churches may appoint, and to suggest to this Committee of

Two the advisability for it and the coöperating Committees to bear in mind also the work of the Calvinistic Conference Committee and of seeking a broad meeting of Calvinistic men, at which possibly the Calvinistic Conference Committee can serve.

The plans proposed in these recommendations suffered shipwreck even before they reached our own synodical floor.

The first matter, anent a Reformed Alliance of Churches had (before our synodical meeting) been tabled by the Orthodox Presbyterian Church. The committee of the O.P.C. had reported, "It is the judgment of your committee that a Federation of Calvinistic Churches is an ideal for which we should strive, but at the present time it is neither practicable nor wise." The General Assembly received this for information and took no further action. It is therefore not at all surprising that subsequently our synod decided, "that, with full appreciation of such an alliance as an ultimate ideal, at present no further steps be taken in this matter." (p. 142, Acts of Synod, 1943). This was a conclusion with which even the members of our own synodical committee on a Reformed alliance felt, because of the development, constrained to agree, though it was contrary to their own recommendation.

The second matter in the Pittsburgh proposal anent a Reformed Alliance of Individuals suffered a fate not unlike its twin referred to above.

Before our synod had an opportunity to express itself on it, the General Assembly of the O.P.C. had received the recommendation without taking any further action. Since the O.P.C. did not act in favor of this proposed alliance of Reformed individuals and consequently did not appoint a committee of two (as required by the recommendations of the Pittsburgh Meeting), the appointment of a committee of two on our part loses its point. Our Synod therefore did not and could not go farther than to declare "that it rejoices in every effective organized effort for the promotion of Calvinistic thought and life . . ." (p. 142, Acts of Synod, 1943.)

However, in the proposal of an Alliance of Reformed Individuals was embodied the idea of a Calvinistic University. Even before our synod could express itself on this proposal of promoting a Calvinistic University—a matter which was brought before it by the delegates of the Pittsburgh meeting—certain individuals fired with zeal for the ideal of a Calvinistic University and also party to the

Pittsburgh recommendations, began to promote such a project, and to solicit the active participation among those of our own denominational constituency. This to some seems a bit premature. Synod decided to look into this matter. Pursuant to its feelings about the project it appointed an exploratory committee.

A HISTORICAL REVIEW OF THE CHURCH-SCHOOL RELATIONSHIP

The Calvinists of history have always sensed the need of Calvinistic Universities and have been ardent advocates of them. Beginning with Calvin's School at Geneva Calvinistic universities arose in Switzerland, France, Germany, and Scotland. In the United States of America at the time of the Revolutionary War at least six of the ten universities were of Calvinistic origin. Their fundamental idea of the sovereignty of God in the natural and moral spheres, their sense of duty to develop creation and to think God's thoughts after Him, as well as the practical need of an educated laity in their church life, made the demand for Calvinistic Universities, where they could develop the implications of a God-centered view of life, imperative.

In this important aspect of their life the Calvinists were in direct opposition to the Anabaptists of the sixteenth century and groups of Anabaptistic tendency in later history who considered all higher education to be in opposition to their religious ideals, believing that the Christian should have nothing to do with this present world, thereby ignoring the duty to be the salt of the earth and the light of the world. They also found themselves in opposition to the irenic type of Christians who did not realize the high importance of the distinctively Christian views of life and therefore felt no need of the promotion of distinctively Christian universities. And they were in direct contrast to the various types of liberals who disregarded the Christian ideals altogether in the determination of their view of life and therefore did not favor the erection of distinctively Christian universities.

The Calvinists realized that there was much to be gained from having these universities and much to be lost by not having them. John Calvin considered his School the crown of his Genevan work. When he was too weak to walk to the place where the School was being erected he would have them carry him over there to superintend the work

and to encourage the men in this his pet enterprise. It was to this School that he looked forward to supply the counter arguments against the Roman Catholics and to provide leaders for the Calvinistic countries and to be the arsenal where the weapons were to be forged for the use of the laity. He was not satisfied with men who would merely study the Bible but felt the urgent need for men who had a broad foundation of wide learning and to that end he sought the very best talent available to teach in his School. This same attitude has characterized the great Calvinists after him. The danger arising from men being placed in positions of leadership in the church who had had their training in other universities without the necessary knowledge and appreciation of the Calvinistic views has been by no means inconsiderate. In South Africa, for instance, at the heresy trial of Du Plessis the ministers and elders at Synod were almost unanimous in their condemnation of these heresies. But it was among the professional men who had received their training at the State universities that Dr. Du Plessis found his supporters. They sought with the aid of the State to maintain Dr. Du Plessis in his chair at the Seminary of Stellenbosch. Thus our South African brethren had reason to deplore the fact that they did not have a Calvinistic university of their own. The Calvinistic educational system does require for its completion a consistent educational training all the way from the grades through the university.

It is an acknowledged principle with us of the Christian Reformed Church that schools for Christian education, whether they be grade schools, high schools, colleges or universities, should proceed from a society, not from either the Church or the State. We believe in the sovereignty of the various realms of society, each for its own sphere. Scientific knowledge should be free, unfettered by any outside influence of other institutions, whether church or state or any other institution. The only bond which should bind educators is the Word of God and as Reformed people, the articles of our Confessions. It is of importance to note that with respect to our College the Synods of the Christian Reformed Church have always asserted that principle without a single dissenting decision from the very beginning of the agitation for a college. (Cf. Acts of Synod 1894, Art. 48; 1896, art. 114; 1898, art. 76; 1900, art. 39-VII; 1908, art. 24, '37-5, 2; 1910, art. 56, 1912, art.

36; 1914, art. 36-11; 1920, art. 28, p. 37; 1926, art. 31-III-1.)

In this connection, however, it will be necessary to consult the voice of history lest we draw the rash conclusion that under no consideration may the Church or the State maintain a college or university without violation of principle. John Calvin organized his School with the State in charge. From a practical point of view he could safely do so at the time since the State officials were in accord with his Reformed principles. In Scotland the universities of Edinburgh, Aberdeen, and Glasgow were church-controlled "colleges." In America Harvard University was begun as a State project. When Harvard turned liberal the Calvinists started Yale University with a partial connection with the State of Connecticut, and this partial connection with the State has continued down to the present time. Princeton College was begun by a society of twenty Presbyterian ministers. Our Reformed Church fathers in the Netherlands in the seventeenth century had State Universities. The situation changed when in later years there arose widespread defection from the Christian view of life at the State Universities. "The impossibilities of introducing Christian principles at public institutions of higher learning caused the eyes increasingly to be opened for institutions of their own." (Cf. J.C. Rullman: *De Vrije Universiteit*, Amsterdam: De Standaard, 1930, p. 10.) Dr. Abraham Kuyper and his collaborators performed yeoman service for the Calvinistic cause when they organized the Free University of Amsterdam in 1880, in the face of violent opposition. They have since indebted the whole Calvinistic world to themselves by this their venture of faith. They founded a Calvinistic University on a strictly Calvinistic basis. And their university was founded and maintained by a society, not by the churches or the State, as its constitution of 1879 informs us. But it could not long maintain its position completely as a university controlled by a society alone, not by the church. Already in its constitution article four provided for the right of consistories which pledged twenty-five florins per year to its support to appoint a representative in the society with the right to vote. And in 1890 the society made a futile attempt to establish a coalition with the Hervormd Church of the Netherlands (cf. Rullman, p. 109). In 1908 it was successful in forming a coalition with the Reformed Churches of the Netherlands in which it delegated part

of its control over the theological faculty (an integral part of its university) to the church. (Cf. Rullman, p. 110.) The financial condition of the society, after the first years of enthusiasm had subsided, was at times none too flourishing, as the reports at the annual meetings of 1912 and 1914 and the sizeable deficits of those years indicate. (Rullman, pp. 63 and 65.) The University began its operation with three Professors in the theological faculty and one in the faculty of law. In 1881 the literary faculty with two Professors was added. In 1907 the medical faculty with one Professor was started. And in 1929 the faculty of mathematics and natural sciences with four Professors came into existence. Through the process of years the staff of teachers was enlarged as qualified teachers were found and funds became available. Its history reveals that despite the difficulties which attended it the Free University has amply repaid all the efforts put forth in its behalf.

Of special interest in this historical survey is the account of what has transpired in the erection and maintenance of Calvin College. The underlying motives that prompted our forefathers to found the College are much the same as would prompt us to erect a Calvinistic university, the principles are the same, and the difficulties connected with its maintenance are very similar. We can, therefore, in large measure judge the future by the past. We shall limit this survey strictly to the Synodical decisions on this matter. This material will be found in the following Acts of Synod: Acts 1894, Art. 48-11; 1896, Art. 114; 1898, Art. 72 and 76; 1900, Art. 39-VII; 1902, Art. 39-III, IV 4, 5, 6; 1904, Art. 64-2, 88, 89; 1906, Art. 62-II (6) III; 1908, Art. 37-5; 1910, Art. 56; 1912, Art. 36; 1914, Art. 35; 1918, Art. 32-IIB, 2; 1920, Art. 28-1-2 sub. 4, p. 36, 37; II, III; 1924, Art. 30; Agendum for Synod of 1926 which contains comprehensive report of this whole problem, Rapport II, pp. 27-42; Acts 1926, Art. 31-III; Acts 1934, Art. 89).

The principal point at issue in these minutes of the Synods is the relation which the College should sustain to the Church. A general oversight of these minutes reveals the fact that the discussion was begun at the Synod of 1894 and was continued at each Synod till the year 1920 with the single exception of the Synod of 1916. The discussion was again resumed at the Synod of 1924 when a committee was appointed to make a study of the whole

problem, which committee reported to the Synod of 1926. Again the matter was discussed at the Synod of 1934 (6). The Acts further reveal that the consensus of opinion from the very beginning was that from the standpoint of principle it was proper to have the College proceed from a society, however, with important reservations. That principle is either expressed or implied in several of the Synodical Acts, as e.g., those of 1898, 1908, 1912, 1920, 1926. Repeated attempts were made to transfer the College to a society, one at the Synod of 1898, another at the Synod of 1912. The Synod of 1898 adopted the ten-year plan. By the terms of this plan a society was immediately to take over the college in coalition with the Church for a period of ten years. (Acts 1898, Art. 76.) This plan proved to be unworkable. At the next Synod (Cf. Acts 1900, Art. 39) it was decided that under present conditions the Church should undertake to operate the College since it was found impossible for a society to take it over. So the Church assumed responsibility for it. At the close of the ten-year period (Cf. Acts Synod 1908, Art. 35-3 sub 3) Synod declared that for practical reasons it was not very well possible to maintain and control a college in any other way than through the Church. This Synod at the same time pointed out that the relation of the College to the Church did not imply that the Church officially gave instruction through its officials, but merely that the Church maintained, supported it, and had the highest authority over it (Acts 1908, Art. 35-3). In 1912 another attempt was launched to transfer the College to a society (Cf. Acts 1912, Art. 36). After due consideration of instructions received from eleven classes and one consistory, the Synod expressed its willingness to transfer the College to a society as being from the standpoint of principle proper, as soon as a society was organized that could guarantee the Reformed character of the College, and as well the scientific standard of the instruction and the financial ability to maintain the College. Synod also appointed a Committee consisting of one appointee of each classis, to advise the following Synod regarding (1) the organization of such a society and (2) regarding the transfer of the college to such a society (or societies) with the necessary stipulations. It at the same time urged the Church by word and deed to show its readiness to cooperate for this development. The Committee appointed reported to the following Synod (Acts 1914, Art. 35). Its

recommendation was adopted to transfer the Preparatory School (Academy) to a society, but to retain the College for the time being. The reason for retaining the College was, so the Committee stated, the fact that our people were not ripe for such a transfer, while the cause of higher education was considered to be of the greatest importance for the well-being of the entire church. At the Synod of 1920 it was once more decided to maintain the College for the time being as an institution of the Church on the grounds that (1) it exists primarily for the training of ministers, (2) that for the development of the college and perhaps even for its continued existence it is necessary that the Church continue to operate it (3) that the Church has a right to maintain the College when the spiritual welfare of the people of God require it, and (4) that our people are not ripe for the organization of a society for higher education. The Church, it added, must for a while still act as fostermother of the College (Acts 1920, Art. 37). At the Synod of 1924, when one of the classes petitioned Synod to take measures to separate the College from the church, the Synod appointed a Committee to investigate the problems of principle and the practical problems which are connected with the relation of Calvin College to the Churches, and to report to the following Synod. (Acts 1924, Art. 30-V). To the Synod of 1926 this Committee submitted an extensive and elucidating report (Cf. Agendum, 1926, Rapport II, pp. 27-42). This Committee recommended for several reasons not to separate the College from the Church. Note also the decision of the Synod of 1934 (Acts 1934, Art. 89).

The methods employed to defray the expenses of the College are also of importance to note. It must not be supposed that the Church expected to support the College through the synodical per family assessments. At the Synod of 1898 it was stipulated that the cost of maintaining the College was to be met by free gifts and by the tuition of students (Acts 1898, Art. 76-c). The Acts of various Synods speak of endowments, gifts, a collector, Thanksgiving Day and other Church offerings, tuitions, as the means whereby the expenses were to be met. The endowment desired for the College was later (1906) specified to be at least \$100,000. From a comparison of the per family synodical assessment for the School when it was still substantially a training school for ministers only (Acts 1898, Art. 67, fifty-five cents) with the assessment

as it stands today (\$3.50) it appears that the assessment has not been substantially raised when we consider the purchasing power of the dollar, the average wage of the day, and the cost of living, as the Professor of Economics at Calvin informs us.

Above it has been stated that the Synods were from the very beginning of the opinion that from the standpoint of principle it was proper that the College proceed from a society, "however, with important reservations." No Synod ever advocated the complete separation of the College from the Church. It always favored a form of coalition in which the Church would have a measure of authority over the College. According to Article 72 of the Acts of Synod of 1898 the need of a broader training for the future ministers, the danger involved in sending the sons and daughters of the Church to other institutions of non-Calvinistic character, and the need of Christian school teachers were deciding factors. The Synod of 1912 expressed itself in much the same way (Acts 1912, art. 36). Likewise the Synod of 1920 expressed itself in much the same way (Acts 1920, art. 28, p. 37). Again the Synod of 1926 (Acts 1926, art. 31-III-1; Cf. Agendum 1926, Rapport II, pp. 29, 39-42). A practical reason mentioned as early as 1898 for not assuming full responsibility for the College was that the Churches be not unduly burdened (Acts 1898, art. 76; Acts 1902, art. 39-6, 7; 1904, art. 89, Acts 1906, art. 62, 4). As to the right of the Church to maintain a college of its own, Synods repeatedly asserted it. The most absolutistic statement on record is perhaps that of the Committee of Pre-advice to the Synod of 1898, which asserted that "such an institution (college) both financially and materially, as far as the principle is concerned, cannot proceed from the Church." It proposed that Synod secure a society to erect the College. Of this report it is stated: "Dit rapport wordt breedvoerig besproken en eindelijk goedgekeurd" (Acts 1898, Art. 76). At the close of the ten-year period when it became evident that no such society could be organized Synod decided that "it cannot be denied that the Church, in case it deems it advisable for one or other reason, has the right to maintain and direct a college" (Acts 1908, art. 37-5 (2)). In 1920 Synod again asserted that right "when for the spiritual welfare of the people of God there is need of such an institution and another organization does not undertake it" (Acts 1920, art. 28, 1 (4) p. 37). The report adopted

at the Synod of 1926 also stressed this right, quoting Dr. A. Kuyper and Dr. H. Bavinck in support of it (Agendum for 1926, Rapport II, pp. 36-38). A similar attitude has been assumed by the Church with regard to *The Banner* and *De Wachter* publications which from a standpoint of principle are not the responsibility of the Church but should proceed from a society.

This historical survey brings to light the following facts concerning a Calvinistic university.

1. The Calvinists have from the time of Calvin on strongly favored Calvinistic universities.
2. In Calvin's day and in the seventeenth century the Reformed leaders of Holland, Scotland, and America were satisfied to place such universities under the control of the State or the Church, the danger for the Calvinistic cause under such control not being acute. When defection crept into the State universities the need was felt for Calvinistic universities of their own.
3. The Free University of Amsterdam was organized by a society and has wielded immense influence. However, the principle of a school owned and operated by a society could not be carried through consistently.
4. Practical difficulties made it impossible in the case of Calvin College to carry out the principle of a society-controlled college in the Christian Reformed denomination. No society could be organized that could supply the necessary guarantees, and the College has been maintained by the Church as its foster-mother to this day.
5. The principle of complete separation of Church and College has not proved workable and the Church has repeatedly asserted its right to maintain a college when necessity required.
6. Progress of higher education was not made without great attendant difficulties, but the results have proved that the efforts expended were warranted.

THE CHURCH'S RIGHT TO MAINTAIN AN INSTITUTION OF HIGHER EDUCATION

An important aspect of the exploratory study of a Calvinistic University is the determination of the problem whether the Church has the right to establish and maintain an educational institution such as a college or a university. There seems to be considerable difference of opinion on this matter. Indeed, a few weeks ago one of our leaders wrote in the *Banner* "As far as principles to be applied in the case are concerned, it may safely be said that the Reformed Principles deny the Church the right to establish an institution of learning such as a college or university." The same position may be suggested, howbeit a bit hesitantly, by six of our leaders personally interested in the proposed Free Calvinistic University. They de-

clared, "Among us, people of Reformed persuasion, it has become well established that it is not specifically the task of the Church as an institution,—to promote graduate training of a positive Christian character—" (*The Banner*, Feb. 4, 1944.) If the implication is that the Church may not do so, there are some among us ready to demur.

As the above historical review indicates, the Synods have repeatedly faced this question since 1898. Its verdict was invariably that, though the Church may not have the positive task of maintaining an educational institution, it nevertheless has the right to do so.

Our Church has been operating on the practical principle that it has a perfect right to establish and maintain an institution that will help it to promote its distinctive conception of the Kingdom. It has not hesitated to go into the publishing business. It has persistently fought off all attempts to be deprived of the control of its educational institution that plays such an important role in the higher training of its ministers and missionaries, of the school teachers of its sons and daughters, and of those entering other professions, so that they may all be fired with the ideals of our own specific emphasis upon the truth.

It appears that a church-owned university would be entirely in accord with the practical policies followed by our Church to date. We must not therefore gratuitously, assume that no university may be developed under ecclesiastical control. That assumption awaits proof.

THE IDEAL OF A CALVINISTIC UNIVERSITY OF OUR OWN

The ideal of a Calvinistic University is not new. It has been present in the midst of the Christian Reformed Brethren for decades. It was a natural outcome of our conception of a God-centered education and of the conviction of God's sovereignty in every phase of life. Our leaders felt all along that we were short of our ideal until the entire range of education had been covered by the benediction of our life and world view. The older brethren Kuiper, Groen, and Breen held that ideal before our people. A quarter of a century ago it was presented by the President of Calvin College as the essential climax of our educational program. Dr. Volbeda discussed this matter in 1926. Dr. Bouma presented it again in 1929 and made a powerful plea for the position that we should link our University ideal with Calvin College. It has been an ideal that

has been cherished in the hearts of our Christian Reformed leaders interested in education for a long time.

However, we have built slowly, but surely and solidly. We took steps in advance as we were prepared to take them. To many of us the progress was unwarrantably slow. Some of our leaders were disgusted with the movement. These perhaps were not acquainted with all the problems involved. The best friends of the University idea spurned every unworthy shortcut toward the realization of a university ideal. They have correctly felt that the way to build solidly for a university is by the way of gradual expansion and development of a college that has merited the approbation of the existing accrediting educational agencies of America. One can only build well a superstructure when the substructure has been solidly built. That has been and, we believe, is the approach of the majority of our leaders in the field of education.

THE POSSIBLE EFFECT UPON CALVIN COLLEGE OF THE CALVINISTIC UNIVERSITY MOVEMENT

The Christian Reformed Church is, of course, deeply concerned about the possible effect upon Calvin College that the establishment of a Calvinistic University may have. The organization proposed will be in no way directly responsible to the Church, yet it has and will solicit the moral and financial support from the constituency whose loyalty to Calvinism cannot be suspected. That is a perfectly normal way of attempting to realize the ideal of a Calvinistic University.

It is well to be frank about it. Calvin College, even though it has made an enviable reputation for scholarship within a limited field, is still far from being a full-fledged college. Many of our Christian Reformed young people are compelled to get their college training elsewhere because we are not as yet able to supply the college educational need of our own constituency. Calvin College is still woefully undermanned for the work that it is attempting to do. Even to date courses are offered in which Calvin is compelled to send its students to an uncalvinistic institution to secure credit for certain required subjects which we are in no position to offer because of the limitation of our facilities and personnel. It would seem the part of wisdom to *build up* to the University before we begin the actual establishment thereof. At the present time the interests and energies of our people should not be divided.

We need all our power to develop and to hold fast that which we have. Calvin College is a growing institution. It is growing because the conception of a complete system of education from the kindergarten to the university has been our ideal. Any action that tells the institution in effect, you may develop just so far and no further may have a very enervating effect upon our educational aspirations. We are laying the foundations. When these are made sure and adequate, we shall make haste, consistent with good development, to introduce the beginnings of a graduate school. That is and was our plan. The effect of the establishment of another University may prove to be stifling, because our ideals will have been blurred.

OUR ATTITUDE TOWARD THE EXISTING MOVEMENT FOR A CALVINISTIC UNIVERSITY

There is today in fact a group of men inspired with the ideal of a Calvinistic University who have proceeded without waiting for an ecclesiastical endorsement to organize for the declared purpose of the establishment of a Calvinistic University independent of any denominational affiliation. No one disputes their right to do so. These men contemplate the founding of a university along side of, and possibly independent of, the present existing higher educational institutions in the Calvinistic field. As far as we know, these men have not asked for our ecclesiastical endorsement. From this point of view the work of this exploratory committee seems somewhat superfluous.

However, the founding of such an institution may, either for good or bad, have far-reaching repercussions upon our educational endeavors. But as long as a Synod does not and cannot determine the character of the institution that is being contemplated it is obviously unable to express its reaction. The men sponsoring this movement have come to little unanimity on their project. It is still in the discussion stage.

Will the founding of the proposed University call for the establishment of a college? Your committee feels that the possibility of establishing a successful university without undergirding it with distinctively college courses will be exceedingly remote. But it surely cannot be expected of our Synod to endorse a college when it has one of its own. This reluctance was clearly expressed in the past synodical reaction to Grundy College. Loyalty to Calvin

College would seem to forbid the recommendation of supporting another Calvinistic college along side of our own.

It is not yet determined, as far as we were able to ascertain, whether the proposed institution will also comprise a divinity school. One can hardly conceive of a strong Calvinistic University without a strong graduate divinity department. But here again we have our own graduate divinity department. Can the Synod be expected to endorse an institution containing a department that will be in competition with its own endeavors in the field of theological training?

Neither is it definitely settled how the contemplated institution is going to be financed. Respectable universities are exceedingly costly. That would perhaps be of little moment to us if it were not for the fact that those who back the institution may be expected to pay for it. That is no more than fair. It would be exceedingly unwise on the part of our Synod to make any commitment that would involve an additional burden to our own people. Each recommended cause almost invariably means a call for greater contributions. Even Calvin College itself is not so adequately financed that it can develop and expand without restrictions.

The problem of securing a qualified teaching staff will prove to be exceedingly difficult. To secure teachers of outstanding scholastic achievement concerning whom the Board is convinced that they are one hundred per cent with us has proved no mean task. To adequately staff a university, however small its beginnings may be, may compel the Association to accept individuals who are *in general* with us. Schools must be built around men. The securing of a staff that is *distinctively* Reformed and academically qualified will be no small chore. To compromise on this score ever so little is to defeat the very ideal of a Calvinistic University. The Synod will want to know precisely what and whom it is endorsing before it dares to venture a recommendation.

There are many of such considerations that should be squarely faced and evaluated before Synod can be expected to take any action. It does not now know what the proposed university will be like and it has absolutely no voice in the determination of its policies.

Your committee recommends that:

1. Synod take no action in the matter of the endorsement of this proposed Calvinistic University. (This is in line with the decision of the O.P.C. last Spring.)
2. Synod urge our own people to concentrate upon the development of our own educational ideals and institutions.

JOHN DE VRIES
HENRY MEETER
HENRY SCHULTZE
HENRY VAN ZYL

REPORT XXII.

NOTICE AND REQUEST OF THE COMMITTEE TO STUDY THE EXAMINATIONS REQUIRED OF SUCH AS DESIRE TO ENTER THE MINISTRY

To the Synod of 1944.

ESTEEMED BRETHREN:

THE Committee appointed by Synod of 1942 to report on the examinations required of such as desire to enter the ministry of the Chr. Ref. Church (see p. 31, Acts of Synod, 1942) has been laboring on this mandate, but is not able to produce a full report to the Synod of 1944 in time for such a report to be incorporated in the published Agenda of Synod. The Committee, therefore, begs Synod to allow another year for the work of this Committee. It is expected that the full report can then be incorporated in the First Part of the Agenda for the Synod of 1945.

Fraternally, the Committee,

E. VAN HALSEMA, *President*

N. J. MONSMA, *Secretary*

J. BEEBE

S. VOLBEDA

REPORT XXIII.

TRANSPORTATION SECRETARY

To the Synod of 1944.

ESTEEMED BRETHREN:

YOUR Transportation Secretary has the honor of submitting the following report for the calendar year 1943:

Our ministers traveling on church business found it desirable to take advantage of the best means of transportation available under present war conditions, and, as free transportation is limited to certain slower trains, passes were not requested nor desired.

Attached is a statement showing by Classes the transportation expenses of delegates to the 1943 Synod, and a comparison of the 1943 totals with those of 1942.

May we call attention to the following quotation from Major General Gross, Chief of Transportation, U. S. Army?

"The time when our armed forces are making favorable progress is the very time we must strike the enemy harder and still harder. That requires greater and more intensive effort here on the home front. Transportation plays an indispensable part in preparation of the blows to be delivered against the enemy. The critical months before us will bring more difficulties than we have had to shoulder up to now."

It might be well for Synod to caution the various Classes, Boards, etc., of our church to accede to the request of our Government by decreasing travel to the minimum required for the proper carrying on of the Lord's work.

Respectfully submitted,

BERT POUSMA

Classes	Railroad Pullman Meals	Bus	Private Auto	Other Meals Lodging	Totals 1943	Totals 1942	Increase	Decrease
California	\$ 501.04	\$	\$	\$	\$ 501.04	\$ 333.17	\$ 167.87	\$
Chicago North			22.00	9.00	31.00	19.00	12.00	
Chicago South	7.98		10.80	6.60	25.38	20.60	4.78	
Grand Rapids East			6.00	3.00	9.00	11.00		2.00
Grand Rapids South						3.75		3.75
Grand Rapids West						3.60		3.60
Hackensack	199.80				199.80	176.70	23.10	
Holland			4.20		4.20		4.20	
Hudson	189.45				189.45	162.41	27.04	
Kalamazoo	27.45		5.35		32.80	12.00	20.80	
Minnesota	107.86		20.50	19.00	147.36	136.85	10.51	
Muskegon			3.19		3.19	15.72		12.53
Orange City	170.91				170.91	106.40	64.51	
Ostfriesland	108.53				108.53	82.45	26.08	
Pacific	473.13				473.13	386.38	86.75	
Pella	78.70	2.40	39.60	2.70	123.40	115.03	8.37	
Sioux Center	177.19				177.19	120.80	56.39	
Wisconsin	16.58		21.00	3.00	40.58	29.72	10.86	
Zeeland			1.32		1.32		1.32	
Totals 1943	\$2,058.62	\$ 2.40	\$ 133.96	\$ 43.30	\$2,238.28	\$	\$ 524.58	\$ 21.88
Totals 1942	1,377.39	40.79	249.45	67.95		1,735.58		
Increase	\$ 681.23	\$	\$	\$	\$ 502.70	\$	\$ 502.70	\$
Decrease		38.39	115.49	24.65				

REPORT XXIV

REPORT OF BACK-TO GOD RADIO COMMITTEE

ESTEEMED BRETHREN:

To the Synod of 1944.

YOUR Committee, appointed by the last Synod, has the pleasure to report concerning its activities of the past season. Soon after Synod had concluded its work we began making plans for the 1943-'44 season. After considerable study and deliberation, striving to reach as many of our own people as possible and at the same time desirous of covering as wide an area as available funds would permit, we arranged to broadcast over the following chain of stations:

Station	City	Power	Kilocycles	Price (per week)
KJR	Seattle	5,000	1000	\$ 48.60
KOB	Albuquerque	50,000	770	63.00
KXEL	Waterloo	50,000	1540	108.00
WNAX	Yankton	5,000	570	67.50
WCFL	Chicago	10,000	1000	135.00
WHBI	Newark	2,500	1280	70.00
WORC	Worcester	1,000	1310	33.32
WSOO	Sault Ste. Marie.....	250	1230	10.00
WOOD	Grand Rapids	5,000	1300	54.00

TRANSCRIPTION

Again our programs were rendered by means of transcriptions. This year the recordings and the records were both made in Chicago. After what we deemed due consideration we made that arrangement judging we would thus save time and money without losing anything in quality of workmanship and material. With shamed face your Committee humbly confesses that its judgment proved to be only fifty per cent correct: we saved some money, but lost in quality of records when the company with which we were dealing proved to be not altogether reliable. Just another illustration of how limited funds sometimes induces us to be penny-wise and pound-foolish. Later we had the recordings made in Chicago and then sent to Hollywood, California, where the records for the various stations were produced. The transcriptions now are very acceptable, albeit more expensive.

PROGRAM PERSONNEL

As speakers for the twenty-six weeks we succeeded in engaging Dr. R. J. Danhof, Dr. W. Rutgers, Prof. H. Schultze, and the Rev. G. Hoeksema. The Rev. P. H. Eldersveld consented to serve as announcer. The music was provided by various individuals and groups from our Chicago people under the direction of the Rev. W. Kok, who also had the responsibility of arranging the program and the recordings. Except that the speakers are engaged with the understanding that they will receive a slight remuneration at the end of the season, providing there is anything in the funds at that time, all these services are rendered gratis. The church owes these people a hearty vote of thanks for their willingness in donating their time and efforts. It should be noted that, although authorized to do so by the last Synod, the Committee did not appoint a separate Music Director since we did not judge the available funds would allow it.

FAN-MAIL AND OTHER CORRESPONDENCE

One method of judging the effectiveness of a broadcast is by its volume of fan-mail. During our twenty-six weeks' course we received an average of 48 pieces of mail per week, this mail being sent by the listeners to the various stations to which they listened. In addition to this we received an average of 21 letters (or cards) which were sent directly to the speaker or a member of the Committee. These latter were mostly from our own people. Of the mail received through the stations about sixty per cent came from people outside of our denomination. In these responses nearly every state in the Union is represented.

It will interest Synod to learn that during this same period we sent out over 4,200 copies of single addresses of the various speakers in answer to requests received; 3,680 copies of "A Charge To Christian Soldiers" in booklet form; and 470 booklets containing President Schultze's addresses on "God in Education," etc., which we also put out in booklet form. A large amount of this printed material was ordered by individuals or congregations to be sent to those in the Armed Services. A very large number of mats, mottoes, and announcement cards were also mailed on request. One can readily see that this all involved a considerable cost in the way of printing, clerical work, and

mailing expenses. We can give you the exact cost of this in dollars and cents, but we cannot tell you how much value, under God's blessing, was received from these services. We trust it was not small.

We would also remark in connection with this that all mail and requests coming from outsiders passes through the hands of our Missionary-at-large, the Rev. H. Baker, who makes such use of it as he can in his mission efforts.

SUMMER BROADCASTS AND FINANCES

In keeping with the wishes of the last Synod we decided to continue on some of the stations throughout the entire year. Although the condition of the treasury was not too flattering, we deemed the interest manifested in the work was sufficient to justify the venture. We chose the three stations (WCFL, WOOD, WNAX) which had proved most popular in the past. A change had to be made later because of conditions outside of our control. A fuller report on this phase of the work will be made through copies to be distributed at the time Synod meets. Similarly a report of the condition of the treasury will be given in full at that time. At this time (the first of April) about all we can say is that we're "getting by".

RECOMMENDATIONS

Convinced that the radio is a highly effective means of propagating the Gospel and our Reformed conception of salvation, and convinced that the world today is sorely in need of the same, and convinced also that past experience in our broadcasting justifies not only the continuance of our Back To God Hour but also its expansion, we *recommend*:

- A. That the speakers, announcer, and musical contributors to our programs be accorded a hearty vote of appreciation for their services rendered.
- B. That the Back To God Hour be continued another year, and that on a larger scale, if at all possible, either through the use of more or of larger stations, or both.
- C. That the quota for the coming year be set at two dollars per family.

- D. That the Committee be instructed to engage a minimum number of speakers—one, as soon as they are satisfied that the right party has been discovered.
- E. That, with more funds at its disposal, the Committee be instructed to place more emphasis on the musical part of the program.
- F. That a Committee be appointed to execute the above wishes of Synod.

Herewith your Committee concludes its report, commending unto God this and all other phases of Kingdom work carried on by us.

R. J. FRENS, *Secretary*

DEPUTATI SYNODI

Primi

Secundi

Classis California

J. J. Steigenga.....	Minister	William Vande Kieft.....	Minister
Louis Bouma	M	F. De Jong.....	M
J. H. Bosscher.....	Elder	Ben De Boer.....	Elder
Mark Bouma	E	G. Visser	E

Classis Chicago North

B. Essenburg	Minister	William Kok	Minister
James Putt	M	H. Bel	M
Herman Folgers	Elder	Melvin Veenstra	Elder
Lubbertus Geerdes	E	John Vander Velde	E

Classis Chicago South

G. Hoeksema	Minister	P. H. Eldersveld.....	Minister
H. Kuiper	M	M. Van Dyke.....	M
R. Van Til.....	Elder	M. Fakkema	Elder
L. Buurstra	E	J. Fischer	E

Classis Grand Rapids East

G. Goris	Minister	R. J. Frens.....	Minister
L. Trap	M	H. J. Kuiper.....	M
H. Boersma	Elder	P. D. Bouma.....	Elder
H. Hekman	E	M. Kulikamp	E

Classis Grand Rapids South

J. F. Schuurmann.....	Minister	John Gritter	Minister
M. J. Vanderwerp.....	M	J. L. Bult.....	M
R. Wierenga	Elder	J. G. Vanden Bosch.....	Elder
J. A. Besteman.....	E	K. De Blaey.....	E

Classis Grand Rapids West

P. Y. De Jong.....	Minister	J. G. Van Dyke.....	Minister
Peter Vos	M	A. Persenaire	M
G. I. Buist.....	Elder	J. B. Peterson.....	Elder
W. Hofstra	E	L. Steenbergen	E

Classis Hackensack

William Haverkamp	Minister	J. Daane	Minister
J. Kenbeek	M	D. De Beer	M
R. Meyer	Elder	A. Dansen	Elder
C. Heerema	E		

Classis Holland

P. Jonker, Jr.	Minister	G. Gritter	Minister
R. J. Danhof	M	H. Blystra	M
James Hietbrink	Elder	J. Maat	Elder
E. J. Wolters	E	N. Stielstra	E

Classis Hudson

J. T. Holwerda	Minister	N. J. Monsma	Minister
P. Van Dyk	M	L. Van Laar	M
L. Steen	Elder	A. Geldof	Elder
J. Smith	E	L. De Bruin	E

Classis Kalamazoo

B. Van Someren	Minister	William P. Brink	Minister
A. Poel	M	J. H. Steenwyk	M
M. Triestram	Elder	N. Fik	Elder
Jacob De Nooyer	E	J. Emaar	E

Classis Minnesota

H. Vander Klay	Minister	A. Bliet	Minister
C. Abbas	M	P. F. Dahm	M
K. A. Brouwer	Elder	L. Ter Wisscha	Elder
F. De Groot	E	F. Ahrenholz	E

Classis Muskegon

E. J. Tanis	Minister	H. Goodyk	Minister
R. J. Bos	M	J. H. Schaal	M
H. Van Laar	Elder	F. Keegstra	Elder
C. Meyering	E	P. Timmer	E

Classis Orange City

A. Jabaay	Minister	G. Zylstra	Minister
J. A. Mulder	M	J. R. Van Dyke	M
P. Wiersma	Elder	Charles De Boer	Elder
S. Elgersma	E	Nick Hibma	E

Classis Ostfriesland

H. Zwaanstra	Minister	D. H. Plesscher.....	Minister
C. Greenfield	M	G. J. Rozenboom.....	M
O. Haupt	Elder	H. B. Primus.....	Elder
Fred Janssen	E	H. Groeneveld	E

Classis Pacific

G. Pars	Minister	K. de Waal Malefyt.....	Minister
A. Van Dyken	M	W. Groen	M
J. Stap	Elder	G. Kingma	Elder
L. Kool	E	S. Staal	E

Classis Pella

R. H. Haan.....	Minister	D. Flietstra	Minister
J. D. Pikaart.....	M	J. Geels	M
H. D. Van Ryswyk.....	Elder	G. De Boer.....	Elder
A. Dykstra	E	Teunis Nikkel	E

Classis Sioux Center

P. De Koekkoek.....	Minister	C. Vanden Heuvel.....	Minister
O. Breen	M	W. Reinsma	M
J. H. Hubers.....	Elder	A. J. Green.....	Elder
F. Ligtenberg	E	A. Ten Harmsel.....	E

Classis Wisconsin

William Verwolf	Minister	C. Groot	Minister
J. J. Holwerda.....	M	William Dryfhout	M
P. Verhulst	Elder	T. Ribbens	Elder
F. A. Voskuil.....	E	John Joling	E

Classis Zeeland

M. Bolt	Minister	H. Dykhouse	Minister
J. M. Dykstra.....	M	D. D. Bonnema.....	M
N. Frankena	Elder	S. Grasman	Elder
H. Schut	E	J. Stephenson	E

AGENDA

Part II - - Overtures

I. CALVIN COLLEGE AND SEMINARY MATTERS

REPORTS OF CURATORIUM AND REPORTS ON KINDRED MATTERS IN AGENDA, PART II, INCLUDING REPORT ON REFORMED BIBLE INSTITUTE; REPORT OF COMMITTEE ON EXPLORATORY STUDY OF FOUNDING A PROPOSED CALVINISTIC UNIVERSITY; NOTICE AND REQUEST OF THE COMMITTEE TO STUDY THE EXAMINATIONS REQUIRED OF SUCH AS DESIRE TO ENTER THE MINISTRY.

II. GENERAL MISSIONS: Indian, Chinese and African Mission Matters

REPORT ON INDIGENOUS CHURCHES; REPORT CHRISTIAN REFORMED BOARD OF MISSIONS.

1. Classis Orange City overtures the Synod of 1944 to enlarge the school facilities at Rehoboth Mission School, so that more Indian children can be accommodated.
Grounds:

1. The work of Missions has been greatly curtailed in China, but our mission money should not lie idle.
2. Some 80 Indian children had to be sent back to heathenism in our Indian field for which we did not have room in our school.
3. The Navaho field has been intrusted to the Chr. Ref. Church and our people would gladly give for this increased cost.

(Classis Orange City.)

2. Classis expresses its preference to Synod of calling Missionaries to the field. (Classis Orange City.)

3. Classis Pacific consistories reported on calling Missionaries, as follows: 10 for "field" and 6 for "post".
(Classis Pacific.)

4. Classis Zeeland expressed itself in favor of "Calling Missionaries to the field instead of to a post."
(Classis Zeeland.)

5. Classis expresses its agreement with the proposal of the Board of Foreign Missions, as presented to the Synod of 1942, which reads as follows: "The Mission Order should be amended by adding to Article VI, Section 2, the following sentence: 'The calls which these churches extend shall be calls to the Indian or China or Sudan Fields as a whole, leaving it to Synod and its agency to determine at which post on the designated field such a missionary shall serve.' (Acts of Synod, 1943, Art. 118, IV, B, p. 68)."
(Classis Grand Rapids West.)

6. The Classis of Chicago South goes on record as being opposed to the suggested change regarding the question of "Field" or "Post", on the following grounds:

1. The proposed change would be, in our opinion, a violation of the principles of consistorial supervision over the ministers and missionaries of the Word. It would permit the consistory of the calling church to be no more than a functionary in the calling of the missionary, and would then virtually release him from obligation to that consistory and place him under the jurisdiction of the Mission Board.
2. The proposed change would not fully respect the rights of the missionary in case of a transfer from one post to another. Your committee feels that a missionary in such a circumstance is entitled to the same rights as those accorded any minister who is called from one church to another.
3. The proposed change gives no assurance of being an improvement from a practical point of view. Not only would there be many practical difficulties in the establishment of the proposed system, but even if it were established, the Synod would then become the mediator in all differences of opinion between the missionaries and the board. Thus, the Synod would occupy the position now assigned to the consistories of the various calling churches. It is clear that there is no assurance of reducing the number of practical disputes, but it is just a question of the advisability of laying all these matters before the Synod instead

of the consistory of the calling church. And as to the latter question, we have expressed our opinion under grounds 1 and 2 above.

(Classis Chicago South.)

7. With regard to the "Post or Field" problem of the Indian Mission Field, Classis decided to send again the overture prepared at its session February, 1943; since this is still the stand of the Classis. The overture reads as follows:

"Classis California overtures Synod to reject the proposal of the Board of Missions to call missionaries to the field in general. *Reasons:*

1. It would be another step in the direction of complete centralization, leaving little or no power to the congregation. The emphasis should be on the autonomy of the local church as the manifestation of the body of Christ, and commissioned by Christ to do mission work.
2. It opens the way to the violation of the Reformed principle that all ministers are equal. If the Board has its way, one minister, or a small group of ministers, will be able to lord it over another minister. It would invest a few ministers with episcopal authority to place a fellow-minister wheresoever they see fit.
3. It would be another step in removing the missionary farther away from the calling church.
4. The proposal of the Board tends to weaken the sense of call,—and if a missionary is shifted from place to place, it would constitute an infringement upon his personal rights, and do violence to his conscience, since he would not be at liberty to follow what he deems a call from God.
5. In his memorandum the Secretary of Missions says it is 'practically desirable' since it would simplify matters in case a change in location of any missionary is considered desirable. Indeed, it would simplify matters, but at what price? The Board, or a few members of the Board, would judge as to the desirableness of transferring a missionary, and they would effect the transfer.
6. Another practical reason given is that it would make it possible for the Board to promote a missionary, who has done good work, by giving him a part which offers greater opportunity. This practical consideration, and the one previously mentioned, to make the proposal seem acceptable, really condemn it."

(Classis California.)

8. Classis decided to go on record favoring a call to "Field" rather than to "Post". This change shall not be made until the next Synod shall have had opportunity to express itself. (Classis Kalamazoo.)

9. Classis Sioux Center expresses itself in favor of calling missionaries to the respective fields rather

than to the specific posts on the fields, and recommends the change needed in our Mission Order. *Grounds:*

1. It would be in the interest of greater efficiency in the administration of mission matters, and would in so far promote the cause.
2. The difficulties visualized are not insurmountable, and should not be the determining factor formulating or reformulating rules governing Missions.

(Classis Sioux Center.)

10. Relative to the question of calling Missionaries to "Field" or "Post", Classis Grand Rapids South expresses itself "in favor of calling a Missionary to a field rather than to a particular post." *Reasons:*

1. It is consistent with the principle imbedded in the 1939 Mission Order, namely, that this matter is properly under synodical control.
2. It makes for greater efficiency on the field. According to the present arrangement, if a change is to be made it involves considerable complications. Calling to a field would make changes, deemed beneficial to post or missionary, much more easily effected.

The Classis adds a precautionary provision: In order that a missionary may not become a mere pawn in the hands of a controlling board, we advise that point D of the Report of the Board to Synod in 1942 (Acts 1943, p. 69) be changed to read that in case a difference of opinion would arise between board and missionary, the missionary be retained at his present post until the next meeting of Synod.

(Classis Grand Rapids South.)

III. BUDGET COMMITTEE

ALL FINANCIAL MATTERS IN ALL REPORTS; REPORT OF TRANSPORTATION SECRETARY; REPORTS ON NETHERLANDS' WAR RELIEF BENEVOLENT FUND; REPORT ON CANADIAN CHURCHES; REPORT ON NATIONAL CHRISTIAN ASSOCIATION

11. Classis requests Synod for financial support in re its Classical expenses to the extent of 40c per family in Classis Pacific. Previously it was 60c.

(Classis Pacific.)

12. Classis overtures Synod to instruct its Committee for the Netherlands War Relief Fund not to direct money received for this fund to the support of the Moravian Mission work — Surinam. *Grounds:*

Though undoubtedly the Moravian Mission work is a worthy cause, it cannot be classed as war reconstruction work and should be supported, if we desire to do so, out of a separate fund, particularly for that purpose. (Classis Pacific.)

13. It is with a measure of hesitation that Classis Minnesota submits a report on its Classical Quotas for Calvin College and Seminary, as required by the Acts of Synod, 1941. Since Classis Minnesota was the only one submitting such a report in 1943, and as the Acts of Synod, 1943, fail to show that Synod did anything about the non-compliance of the other Classes, we feel an injustice has been done. We urge Synod either to insist on the compliance of ALL Classes with this decision, or otherwise rescind it.

Nevertheless, we comply with the decision, and hereby inform Synod that our Classis is \$200.29 in arrears on its quota for 1943. Of this amount, \$4.72 was due to misunderstanding. With regard to the remainder of this amount Classis is frank to say, after investigation, that the default is not entirely due to inability to pay. Classis feels that there is improvement, and is convinced that those charged with supervision of these matters in the churches are laboring faithfully to bring about further improvement.

Consequently we deem further action with regard to the past inadvisable. (Classis Minnesota.)

IV. HOME MISSION MATTERS

REPORT EXECUTIVE COMM. HOME MISSIONS; REPORT YOUTH ORGANIZATIONS; JEWISH MISSION REPORTS AND BUDGETS; SEAMEN'S HOME; CHURCH HELP COMM. REPORT; CHAPLAIN COMM. REPORT; COMM. FOR SOUTH AMERICA REPORT

14. Classis Minnesota calls attention of Synod to the fact that the Christian Reformed Church of Volga, South Dakota, has become self-supporting. We thank Synod for support given this congregation in the past. (Classis Minnesota.)

15. Classis Hackensack petitions Synod to increase the support of the subsidized churches by granting a larger bonus, in view of the increased cost of living due to the war.

(Classis Hackensack.)

16. Classis California overtures Synod that the work in all the military camps within the bounds of our various Classes be assigned to our Classical Home Missions Committees; so that they may carry on this work in coöperation with the Executive Committee for Home Missions in the same manner as they are now coöperating with the Executive Committee in the regular Home Missions work. *Grounds:*

1. These committees are on the scenes where the camps are found.
2. This work is badly in need of coördination.
3. Proper report should also be made to the local bodies who are best able to judge on the requirements of this work.
4. Thus missionaries or service pastors would be encouraged by the assistance and advice given them by the local committees.

(Classis California.)

17. Classis approved the following overture and decided to send it to Synod: "The Consistory of the Hollandale Chr. Ref. Church respectfully requests Classis Ostfriesland to overture Synod as follows: (A) That an additional \$100.00 (making a total of \$200.00) be appropriated for travel expenses incurred in visiting patients at the Mayo Clinic, Rochester, Minn.; (B) Furthermore that travel expenses be paid at the rate of six dollars per trip.

Grounds for (A):

1. The Hollandale Minister has received regular Hospital Chaplain status, and the Clinic expects that weekly calls be made on patients.
2. Since this 'set-up' was instituted, notification cards are sent out by the Clinic, informing the hospital chaplain immediately after a Christian Reformed patient registers. An average of 3 to 4 patients are in Rochester hospitals every week.
3. From a practical point of view, this work is very worth-while. The sick, as well as those accompany-

ing them, appreciate this service very much. Furthermore here is an excellent mission opportunity. Contacts are easily made and most people are receptive to the Gospel.

Ground for (B):

The distance from Hollandale to Rochester is 120 miles (round trip), by the shortest route. If gravel roads are not in good condition, the distance is 140 miles. Present war conditions necessitate nearly 5c a mile to make expenses." (Classis Ostfriesland.)

V. CHURCH ORDER MATTERS

REPORT SYNODICAL COMM.; REPORT ECUMENICAL COUNCIL AND CORRESPONDENCE WITH OTHER CHURCHES; REPORT DELEGATE TO LORD'S DAY ALLIANCE ET AL.; REPORT HISTORICAL COMM.

18. Classis Hudson overtures the Synod of 1944 to sever relations with the *National Association of Evangelicals*, unless this Association restricts its activities to matters which do not in any way concern the preaching of the Gospel, such as evangelism and missions. *Grounds:*

1. The work of preaching the Gospel has been assigned to the Church, and the Church is not allowed to transfer this task to an association.
2. Churches and religious bodies belong to the National Association of Evangelicals which, though perhaps evangelical, are nevertheless erring in doctrine, even in holding such doctrines as Arminianism, Anabaptism and others, which are in conflict with our Confessional Standards and which we do not countenance in our churches.
3. If the Association would restrict its activities to such matters as concern the practical relationship between Church and State, there would be no objection, for only in such fields is there room for an association such as the N. A. E. to operate.

(Classis Hudson.)

19. Classis Holland overtures Synod to appoint a committee to investigate our relation to the *National Association of Evangelicals*, said committee addressing itself specifically to such questions as to the propriety

of joining such an organization, of endorsing an ecclesiastical program in which religious groups and churches with radical differences will coöperate. *Reasons:*

1. The church was not ready to unite with this organization intelligently. This proposal should have been sent to the Classes as was the question of Mixed Marriages. It was not even printed in the Agenda. The Supplement of the Acts reveals that definite fears were entertained by those who attended the Constitutional Convention, Acts, p. 153f.
2. Such an Alliance places us squarely before the question our Church has never addressed itself to, namely, the relation between the "pluriformity" of the church, or the "pluralism" of the church and the requirements of the true church as expressed in our Belgic Confession, Art. 31. Synod is duty bound to express itself on the question: In how far must a church be a true church before we can coöperate with it?
3. If the uneasiness there is with some in re this matter can be removed, our coöperation will be more cordial. If we have erred it is easier to retrace our steps now than later.

(Classis Holland.)

20. Classis Hudson overtures the Synod of 1944 to appoint a committee which is to make a comparative study of our present *programs for mutual supervision* as these are contained in the Acts of Synod, 1942, Art. 110, p. 111 (Art. 41 C. O.) and the Acts of Synod, 1922, Art. 40, pp. 79, 249-253 (Church Visiting), and which committee is to attempt to integrate the two methods in such a way that duplication be avoided and each method receive its own field, more or less. *Grounds:*

1. These methods now overlap and encroach upon one another. All the questions put to the consistories at each classical meeting, under Art. 41 C. O., are also put with church visiting (though the wording may be slightly different at times), with the exception of just two questions occurring in the list under Art. 41. So Q. 1 under Art. 41 (consistory meetings) finds its replica in Q. 7 (F. C.) of church visiting; Q. 2 (Word and Sacraments) in Q. 3 (F. C.), and Q. 1 (to elders); Q. 3 (Chr. Discipline) in Q. 10 (F. C.) and Qs. 3 and 4 (to ministers); Q. 4 (work of elders) in Q. 12 (F. C.)

and Q. 1 (to ministers); Q. 5 (work of deacons) in Q. 1 (to ministers and elders); Q. 6 (Chr. School) in Q. 18 (F. C.); Q. 7 (offerings) in Q. 16 (F. C.); Q. 8 (Chr. Discipline) in Q. 10 (F. C.), and Qs. 3 and 4 (to ministers); Q. 10 (evangelism) in Q. 15 (F. C.)

NOTE—F. C. stands for "Full Consistory".

2. The psychological effect of putting these questions to our consistories three or four times a year (three times if the Classes meet twice a year; four times if the Classes meet thrice a year), works destructively of the end Synod has in mind, viz., increase in diligence and spirituality. For proper effect and serious consideration many of the questions, though perfectly legitimate and necessary in themselves, should not be asked oftener than once a year. We have in mind such questions as concern frequency of consistory meetings, faithfulness of elders and deacons, etc. The fact that consistories conduct a mutual discipline among themselves four times a year by way of censure morum should not be overlooked in this connection. (Classis Hudson.)

21. Classis Minnesota overtures Synod to clarify its position on the matter of admitting or readmitting to membership, on the ground of repentance and confession, parties guilty of unbiblical divorce and/or remarriage.
Grounds:

1. Classis Minnesota is faced with a concrete case, and is in a quandary whether to judge the case in the light of the principle maintained in 1934 (cf. Acts, p. 146) or in the light of the decision of 1936 (cf. p. 145, bottom paragraph). By rejecting the advice of the committee ad hoc in 1934, Synod apparently declared that admission in the way of repentance and confession was not open. However, the Synod of 1936, dealing with a concrete case, declared membership could be granted upon sincere confession (cf. p. 146).
2. It is within the domain of Synod to give such clarification. Only Synod can show that no discrepancy exists, or can indicate the rule to be followed.
3. It is urgent that our Churches have a definite guidance in a matter so vital. And it is necessary that there be uniformity of practice among us on so fundamental an issue. (Classis Minnesota.)

22. Regarding the problem of mixed marriages Classis presents the following:

1. Classis recommends that Synod does not accept recommendations A, B, C, D, F, and G of the report.

Grounds:

- a. A more positive and constructive approach is possible.
 - b. These recommendations approach the problem from the wrong angle.
 - c. These recommendations will not materially reduce or prevent the number of nor the problem of mixed marriages in our church.
 - d. These recommendations are silent regarding those who want to and do contract mixed marriages and give no hint that disciplinary measures might be necessary for such individuals.
2. Classis recommends that Synod prepare a testimonial similar in content, form and spirit to the testimonial of the Synod of 1936 on the matter of Birth Control (Acts, pp. 136-138). Said testimonial to include the following:
 - a. That Synod warn our consistories and congregations that mixed marriages ought not to be solemnized in our churches for the reasons given in Grounds 1, 2, 3, and 5 under recommendation A in the Acts.
 - b. That ministers should be keenly conscious of the sanctity of the covenant relationship and therefore ought not to lend tacit approval or moral encouragement to mixed marriages by officiating at them. *Grounds:*
 - 1) Mixed marriages are contrary to Scripture.
 - 2) Mixed marriages profane the covenant.
 3. Classis recommends that Synod follow the course suggested in recommendations E more fully developed as follows:
 - a. Synod voice a warning to ministers, consistories and congregations concerning the seriousness of the evil of mixed marriages.
 - b. Synod instruct ministers and consistories to give this grave problem the attention it deserves by such measures as preaching on the dangers of mixed marriages, and the beauty of a Christian

wedlock as found in such passages as Eph. 5:22-33; by emphasizing the doctrine of the Covenant and its implications both in the preaching and the teaching in the Catechism classes; by personal work of both ministers and elders in the congregation, while the evil can still be nipped in the bud; by seeing to it that parents understand and discharge their duties as covenant parents in the home, church and school, and strive especially to send their children to Christian Schools wherever possible, so that the Christian home training is not ignored or broken down, and the children will develop friendships with those who are of like faith and ideals. *Grounds:*

- 1) We believe that Scripture clearly teaches such parental responsibility for the proper spiritual training of their seed. (Cf. Gen. 18:19; Deut. 6:6-9; Ps. 78:5-8.)
- 2) We believe that the Bible assigns to office-bearers of the church the task of seeing to it that these obligations are taught and assumed (Ezek. 34:1-17; Mal. 2:4-9; John 21:15-17; I Peter 5:2).

(Classis Sioux Center.)

23. In regard to the Synodical Report on Mixed Marriages, Classis sends the following expression to Synod:

1. Classis feels the needs of a *Synodical* expression in regard to the problem of mixed marriages.
2. Classis is in agreement with the principles advanced in the Report and the recommendations to Synod (Acts, 1943, Supplement XXIV., p. 354 ff).
3. Classis advises Synod:
 - a. That the Synodical expression on mixed marriages (cf. point H of Recommendations) be formulated simply and clearly, in order that it may also serve to educate our youth. The formulation should receive Synodical approval before it is distributed to the Churches.
 - b. That Synod provide for the supervision of its decision re this matter by including a reference to it in the Rules for Church Visitation.

- c. That, although this report covers only the problem of mixed marriages, Classis is persuaded that the principles expressed therein forbid the solemnization of marriages by our ministers when both parties are unbelievers, and asks Synod so to express itself.

(Classis Ostfriesland.)

24. Classis Pacific overtures Synod:

I. To reject the report as found on pp. 354-369 of the Acts of Synod, 1943, on Mixed Marriage. *Grounds:*

1. The history of the report indicates that it was not occasioned by any concrete case of misconduct by a consistory or minister in the matter of mixed marriages, which case, through inability of the Consistory or Classis to adjudicate, was referred to Synod for disposition. Neither the Forms of Unity nor the Church Order authorize ecclesiastical assemblies to legislate in such a manner.
2. The whole report is based on two erroneous assumptions, to-wit:
 - a. That the church authorizes its ministers to perform marriages. Neither the Forms of Unity, the Church Order, the Letter of Call, nor the Form of Ordination specify that right as belonging to the office of the minister. Hence what the church has not granted cannot be withheld in certain instances, as recommended in the Report.
 - b. That in the matter of performing marriages a minister is not a servant of the State. This is in conflict with the fact that in some states, e. g., Wisconsin and Minnesota, a minister must first be authorized by the State, and in Canada this authorization must be renewed annually. The mere fact that each minister must give due notice of every marriage performed is sufficient evidence that he is indeed acting as a servant of the State.
3. The report fails to take due cognizance of the fact that primarily marriage belongs to the sphere of Common Grace, not Special Grace. The report practically raises marriage to the status of a sacrament, thereby committing the church to the same position which we rightly condemn in the Roman Catholic church.

4. The Report labors under inconsistencies and misstatements. The term "Mixed Marriages" is not used in such an unambiguous manner as to avoid misunderstanding. The statement on p. 362, first par., under 3, "The fact that some will elope is already an acknowledgment of ecclesiastical disapproval" is not true to fact. The statement on p. 366, first par., "Neither may we allow good-will, possible conversions, or practice to affect our sense of right or wrong," does not harmonize with what has been stated on p. 362 under "Principles Re Teachable Partners".
5. Most decidedly we cannot subscribe to the position taken in re forced mixed marriages, p. 366, 6, especially the statement, "Barring legitimate hindrances, sexual intercourse in God's sight constitutes a marriage", because of the implications involved.

II. To urge parents, consistories and ministers to give desirable and necessary guidance in this matter, and to promote suitable opportunities for our young people to find congenial companionship in their own group.

(Classis Pacific.)

25. In re "Mixed Marriages" (see Acta Synodi 1943, Supplement XXIV, pp. 354-369, and Art. 204, pp. 137-138. The report of the Committee (see Supplement XXIV) was referred to the Classis for further study to report to Synod of 1944. A committee appointed by Classis to study this matter on behalf of Classis reported as follows:

Your Committee has made a careful study of the above named report and agrees with most of its arguments as to the *nature, danger, and alarming increase* of so-called mixed marriages. It is but natural that as a result of our study several questions came up. Allow us to mention some of them.

First. When on page 357 mention is made of a sentence taken from our form for marriage, namely, "Since we have received no lawful objection . . . we may proceed with solemnization." Apparently the Committee concludes that a *mixed* marriage constitutes a *lawful* objection. That is the point which requires proof. Is it?

Second. The point of issue is Mixed Marriages according to page 357. It presents at least three possibilities. These three are, briefly stated: a) hostility; b) indifference; and c) willingness to promise that children born of this wedlock will be trained in our faith. The Committee concludes that in case of (c) there would be no objection to allow solemnization. Your Comm. is of the opinion that this conclusion evades the very principle which it tries to defend, namely, Mixed Marriages are contrary to the Word of God. If that is definitely proven, then good intentions cannot possibly constitute an exception. It might result in a similar situation as a promise not to

attend a movie or play cards, or dance. Such promises often mean very little. And, if a promise in re the future training of children is made by an unbeliever, what guarantee can be given that the promise shall be kept? Besides, our present form of marriage is for "believers". Whether one partner is *hostile* or *teachable* does not change the fact that he or she is an unbeliever.

Third. The argument on page 363 is even weaker. It refers to a mixed marriage in which the promise to train the children in a divergent or hostile faith (reference is made, of course, to a marriage with a Roman Catholic or with sectarian), see page 363. The conclusion is that such a marriage has a *sinful aspect*. It should be disapproved. "But it is questionable, however, that such a member should be censured. There does not seem to be any N. T. warrant for such an act." But that again neutralizes the principle which is at issue. If it is *contrary to the Word of God* (as has been defended in re Mixed Marriages) then it is censurable.

Fourth. The paragraph devoted to "Interdenominational Marriage" is *too general* and hence *too indefinite*. The first sentence of the paragraph suggests that "there are splendid Christians in other denominations who make exceptional life's partners. They have a zeal for God's Kingdom. Are marriages with such "splendid Christians" also *mixed marriages*? That conclusion leads us into the Roman Catholic theory of mixed marriages.

Fifth. The paragraph on Forced Mixed Marriages is positively dangerous. It says, "Religious differences in such an event do not constitute a legitimate impediment. That is, if (in the common terminology, a couple *have* to get married, or forced to get married) then, even though one is an unbeliever, there is no lawful impediment. But if that sin has *not* been committed, then the fact that one is an unbeliever constitutes a lawful impediment, see page 357, under 2. In such a case the conclusion is: "If the unbeliever, Catholic or sectarian, is *teachable*, and promises that the child will be brought up in the faith we hold true, there is no reason that a minister can not perform the ceremony.

Your Committee cannot escape the conclusion that the report is *not consistent*. There is an attempt to establish, and defend that attempt, that "*Mixed Marriages are contrary to Holy Writ*, see page 367, Ground 1, under Recommendations to Synod. If that is made clear, then all practical considerations should be adjusted according to the *principle*, and not the principle according to practical considerations. We conclude, and recommend that Classis Hackensack advises Synod to refer this important matter to a Committee for *further* study before it takes a definite stand as suggested in the Committee's recommendation.

YOUR COMMITTEE.
(Classis Hackensack.)

26. In regard to Synod's request for an expression of the opinion of the Classes on the weighty and involved matters discussed in the report on Mixed Marriages submitted to the Synod of 1943, Classis Pella humbly begs leave not to comply with that request, for the following reasons:

I. We are convinced that the procedure followed by the Synod of 1943 in soliciting from all the Classes an official expression on this difficult matter before taking final action itself is neither proper nor wise, because:

- a. A minor assembly has wrestled with this problem and has been unable to come to altogether satisfactory results, and has appealed to the Major Assembly for decision. Now, it does not seem reasonable to us for the Major Assembly, before deciding the matter, to expect all the 19 Minor Assemblies to struggle with the problem and to come to decisions of their own first. This matter has come to the Synod in the proper way from a minor assembly and it is the proper business of Synod, and, hence, not of the Classes. Synod is competent to speak on this matter, and we feel that it is Synod's turn to speak. If any body disapproves of the decision which may be made, it will always have the privilege of seeking amendment later on.
- b. Before any Classis can become prepared to submit an expression of its mature opinion on this involved matter—and no other opinion would be of any value—it will have to enter into the subject quite thoroughly and from all angles, and the question will have to be thoroughly debated on the floor of Classis, perhaps at more than one session, just as Synod itself will have to do later on. And when it is considered that Classis Illinois struggled with the problem for nearly a year without arriving at completely satisfactory results, it will be seen that a vast amount of unnecessary duplication must be involved in this procedure when all 19 Classes are required to come to separate decisions.

We will not say that a discussion of the matter at all the Classes would be without profit. Indeed, we may add that Classis Pella did institute a study of the matter a couple of years ago just as the subject was being brought to Synod. But just because the subject was being brought to Synod, Classis Pella did not feel justified in attempting to come to a decision in the question by itself, but awaited the decision of the Major Assembly. We still feel that that was the proper way.

- c. The proposed procedure will complicate the work of Synod. In addition to the original overtures which

occasioned the study by Synod, it will now receive 19 other documents from all the Classes expressing a diversity of opinion. And even if the documents are no longer than the one herewith submitted, they will furnish material to make Synod's work considerably more involved and extended. And we surmise, on the basis of our own experience as Classis that after all the opinions of the several Classes are in, the Synod will find itself very little closer to a real solution than it was at first. After all the divers opinions of the Classes have been heard, Synod will still have to debate the matter by itself, and come to a decision of its own.

II. Classis Pella does not look favorably upon the practice of Classes taking independent action and making decisions of their own on matters which are being submitted to Synod or which have already been submitted to Synod and are pending before that body. We do not approve when a Classis *volunteers* its decision to Synod while that body is considering a matter; and much less do we approve when the Synod itself *solicits* from all the Classes their independent decisions on such matters.

- a. Such procedure may easily embarrass the Synod and subject it to unwholesome pressure, and place it before a strong temptation simply to yield to and concur in the majority opinion of the minor assemblies.

It seems to us that it should be borne in mind that the Synod is a *deliberative* assembly, constituted of free delegates from all the Classes. Its decisions should be arrived at independently on the basis of the insight of the Synod, gained from whatever source, and not simply be a reflection of the majority opinion of the several Classes.

- b. When the Synod instructs the several Classes to make independent decisions on matters pending before it, it seems to us that that procedure is likely to foster disunity amongst the Churches. Each Classis will formulate an opinion of its own. The minds of the several Classes will virtually be made up on the subject. Opinion will be crystallized and set. And it is too much to expect that all the Classes will arrive at the same and the right conclusions. And then when Synod makes its decision, it will be much more diffi-

cult to establish a real unity of opinion amongst the several Classes in harmony with Synod's decision than it would have been if Synod had made its decision first.

III. The grounds adduced by the Synod of 1943 for asking for the opinion of the Classes are not adequate. The statements submitted as grounds are perfectly true in themselves, but they do not seem to us to furnish reasons why Synod should solicit from all the minor assemblies an official expression upon the questions under consideration.

The delay and caution of the Synod before making a decision were wise, it seems to us, but chiefly because it has given opportunity to the membership of the denomination to consider, weigh, and discuss the matter, and so the delegates to the Synod of 1944 may be expected to be more prepared now to take intelligent action.

May the Spirit of God guide you to a right decision on this difficult and weighty subject.

(Classis Pella.)

27. With respect to the matter of mixed marriages Classis Wisconsin overtures Synod:

1. To refrain from laying down further rules because they might lead to all kinds of practical difficulties and might tend to complicate matters rather than improve them.
2. To urge the churches to educate the children of the covenant so that they will understand that Christians should marry only in the Lord.

(Classis Wisconsin.)

28. Classis Minnesota, acting upon the request of the Synod of 1943, has studied the report of Mixed Marriages, as found in the Acts of that Synod, in its book of Supplements. It wishes to inform you that it has taken the following actions anent this matter:

1. Point A, Synodical Report, Acts of Synod, 1943, p. 367, is approved by Classis.
2. Point C in the same report is also approved by Classis.
3. Classis recommends to Synod NOT to adopt Points B and D of the Report above mentioned, in view of the fact that the grounds given under A and B seem to preclude such exemptions.

4. Classis approves of Point F in the above mentioned Report.
5. Classis also approves of Point G of the above mentioned Report.
6. Instead of Points H (and G) Classis adopted the following formulation: Classis Minnesota requests Synod to appoint a committee to formulate a Synodical Letter on Mixed Marriages, incorporating in it:
 - a. The Scriptural data on this matter;
 - b. The mind of Synod in conformity with Scripture;
 - c. The sentiments expressed in Point E of the recommendations of the committee above mentioned;
 - d. The decisions of former Synods, as well as those adopted by this Synod in this matter.

(Classis Minnesota.)

29. The Classis of Chicago South overtures Synod not to adopt in their present form the recommendations of the Committee on Mixed Marriages as found in the Acts of Synod, 1943, Supplement, pp. 367-69. *Reasons* for this advice:

1. The reasoning of the report and therefore the reasoning of the recommendations is not in every case clear and logically consistent. For instance:
 - a. If certain marriages are contrary to Holy Writ (Acts of Synod 1943, V, A, 1, p. 367), then there can be no exceptions (Acts of Synod 1943, V, Band D, pp. 367-68).
 - b. If promises made by an unbeliever would be an empty form (Acts of Synod 1943, V, A, 4, p. 367), then there can be no exceptions (Acts of Synod 1943, V, Band D, pp. 367-68).
2. The whole report and the recommendations suffer from an evil too common in our midst, namely, too much dependence upon synodical resolutions. The influence of the home, and the work of the pulpit must solve the problems, or resolutions do no good. Too often when the ministers and consistories are asked to exert influence, the battle is lost.
3. Our greatest objection, however, to the adoption of the recommendations is that they proceed from Art. 70 of our Church Order—which is technically correct.

But we believe that Art. 70, C. O. is a dead letter. Furthermore, that it is mistaken. It makes marriage part of our worship, which it should not, since marriage is not a sacrament. Hence the whole report rests upon a mistaken basis.

Therefore we advise Classis to urge Synod to revise Art. 70 of our Church Order, and request Synod to appoint another committee to work in the direction indicated by this overture.
(Classis Chicago South.)

30. In accordance with the request of Synod of 1943 (Acts, pp. 137, 138, Art. 204), Classis California has studied the problem of "Mixed Marriages" and on the basis of its conclusions overtures Synod as follows:

- a. To clarify its terminology and to define what is meant by "ecclesiastical marriage" (the approach of the Church Order, Art. 70, is suggestive).
- b. To make a thorough study of the causes of mixed marriages among us. *Grounds:*
 1. This has not been done by Synod's Committee.
 2. A thorough diagnosis is certainly in order before seeking and applying the remedy.
- c. To give a well-worked-out answer to the question of how to deal with a case where a mixed marriage has been determined by a couple, or has become an accomplished fact (p. 357, (2), Acts 1943). *Grounds:*
 1. This question is stated in the report, but nowhere does it return in the later discussion.
 2. It is one of the outstanding questions in view of the fact that just about every congregation has a number of these cases. Expert advice is certainly in order now that the whole question is on the table.
- d. To publish a booklet similar to our new Compendium (which is of a doctrinal nature) of a purely ethical nature. *Grounds:*
 1. Experience has proved that most of our people have very vague notions of what our stand is on many if not most of the ethical problems of the day. How many people know just what our position is on Amusements, Secret Societies, Closed Communion, Ecclesiastical Marriage, Drinking, Sunday Labor, etc.?

2. Our people, and especially our young people, are not going to dig through the Acts of Synod and the Church Order to learn our position on these matters.
3. Such a booklet could readily be used in our societies and as supplement to our catechism work previous to and after confession of faith.
 - This booklet should be written in simple, clear-cut style—easily readable by the general public.
 - This booklet should be given interest by an attractive cover, the use of illustrations and pictures in order that our young people would read and understand it.
 - This booklet should contain certain key passages and arguments for each position presented, and even have brief applicatory sections.
 - We believe that such a booklet is the need of the hour and would serve the added purpose of clarifying our position on some of these vital points.

With regard to this question of "Mixed Marriages" Classis California further decides that it does not commit itself on the report of the Synodical Comm. on mixed marriages as a whole and cannot do so until Synod clarifies itself and makes further statement on the points presented in the above-mentioned overture.

(Classis California.)

31. "Mixed Marriages." Classis decided to support the recommendations of the Synodical Committee on Mixed Marriages as these recommendations are found in the 1943 Synodical Agenda, Part II, pages 130 to 132.
(Classis Kalamazoo.)

32. Relative to the question of "Mixed Marriages" Classis Grand Rapids South expresses itself as follows:

1. Classis concurs with recommendations A and B of the Recommendations to Synod (see Acts 1943, p. 367).
2. Classis decides to change recommendation C to read: "Ecclesiastical solemnization of marriage shall not take place in the case of a marriage of a member of

our denomination with a Roman Catholic," and decides to drop Ground 3.

3. Classis does not concur with recommendations D and E.
4. Instead of recommendation F, Classis adopts the following:

Synod recommends to ministers that in case of marriages other than ecclesiastical they adopt a policy that does not tend to obliterate the all-important distinction between believers and unbelievers. *Ground:*

This is as far as Synod can go seeing the matter of non-ecclesiastical marriages lies in an area over which the church as an institution has no jurisdiction.

(Classis Grand Rapids South.)

33. On page 137 of the Acts of the Synod of 1943 we read as follows: "Article 204, Synod decided to refer the Report of the Committee on MIXED MARRIAGES, Agenda II, Report XIII, pp. 117-132, to the Classes for further study, with the expression of the Classes to be reported to the Synod of 1944. *Grounds:*

- a. The churches have had insufficient time to study, since the Agenda, Part II, was received too late.
- b. The recommendations proposed require the serious thought and consideration of the churches."

So it followed that at the last held classical meeting a committee was appointed to advise Classis in this matter.

Your committee has met and discussed the report, and humbly submits the following:

1. Your committee will not read the report which was before the Synod of 1943 on the floor of the Classis. We may expect that said report has not only been read by the various consistory members, but that special thought has been given to its contents.

2. Neither, therefore, do we intend to follow the report in its various parts, but rather do we take the material as a whole, and in this way approve or disapprove of the report in general.

The report to Synod on this question is not what we would call short, as it covers some 15 pages. No doubt, the report is logical; a position once taken is followed up by logical conclusions. Of course, here and there one seems to find small contradictions. And those contradictions may give occasion for a question here and there. But, in general, we may say that the position once taken by the Committee of Synod is not thereby altered.

- I. In this report to Synod the Committee finds ample proof from Scripture that a marriage between a believer and an unbeliever is forbidden. The following proof from Scripture is given: From

the Old Testament, the outstanding sin before the flood was the mixed marriages resulting when "the sons of God saw the daughters of men"; in what Rebekah spoke to Isaac when pleading the danger of marrying heathen women; the feast of Baal-Peor and consequent mixed marriages; what Ezra and Nehemiah spoke and did in regard to mixed marriages. The same is found in the New Testament; especially is here mentioned I Cor. 7:10, etc. Here Paul admonishes the church at Corinth that those contemplating marriage should marry "in the Lord"; viz., in a Christian way and to a Christian.

The conclusion taken from this by the Committee of Synod is that mixed marriages are forbidden by God; that is, marriage between a believer and an unbeliever.

The question is here: Is this what Scripture teaches in the above given parts of the Bible? In our humble opinion the choice of the terms "unbeliever" and "believer," in speaking of mixed marriages, is an unhappy one. In Scripture there is another line of thought. And we believe that when one analyzes the above facts carefully, the conclusion must follow that in every example quoted, Scripture does not speak of believer and unbeliever but of the two seeds, one outside of the Covenant and the other in the Covenant. So it was with the sons of God and the daughters of men. That was Rebekah's objection to the women Esau married. That was the question at Baal-peor. Thus it was in the days of Ezra and Nehemiah. So it is in the New Testament. When Paul admonishes us not to yoke ourselves with an unbeliever he, no doubt, has in mind a believer taking as a wife one that is a heathen.

This is the general thought of Scripture. And we like to keep this in mind. Scripture in no uncertain terms speaks of it that no marriage should be contemplated between one who is in the Covenant and one who is outside of it. Why do we like to stress this? Mainly for two reasons. The one reason is that we all believe that the Covenant does not embrace only those of Reformed persuasion. Nay, it embraces others also. Proof of this we find in the fact that we as a church accept the baptism of other churches wherein little or no Reformed persuasion is found.

Secondly, if ever Synod should charge the ministers of our churches to join in marriage only believers, then surely in every marriage to take place the question must be: Are both believers? Who is a believer then? The answer is: One born of God. Only a new birth makes one a believer, and that by the work of the Holy Spirit in the heart. It, no doubt, happens when one of our churches marries an unbeliever that the one of the covenant is just as much an unbeliever as the second party. Must, then, when two are joined in marriage, the Consistory pass judgment whether one of the parties is an unbeliever or not? To settle this question from this angle is not possible.

II. Another question is, however; whether the church has any duty in regard to mixed marriages. Scripture, as we have said, admonishes the child of the Covenant not to marry one outside of it. When this takes place the church has a duty. In which way the church has to perform its duty we hope to state later.

1. But what about marriages where both are of the Covenant, but belong to different denominations? Has the church any calling here? In church polity the first and foremost question must be (as Prof. Heyns used to say): "Het welzijn der kerken." A church is in duty bound to look for its self-preservation; that is, if the church is sound

in doctrine and practice. Surely without any boasting from our side we may say that in few churches if any there is a stricter adherence to the Word of God, to sound doctrine, and to the true conception of the Covenant, than in our own. To our churches the question of mixed marriages is important since mixed marriages in general are harmful to the church, and in time may become a danger to the church. Not only because some are lost to our churches, but there is a danger also that others from the outside may become such an influence in our midst that we thereby lose our distinctive character. Surely, the church has a calling by the grace of God to preserve itself.

But how can we preserve our church in this respect? Will it help us to do so, if we forbid our ministers to join in marriage a Covenant child to a non-covenant child? Has the church this jurisdiction? Where ecclesiastical solemnization of the marriage takes place, the consistory has jurisdiction just as much as in any public service of the Word. At such an occasion marriage takes place in connection with the service of the Word. Where only the church building is used to solemnize the marriage (either because the place is convenient or because there is a feeling that this place is more sanctified, or whatever other reason) without the service of the Word, it is not ecclesiastical. But how about non-ecclesiastical marriages? Do these fall under the jurisdiction of the consistory? In answer to this question we ask: What is the history of joining in marriage? Was this a matter of the state or of the church?

History seems to tell us that in olden days the father or the head of some clan joined in marriage. But already long before Christ in certain countries as Greece and Rome this had become a matter of the state. After Christ, that is some centuries after, the church contended that this was the right of the church only. The Catholic church was practically the only church. She considered herself to be above the state. Everything belonged to the sphere of the church and especially joining in marriage, since this was declared to be a sacrament. However, by the influence of the Renaissance and the Reformation, the state regained the right that marriage belonged to the jurisdiction of the state. Soon after this, laws were found on the statute books of every state covering the subject of marriage. So it is in the U. S. A. The state sets the regulations for marriage. The state gives a license, sets the age, designates the persons who may join in marriage. So the minister in joining in marriage officiates in name of the state, not in name of the consistory or church as a whole. And he officiates also in the name of God who has instituted marriage as Creator of man. The minister officiating in marriage or joining in marriage is responsible to the state and to God. In our country there is room for the question whether a minister in joining in marriage is a servant of the state or not, but not in the Reformed Churches of the Netherlands. In the Netherlands marriage is performed only by the state. The most the church can do there is to have the so-called "Huwelijks-inzegening". However, years ago Reformed ministers officiated at times in name of the state in the Netherlands. This took place in the courts. It was custom to call a minister of the gospel, when an important case came up for trial, to administer the oath. The oath was administered to the unbeliever as well as to the believer. The church regarded this as that the minister was functioning not in name of the church but in name of the state. No objections were raised.

2. Another question that arises is: Must the church be interested in the question of the choice of life's partners only from the standpoint of self-preservation? No, there is a higher, a more important reason. The church has the higher, the God-given duty to watch over the souls entrusted to her care. The question of entering into a new family life is important to her. The church knows well that a marriage between one of the Covenant and one outside of it is in itself a sinful act. The church knows well that a marriage between one of our church and a Catholic is not to be desired. That holds also of marriage between one of our church and one of the sects. The church knows also that marriage between one of our denomination and a denomination close to ours is fraught with danger. All this the church knows. What can and must the church do about it? Will it help to try to forecome such a marriage by forbidding our ministers to join in marriage a Covenant child to a non-Covenant child, or one of our circles to a Catholic or one of the sects? It would seem to us that this will not benefit us in any way. Rather will this aggravate the matter. In general, this will be the result: a minister of some other denomination or a justice of the peace will perform the marriage ceremony. It would be much better for a minister of our church to officiate under the circumstances. He would officiate then in the double capacity of a servant of the state and a servant of God to whom the minister is responsible. He can at such an occasion explain to the couple involved that he officiates as a servant of the state and at the same time is responsible to his God, who intended and instituted marriage, and that the true blessing of God can only rest upon marriage in which God has the first place.

III. Finally, we look for the cause of mixed marriage and the remedy.

There are, no doubt, various causes for mixed marriages. Years ago mixed marriages were exceptions; not so today. The main causes are: (a) The days of our isolation because of language and customs belong to the past. (b) The spirit of the age is making inroads also into our circles.

On the one hand there is a cry for unity and on the other hand for individualism. The cry is: "We must have unity of churches; doctrine is not important, but practice is what we want. The one church is as good as the other; they all confess one God." That feeling has also entered into some of our circles and, we fear, not to a small extent. A goodly number of our young people see little or no objection to keeping company with one of another denomination. On the other hand there is the spirit of individualism which is making inroads. "Am I not my own master? Am I not free to choose my life's partner? Is that the business of the church, or even of my parents?" This spirit is today very common. What can we do against this? Surely, our isolation because of language and customs is a thing of the past. We cannot and must not return to this kind of isolation. But isolation we must have and must seek. The Covenant isolation sets apart. That must be impressed upon our young people. The mark of the Triune God upon their foreheads calls for isolation also in the choice of a life's partner. It must be impressed upon our youth, and in general, that we by God's grace were born or found a place in our own church. A church by the grace of God holding fast to the teachings of the Prophets and Apostles. A church where there is a true conception of the Covenant. A church

that stands for pure doctrine and practice. That church we have a duty together to preserve with the help of God.

It must further be impressed upon our youth that the present-day conception of individualism is false. Individualism, that man is free to act and do as he wills, also in the choice of a life's partner, is false through and through. God is supreme, His laws are binding. His authority is over all of us.

The above must be taught our youth and all our members. This teaching must take place in every way, in the home, in the school, and in the church. Here the church at large has a duty also, a duty she may not refrain from. In church papers, and in pamphlets if necessary, it must be made clear that our covenant relation calls for isolation, that our own church above the many churches, by the grace of God, stands for pure doctrine and practice. It must be made clear in our circles that God is the highest authority, that His laws are and must be our rule of life.

Humbly submitted,
THE COMMITTEE.
(Classis Orange City.)

VI. EMERITI MATTERS

REPORT EMERITUS BOARD

34. Classis Hudson, at its last meeting, granted the request of the Consistory of the First Chr. Ref. Church, Paterson, N. J., for honorable emeritation of their pastor, the Rev. J. Walkotten, subject to the approval of Synod. Classis decided to recommend Rev. J. Walkotten to the Board and to Synod for honorable emeritation. We have already written the Board. The emeritation is to take effect on or before January 1, 1944.

Kindly bring this request to the attention of the next Synod.
(Classis Hudson.)

35. Classis of Chicago South overtures the Synod that the quota of our Pension Fund be raised to \$2.50 per family for the year 1945, and the amount provided by the increase in quota be equally divided among the beneficiaries of the Pension Fund as a Bonus for 1945.

Grounds:

1. The financial situation of some, and possibly many of our emeritated ministers is no honor to our church. Some of our retired ministers enjoy a mere existence.
2. In this day of high living costs and universal prosperity, those who have labored long and well in the

Kingdom, should be free of earthly care in the twilight of their life.

3. This is in harmony with Art. 13 of our C. O., which reads in part: "Ministers who by reason of age, sickness, or otherwise are rendered incapable of performing the duties of their office, shall nevertheless retain the honor and title of a minister, and the church which they have served shall honorably provide for them in their need."
(Classis Chicago South.)

VII. PUBLICATION AND VARIA

REPORT BOARD OF PUBLICATIONS ET. AL.; SPECIAL REPORT OF PUBLICATION COMM. ON EDITORSHIP OF BANNER; REPORT MISSION SUNDAY SCHOOL PAPER LESSON PLANNING; REPORT FAITH PRAYER AND TRACT LEAGUE; REPORT DELEGATE AMERICAN BIBLE SOCIETY; REPORT ON TRANSLATION OF HOLLAND THEOLOGICAL WORKS; RADIO COMM. REPORTS, AGENDA I AND II; REPORTS OF SYNODICAL DELEGATES AD EXAMINA.

36. Classis Holland overtures Synod to insist on the rule that all important reports concerning issues involving matters of principle must be published in the first part of the Agenda in order to be taken up by Synod of the same year, and if these reports come in too late, that they be referred for study to the Classes and be taken up by the Synod of the following year. *Ground:*

Weighty articles usually appear in the second issue of the Agenda too late for classical study and discussion.
(Classis Holland.)

37. In view of the fact that through intermarriage with our American neighbors and through other causes there will be an ever-increasing number of persons applying for church membership in our churches;

In view of the fact that it is required of all our consistories to assure themselves that such persons are Reformed in principle and practice before admitting them to the Lord's Supper;

And in view of the fact that there is not now available any suitable means whereby such prospective members can conveniently become acquainted with our doctrines and usages;

The Classis of Chicago South overtures Synod to take steps to provide a handy booklet, which can be placed in the hands of such prospective members, covering the following matters:

- a. The Christian Reformed Background, stressing its Calvinistic origin and character.
- b. The history of our Origin in so far as this is necessary to make clear the reasons for our separate denominational existence.
- c. The *distinctive* teachings of our church.
- d. The reasons for some of our specific customs, such as Catechism preaching, catechism classes, closed communion, the exclusion of lodge members, our attitude towards worldly amusements, etc.
- e. What is required of our members in the way of Christian Living, Sabbath Observance, Church Attendance, Christian Education, Family Worship, and Financial Support of the Church.

(Classis Chicago South.)

38. Synod decide that a portion of the profits of our Publication House be placed at the disposal of Synod annually, to be administered by the Executive Committee for Home Missions for the purpose of printing and dissemination of literature which sets forth our Reformed principles. Said literature is to be used by our Home Missionaries and is to be made available to individuals and organizations at cost price. *Ground:*

We need to make greater use of the printed page to present the biblical conception of life and doctrine to the world.

(Classis Grand Rapids South.)

VIII. PROTESTS AND APPEALS

Protest of K. W. Fortuin (Report of the Digest Comm. on Protests and Appeals).

Report on "The Columbus Case".

CONTENTS

REPORT	PAGE
Part I.	
Reports of Committees in regard to:	
I. Mission Sunday School Paper Lesson Planning	5
II. Reformed Bible Institute	8
III. National Christian Association	12
IV. Radio	14
Part II.	
Report of:	
V. Delegate to the American Bible Society.....	19
VI. Delegate Lord's Day Alliance	22
VII. Faith, Prayer and Tract League	30
VIII. Translation of Holland Theological Works ...	32
IX. Ministers' Pension and Relief Administration	34
X. Treasurer: General Fund, Jewish Missions....	40
XI. Chicago Jewish Mission	44
XII. Paterson Hebrew Mission Board	48
XIII. Seamen's Home at Hoboken	52
XIV. R.B.I. Board	56
XV. Columbus Case	66
XVI. Ecumenical Council of Reformed Churches and Correspondence with other Churches ...	68
XVII. Comm. for Church Help	106
XVIII. Publication Comm. on Editorship of "The Banner"	112
XIX. Comm. of Synod for South America	117
XX. Chaplain Committee	122
XXI. Comm. on Founding a Proposed Calvinistic University	131
XXII. Comm. to Study Examinations of Such as Desire to Enter the Ministry	146
XXIII. Transportation Secretary	147
XXIV. Back-to-God Radio Committee	149
Deputati Synodi	153
Overtures	156