

# AGENDA

## Synod Christian Reformed Church

*To convene June 10, 1942  
at Grand Rapids, Mich.*

### **PART II:** **RELATED** **REPORTS &** **OVERTURES**

Office of the Stated Clerk  
737 Madison Avenue, S.E.  
Grand Rapids, Mich., U.S.A.

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## P R E F A C E

*This Agenda, Part II, for the 1942 Synod, contains belated Reports, list of synodical delegates, overtures, appeals, etc.*

*Tuesday evening, June 9, 1942, at 8:00 o'clock, D. V., PRAYER MEETING FOR SYNOD in the Eastern Avenue Church of Grand Rapids, led by the Rev. N. J. Monsma, president of the Synod of 1941.*

*Wednesday, June 10th, at 9:00 a. m., in the Calvin College library, Rev. Monsma 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 Sabbath, the forthcoming meeting of our Synod.*

*737 Madison Ave., S.E.      Grand Rapids, Mich., U. S. A.*

*Henry Beets, S. C.*

# AGENDA

## PART II.

## BELATED REPORTS

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### REPORT VIII.

#### REPORT IN RE PRAEPARATOIR EXAMINATIONS

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*To the Synod of 1942.*

ESTEEMED BRETHREN:

THE Committee appointed by the Synod of 1941 in re Praeparatoir Examinations of Candidates for the Ministry begs to submit its report under the following headings: (1) Analysis of Mandate; (2) Origin and Purpose of the Praeparatoir Examination; (3) Recommendations.

#### I. ANALYSIS OF MANDATE

The mandate given this Committee is found on p. 106 of the Acts of the Synod of 1941, and concerns two matters pertaining to this examination. In the first place Synod instructed the committee to report on *the body or agency* which is to conduct this examination, and secondly Synod desired recommendations in regard to *the subjects* in which candidates are to be examined. This embraces the entire examination with the exception of the examinandi. And yet the overture of Classis Holland touches the examinandi also, since it would have Synod determine the requirements and credentials of applicants. Hence it may be said that the present Committee is to report on the entire examination and all those concerned.

Synod, in the first place, instructed the Committee to study and to report on *the body or the agency* which is to conduct this examination. Three possibilities are mentioned: (a) "... the present custom of examining candidates for the ministry ..." (i. e. by Synod); (b) "Classis-conducted praeparatoir examinations ..."; or (c) "Board of Trustees-conducted examinations." Besides, Synod apparently desired that in considering these possibilities the

Committee shall take into account the overtures that came to Synod in regard to this matter, for Synod added, "... and as touched upon by Classis Holland, Classis Wisconsin, and Classis Orange City in their respective overtures."

Besides this, Synod instructed the Committee also "... to review and advise Synod on the subjects in which the respective candidates are to be examined." Evidently it was plain to Synod that these subjects must be selected. There appears to be a choice and, therefore, a selection of these subjects must be made with a view to this particular examination. The character and purpose, as well as the place it occupies in the system, must naturally determine this choice.

Classis Holland overtured Synod, "To relinquish the Praeparatoir Examinations, and to assign this task to the Classes." It is not evident to the Committee whether Classis Holland by employing the term "relinquish" meant to imply that Synod has the right—either because of principle or because of Synodical decision—to conduct these examinations, but now yields that right; or whether the Classis would have us take this term more generally, in the sense that Synod is to cease conducting this examination and calls upon the Classes to do it. However this be, it is plain that the overture would have Synod discontinue and the Classes to assume this work. Classis Holland based this overture upon several grounds, such as that the present method is contrary to Art. 30 of the C. O.; that since the Classes must decide upon the extension of the tenure of candidacy, the awkward situation arises that the Classes must exercise judgment upon the decision of a major assembly; that Synod now assumes the lesser responsibility of the praeparatoir examination, while the Classes must take the greater responsibility of the peremptoir examinations; that Art. 8 of the C. O. assigns the responsibility of both examinations to the Classes in a given instance; that we are not consonant with the practice of other Reformed and Presbyterian Churches; and finally that the time of Synod with its many delegates should be considered.

Classes Wisconsin and Orange City overtured the Synod of 1941 to return, "... to the former custom of examining candidates for the ministry by the Board of Trustees." However, while Classis Wisconsin made this proposed change contingent upon a possible decision of Synod to meet biennially, Classis Orange City overtured that the change

be made, “. . . regardless of whether the Synod meets every year or every two years.” The positions of the two Classes are, therefore, not the same. Classis Wisconsin apparently does not object to the present method, but sees a difficulty if Synod should decide to meet biennially. In such a case two methods of examining candidates appear to suggest themselves to the Classis: (a) examinations conducted by Classis, or (b) examinations conducted by the Board of Trustees of Calvin College and Seminary; and now the Classis overtures Synod to assign this task not to the Classes, but to the Board. Classis Wisconsin offers several grounds for this proposal, such as that this would be in harmony with previous decisions of Synod; that the Board is better qualified to do this work because of its greater experience and its representative character; that geographic distances make it well-nigh impossible for Classes to conduct this work; and the method advocated by the Classis is the most economical. Classis Orange City bases its overture also upon several grounds, such as that the Board constitutes a Committee acting for Synod; that the Board, for several reasons, is better qualified to conduct this examination than other bodies; and that such examinations, when conducted by the Board, give a feeling of greater security to the churches. It is not evident from the overture whether the Classis means to assert that this greater security is obtained in comparison with examinations conducted by Classes or by Synod, or by either. However, the overture of Classis Orange City appears to be plain. The Classis desires to return to the method of conducting the *praeparator* examination by the Board under all circumstances.

Now it will be evident that Synod's decision in regard to this matter must necessarily depend to an extent upon a decision which the Synod of 1942 is to make in regard to the frequency of Synodical meetings, whether these shall be held annually or biennially. (A Committee is to report on this matter at the Synod of 1942.) In case Synod decides to meet biennially, it will be implied that Synod shall not be able to conduct this examination, for the obvious reason that candidates could not be asked to wait an entire year for such examination. In that case the choice which Synod must make lies between examinations conducted by (1) Classes, or (2) by the Board of Trustees. If, however, on the other hand, Synod decides to continue meeting an-

nually, a choice must be made between three possibilities: either by Synod, or by Classes, or by the Board. Since no one knows at this time what Synod is to decide as to the frequency of its meetings, it appears to be safest for this Committee to consider the three possibilities and to report as such.

## II. ORIGIN AND PURPOSE OF THE PRAEPARATOIR EXAMINATION

In order that Synod shall be in position to decide this matter intelligently, something should first of all be said in regard to the origin and the purpose of this examination. It will not be possible to understand the methods in vogue among us and the distinctions between the academical examination conducted by the Seminary faculty, the so-called praeparatoir examination, and the peremptoir examination unless we allow history to explain these to us. Neither shall Synod be able to make proper adjustments, if necessary, unless the origin of these examinations is understood. Your Committee will be as brief as possible in relating these origins.

First of all, it is well to narrate the decisions of various Synods from—what may be designated—the formative period of Reformed Church Polity in regard to this matter. This period embraces, generally speaking, the time from the Convent of Wezel, 1568, to the famous Synod of Dordt, 1618-'19. A consideration of these deliverances together with the circumstances which elicited them, will enable us to appreciate correctly the methods used today.

The Convent of Wezel, 1568, acted quite at length on the matter of calling and examining ministers of the gospel. In Art. VII it decided that the examination should concern itself with the doctrine and the life of the persons called (“ . . . ten deele de Leere, ten deele den handel en wandel der beroepen”). In Art. VIII it enlarges on this matter and states that as to doctrine attention should be given to four matters: (1) a testimonial should be required of the church or the school or even the city where the person called had lived in order to learn whether or not the person adhered to any heresies and matters lying in that line; (2) secondly, the person should be asked whether he agrees with the confessional writings, the Belgic Confession and the Heidelberg Catechism; (3) thirdly, he was to be examined and questioned in regard to the main points or doctrine of

religion; (4) lastly he should be required at least two or three times to explain some Scripture passages, "... om die Prophetischer wyse voor de Dienaren, indien se tegenwoordig zyn en Propheten, of Doctoren, en die ook niet by de handt zynde, voor de Ouderlingen ..." Art. IX prescribes that in regard to life and conduct of the person called, a testimony of those with whom he has associated shall suffice. All of this is to take place, according to Art. X, at Classical meetings, when a division in Classes shall have been brought about. In the meantime, however, it is to be done by the consistory of every church. It is also recommended that candidates be sent for trial to "Uyt-heemsche Gereformeerde Kerken," in order that the church may have greater assurance of the candidate's soundness in doctrine, etc.

The Synod of Embden, 1571, decided in Art. XVI, "De Dienaren des Woords sullen geexamineert, dat is, ondersocht worden, van den genen daar van sy verkoren worden. Is 't dat haar Leer en leven voor goed bekend word, soo sullen sy met Gebeden daar toe dienende, en opleggende der handen (doch sonder superstitie en nootsakelykheyd) bevestigd worden."

The Synod of Dordt, 1574, confirmed the decision of Embden by deciding in Art. XIII that the "dienaren" are to be examined publicly in Classical meetings. The term "dienaren" may refer to candidates for the ministry, however, the following Art XIV speaks of such ministers as were serving churches, but had neither been officially called nor examined. However that be, it is plain that this Synod directed that the examination be conducted by the Classis.

The Synod of Dordt, 1578, speaks concerning this matter in Articles I and IV of its C. O. In Art I it insists that qualified persons shall be called for the ministry, hence they are to be sufficiently tried (beproeft), "... datse reyn zyn in de Leere, en oprecht van leven met gaven, om anderen te leeren verciert, en een goet getuygenisse binnen en buiten der gemeente hebben." Hence, the position of Wezel is confirmed, the candidates are to be examined in doctrine and conduct. However, another element is introduced with which no Synod had dealt till this time and which has proved to be very significant indeed. Art. IV speaks in greater detail about the examinations and asserts that this examination (onderzoekinge) shall be conducted "... bij



den welken de Beroepingem bestaat . . .” but it also states, “Maar soo veel dien aangaat, welken de Universiteyt tot Leiden, ofte eenige andere Universiteyten onser Religie, bequaam sal geoordeelt hebben, en sullen van nieuws niet geexamineerd worden, welverstaande, soo veel de Leere aangaat . . .” It will be understood that such candidates as were deemed qualified by the University (doubtlessly its theological faculty) were excused from a doctrinal examination. Here the faculty appears to have taken the place and performed the task of the Classes.

The Synod of Middelburg, 1581, speaks in Art. IV of an examination, “. . . beyde der Leere en des Levens, dewelke bij den selven bestaan sal, van welken sy verkoren worden.” This Synod takes the same position as the Synod of Dordt, 1578, in regard to candidates coming from the University of Leyden. Vraag III reads, “Of de Dienaars welke uyt de Universiteyt van Leyden ofte eenige andere (Professie doende van de Gereformeerde Religie) geroepen worden, van den Classes moeten ondersogt wesen? Antwoord, het sal genoeg zyn dat sy door een wettelyk getuygenisse be- toonen, dat sy van de Professie der Theologie geexamineert en geappelleert zyn.” In regard to the character of the examination this Synod decided in answer to Question XLVII, “Sullen evenwel de *Examina* niet lichtelyk, noch onachtsamelyk, maar ernstelyk gedaan worden, in de bysonderste Hoofd artikelen der Christelyke Religie, en in die stukken van verscheiden ketteren allermeeest bestreden worden, naar discretie van een yegelyke Classe, dewelke niemand ordonneren sal, om het *examen* te doen dan die wel ervaren is.” A distinction is also made by this Synod in regard to the authority of office-bearers to vote, in question CVI, “Of sy de examinatie der Dienaars des Woords het oordeel van der leere, soo wel by de Ouderlingen en Diaconen, als by den Dienaren staan sal? Antw. De Ouderlingen en Diaconen, sullen soo wel aangaande het examen ofte ondersoek des levens en des wandels stemmen hebben, als de Dienaars: Maar soo veel de leere belangt, sullen sy advys mogen geven; maar de Dienaars alleen stemmen hebben.” Question CIX may also be of interest, “Of het niet goed is, dat de Ouderlingen bij de Propositie mede zyn, soo wel van de genen die uyt de Scholen komen, als die niet gestudeert hebben? Antw. Ja: soo zy daar toe vaceren kunnen.”

The Synod of 's Gravenhage, 1586, appears to have intro-

duced a new element. Indeed Art. IV of its C. O. is very similar to Art. IV of the C. O. of the Synod of Middelburg, 1581, but Art. XVIII of its C. O. is new, in the sense that it was not incorporated in any Church Order by any Synod. Art. XVIII reads: "In de Kerken daar meer bequame Predikanten zyn, sal men 't gebruyk der Propositionen aanstellen, om door sulke oeffeningen eenigen tot den dienst des Woords te bereyden. Welverstaande, dat geen Proponenten, de Gemeente openbaarlyk van den Predikstoel sullen leeren, dan die wettelyk geexamineert en bequaam gekend zynde in de *Universiteit* ofte *Classe*: en sullen nochtans haar niet vervorderen de Sacramenten te bedienen, totter tyd toe dat sy volkomenlyken beroepen en bevestigd zyn." "Proponenten" are here mentioned, however, hardly in the sense as they are known in the Gereformeerde Kerken of the Netherlands today. These latter have passed their praeparatoir examination and are available for all churches and do, as a rule, preach or exhort in various vacant churches. "The "proponenten" mentioned in Art. XVIII of the Synod of 's Gravenhage, appear to have been connected with a particular church, in which qualified ministers were found who were able to supervise the work and examine the products of the "proponenten." Hence these "proponenten" are to be considered *in training*. However, before they are accepted for such training they are to be examined and accounted qualified by the University or by the Classis. Here then we meet for the first with an arrangement that suggests the praeparatoir examination. It is claimed that the praeparatoir actually developed from this article.

The Synod of Dordt, 1618-'19 made no change in Art. IV of the C. O. However, Art. XVIII of the Synod of 's Gravenhage has not been incorporated in its C. O. It should, however, be noted that this Synod did intend to take action in regard to this matter, but has failed to complete its work. In the 19th session of this Synod, held the third of December, proposals of the delegates of Zeeland were read. These proposals were favorably received by Synod, but the theologians from the Paltz promised to supply Synod within a few weeks with "leges" or rules of the Collegie Sapientiae in regard to this matter. Synod postponed action until the information from the Paltz would be at hand and Faukelius was requested to compile a "formulier" from this material which could be presented for approval to the Synod. It is indeed deplorable that this Synod, undoubtedly burdened

by a large agenda, failed to take action in this matter. It is not even known whether the theologians from the Paltz ever supplied the Synod with the promised material, nor whether Faulkelius ever compiled a "formulier." Hence, the Synod of Dordt, 1618-'19, did not complete its work in regard to this matter.

However, according to Dr. H. H. Kuyper (*Opleiding tot den Dienst des Woords*, etc.), the two well-known examinations, *praeparatoir* and *peremptoir*, have been definitely distinguished (*onderscheiden*) by the provincial Synod of South Holland, 1608. But Kuyper also informs us that this decision was by no means carried out by all Classes and churches of South Holland at once. Hence it may be assumed that at the time of the Synod of Dordt, 1618-'19, the *praeparatoir* examination was in the process of taking its place at the side of the *peremptoir* examination. Originally there was but one examination, and gradually, due to circumstances, the other, the *praeparatoir* examination, succeeded in establishing itself, if not in the C. O., surely in the custom that was generally in vogue.

Naturally Synod should be interested in the occasion and circumstances which produced this *praeparatoir* examination. These occasions and circumstances account for the fact that at present we have a twofold examination, covering practically the same ground. A knowledge of these circumstances will also enable Synod to appreciate correctly the *praeparatoir* examination and to take proper action in regard to it.

It will, however, not be possible to understand the origin and place of the *praeparatoir* examination in the churches of the Netherlands during the 16th and 17th centuries, unless the entire course of training for the ministry is somewhat known. The so-called principle of "*vrije studie*" was generally acknowledged in the abstract not only, but also applied in practice. The University of Leyden and later such universities as of Utrecht, Groningen and Franeker, etc., were by no means the only institutions training candidates for the ministry. In many cities the so-called "*Latijnsche*" and "*Illustre*" schools maintained "theological departments," or had at least one professor of theology, so that these institutions were also equipped to train young men for the ministry. Moreover, the course of study was far less definitely described in those days than now. In fact a schedule of studies or a curriculum cannot be pro-

duced anymore at this time. Even the division of labor among the professors of theology in the same institution appears to have been wanting. All professors specialized in Old and New Testament Exegesis and in the *Sententiae* or Dogmatics, while such subjects as Church History and Church Polity were often discussed either in connection with the above mentioned studies or more especially in the public disputations held twice each week, usually on Wednesdays and Saturdays. No examinations were conducted by the "Latijnsche" or "Illustre" schools, the universities alone appear to have had the right of conducting academic examinations. However, academically *only one* examination was conducted by these institutions, which was the *doctoral* examination. The degrees of Bachelor and Master of Theology were not conferred and no examinations were conducted for these. The so-called academic "candidaats-examen" of the present universities of the Netherlands was introduced later. However, the theological faculty of the University of Leyden was authorized to examine aspirants to the ministry from among its students. This authority, as was seen above, was extended to the theological professors by the churches, and this examination took the place of the Classical examinations, at least as far as doctrinal knowledge was concerned. No two examinations were conducted, the one by the theological professors and the other by the Classis, but if the aspirant submitted to an examination by the professors this examination was considered ecclesiastical in character and not academic. A student or aspirant, therefore, had the choice of submitting himself for examination either to the professors of theology or to the Classis, but in no case were two examinations held, nor considered necessary. In case one passed the doctoral examination in a university no Classis re-examined such a one. Hence the theological faculties actually admitted to the ministry. Students from the "Latijnsche" and "Illustre" schools naturally always submitted to Classical examinations, as did many of the students from the universities, since they preferred the examination conducted by the Classis to the examination conducted by the theological professors. All such students, therefore, left the universities after studying there about two years, without ever taking an examination. However, it is plain that since the professors were thus authorized by the churches, a way was opened and also used to enter the ministry without

the consent or approval of the churches. No objection appears to have been made against assigning this authority to the theological faculties until the time of the rise of Arminianism. The professors of Leyden evidently admitted men to the ministry who were imbued with the errors of Arminianism, the church standing helpless and impotent because of that arrangement.

The churches tried long and hard to retract this authority given to the theological faculties, especially during and after the "Arminiaansche twisten." The Synod of South Holland, 1608, instituted the Praeparatoir Examination and made it mandatory for all Classes. However, not all Classes complied in the beginning. The Synod of Dordt, 1618-'19, was silent on this matter, as was seen above. However, Voetius writes in 1669 that this Praeparatoir examination was generally conducted. Hence by this time, 1669, we find that generally, throughout the Netherlands (the Provincial Synod of Groningen alone constituting an exception, since this Synod continued to authorize the theological faculty of its University to examine students and to admit them to the ministry) the right to examine students and to admit them to the ministry was reserved by the churches to themselves alone, and the universities, therefore, were deprived of this authority.

Aspirants to the ministry would, therefore, pass two classical examinations: the praeparatoir and the peremptoir examinations. However, the Provincial Synod of Friesland never, until a change was made in recent times, demanded two examinations. According to Dr. H. H. Kuyper in this province the two examinations were blended. When an aspirant passed the one examination successfully he became eligible to a call and having received and accepted such a call he was inducted into office without submitting to another examination.

The differences between these two examinations (the praeparatoir and the peremptoir) appear to have been slight. The one was to a large extent a repetition of the other. The greater emphasis was placed upon the peremptoir examination, but the subjects in which aspirants were examined were practically the same in both cases. As a rule, however, the peremptoir examination was conducted by the entire Classis, while at least in Gelderland the praeparatoir examination could be conducted by a committee appointed for the purpose by Classis. Moreover, synodical

examiners (*deputaten ad examina*) had to be present whenever a *peremptoir* examination was conducted, while only a few Classes desired their presence with *praeparatoir* examination.

From the above it will be plain: (1) that the churches originally demanded only one examination from aspirants to the ministry; (2) that the right to examine was for a time given to the theological faculties of certain universities; (3) that due to deplorable experiences the churches began to institute examinations in addition to such as the universities or the professors of theology conducted, called the *praeparatoir* examination; (4) that after the churches denied the right to examine and thereby admit to the ministry to the universities this dual examination continued to exist, so that before the struggle with the universities the churches demanded but one examination and after the struggle, the churches having gained their point, they nevertheless did not return to the practice of demanding but one examination (with the exception of Friesland), but continued to demand a *praeparatoir* examination together with a *peremptoir* examination. It may, therefore, be stated that the abnormal and surely un-Reformed policy of having universities, be it at the authorization of the churches, examine for and admit to the ministry and the sad results of this policy, gave birth to the *praeparatoir* examination and, therefore, also to the present duality of examinations.

The question why the churches of the Netherlands continue to maintain both these examinations and thus depart from the original intent and practice of demanding but one examination, may appear to be of academic interest to us and, therefore, not to the point in this report. However, when this question is put in regard to our own Christian Reformed Church and its practice of demanding of every aspirant to the ministry to pass two examinations, it becomes urgent indeed. Do certain specific principles or circumstances justify us in demanding both these examinations? In this connection the fact should not be overlooked that in addition to the two examinations spoken of—the *praeparatoir* and the *peremptoir*—we also demand that students desiring to enter the Seminary submit to an examination of some kind and to present certain credentials or recommendations. Then again we require that students after completing their first year of study in the Seminary and de-

siring a license to exhort in our churches submit to still another examination. These two tests or examinations may indeed be considered steps leading to the ministry. Surely they are not intended to be academic in character. Without counting the academic examinations conducted by the Seminary Faculty, we, therefore, demand as many as four tests or examinations before a person may be inducted into office. Upon the face of it there appears to be redundancy here. The question is unavoidable, Whether this arrangement is the product of proper consideration and coördination, or whether the arrangement has not been produced by circumstances which called for vigilance, so that the one element or examination has been added to the others? Time was, for instance, that students having completed the first year's study in the Seminary took it for granted that they could begin to exhort in our churches without submitting to an examination of any kind. So also students having completed their studies in the literary department of our institution were admitted to the Seminary without any investigation. Moreover, the Board of Trustees of Calvin College and Seminary licenses students to exhort in our churches, which makes such students "proponenten" in effect. The objection is made that the Board ought not to conduct the *praeparatoir* examination, since the Church should not delegate that type of work to a committee, the Board constituting a Committee of Synod. However, the work of licensing students to exhort in our churches is to the mind of the present Committee as important as conducting the *praeparatoir* examination. At any rate all these investigations and examinations are made with a view to admitting to the ministry. One cannot escape the impression that this system, if system it may be called, is by no means ideal and that improvement might be considered.

Now the Committee grants that the overtures of the three Classes, as well as Synod itself in the mandate given this Committee, assume that the *praeparatoir* examination is to continue to exist alongside the *peremptoir* examination. Hence in arguing as we do in the preceding paragraphs the remark may be made that the Committee enters upon territory that wasn't assigned to it. However, the Committee was also charged to consider the subject-matter with which the *praeparatoir* examination was to deal. This exactly caused the Committee to compare and to attempt to make proper selections according to the character and purpose of

this examination. Naturally the question as to the necessity of the maintenance of both these examinations suggested itself. Looking over the field and considering that at least in practice we have no "vrije studie," one wonders whether these two examinations should not be blended, or either the one or the other abrogated, as was done by the Particular Synod of Friesland. This would entail that a graduate of our Seminary, able to present the required credentials, could submit to that examination immediately after his graduation, so that after having received and accepted a call, he could be inducted into office without submitting to another examination. Unless such an arrangement is made, it will not be possible to avoid duplication in the choice of subject-matter. Even in the Gereformeerde Kerken of the Netherlands there is a striking duplication in the two examinations. For the *praeparatoir* examination certain degrees and testimonials are required and thereupon an examination is conducted as to the candidate's ability to preach the Word (practical Homiletics, therefore), in Old and New Testament Exegesis and in Dogmatics. The subjects for the *peremptoir* examination are practically the same, only Church History, Ethics, and certain phases of Pastoral Theology are added.

It may be of interest to know in this connection that strictly speaking neither the Reformed Church of America nor the Orthodox Presbyterian Church maintain this duality of examinations, at least not in the form in which it is in vogue in our Church. The R. C. A. requires a graduate of the seminary to submit to an examination for licensure. This examination is conducted by a Classis and is described as follows: "The examination for licensure shall inquire strictly into the attainments of the student in the original languages and exegesis of the Sacred Scriptures, in Biblical introduction, in ecclesiastical history and in methods of sermonizing. He shall be examined specially respecting his knowledge in theology, his piety, his views in desiring to become a minister of the Gospel, and his adherence to the accepted standards of the Reformed Church" (Section 10). However, distinguished from this is the "examination for ordination," which is conducted when the candidate "... has purposed to accept a call to a church ..." But now it is prescribed that, "The Classis may accept in this final examination results of a previous examination before another Classis duly certified. . . ." (Section 16). Hence,



at least in part, the second examination is eliminated or opportunity provided for such elimination.

The O. P. Church prescribes as to examination for licensure and ordination as follows: "It is the duty of the presbytery, for its satisfaction with regard to the piety of the candidate, to examine him respecting his experimental knowledge of religion and the motives which influence him to desire the sacred office. And the presbytery shall continue to show its concern, after such examination, for the progress of all of the candidates under its care, and shall advise with them with regard to their preparation for the work of the ministry . . .

"The candidate shall be examined by the presbytery, or by a committee appointed for that purpose, in the English Bible, theology, ecclesiastical history and in the original languages of the Scriptures. If the examination of candidates is referred to a committee, an examination primary in theology but also in all matters relevant to our standards shall also be held before the presbytery; and if one-fourth of the presbyters are dissatisfied with the examination in theology, that candidate shall be required to undergo an examination in the subject again at a future meeting of the presbytery. If one-fourth of the presbyters are still dissatisfied, they may demand that a written record of the examination be filed with the presbytery.

"And in order to make trial of his talents to explain and vindicate, and practically to enforce, the doctrines of the gospel, the presbytery shall further require that the candidate prepare (1) a sermon, which the presbytery may ask to be delivered in its presence, (2) an essay on a theological theme, and (3) an exegesis of the original Hebrew or Greek text of a passage of Scripture."

Distinguished from these examinations for licensure, the O. P. Church also speaks of "Trials for ordination" and prescribes for them as follows: "Trials for ordination, especially in a different presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the constitution, the rules and principles of the government and discipline of the

Church; together with such written discourses, founded on the Word of God, as to the presbytery shall seem proper.”

It will be noted that both the R. C. A. and the O. P. Church make a distinction between examinations or trials for licensure and for ordination, and also that the trials for ordination need not necessarily be a complete repetition of examination for licensure, especially not if the candidate accepts a call from a church within the Classis or Presbytery which had already examined him for licensure. In case a candidate of licentiate accepts a call from a church not belonging to the Classis or Presbytery licensing him, the R. C. A. prescribes that the Classis may accept results of a previous examination, and the O. P. Church apparently supplies this same opportunity by stating that trials for ordination shall be held, “. . . especially in a different presbytery from that in which the candidate was licensed.” Neither the R. C. A., nor the O. P. Church make mention of synodical “deputaten ad examina,” for that reason, possibly, Classis or Presbyteries are required, at least to some extent, to re-examine candidates having been licensed in other Classes or Presbyteries. One wonders, whether such re-examinations could not be obviated by appointing such synodical commissioners, called “deputaten ad examina.”

### III. RECOMMENDATION

The Committee considering the above would *propose to Synod* that no action be taken in regard to this matter at this time, but that a Committee be appointed which is to study the entire subject of rules and requirements for entering the ministry, including such investigations made for entrance into the Seminary, and for licensing to exhort, to advise as to the feasibility of blending the *praeparatoir* and the *peremptoir* examinations, and to suggest ways and means for such a blending if deemed feasible, to recommend the body or agency to conduct such an examination or examinations as well as the subjects in which this or these are to be conducted. In case Synod sees fit to decide according to this proposal, the Committee should like to suggest that Professor Volbeda, who instructs the branches covering this material, be made a member of the Committee to be appointed.

### IV. ALTERNATE RECOMMENDATION

If, however, Synod does not see its way clear to act favorably upon the above described proposal, the Committee

proposes that Synod decide that the praeparatoir examination is to be conducted:

1. *Not by Classes.* The grounds upon which the Committee thus advises Synod are as follows:

a. *Distances and expenses are forbidding.* We trust that this argument needs little elucidation. Our churches and Classes are spread over our wide land from coast to coast. It would entail much traveling and expense, both by the aspirant and the Classes if the Classes would be charged to conduct the praeparatoir examinations. Special meetings of Classes might have to be convened for this purpose. Moreover, the Committee is afraid that if this work should evolve upon the Grand Rapids or Michigan Classes, due to well-known circumstances, this arrangement would create dissatisfaction not only with the Classes outside of Michigan, but even with the Michigan Classes themselves, since they might not desire to assume this responsibility for the entire Church, nor would it be wise for the Church to demand this of a few Classes.

b. *No principle demands that this work be assigned to Classes.* It is indeed a matter of principle that the churches themselves and not any other body or agency shall control entrance into the sacred office. However, the churches have full control of this matter, since it is prescribed that Classes are to conduct the final or peremptoir examinations. This fact, it appears to your Committee, sufficiently satisfies the demand of the principle. Moreover, according to the opinion of the Committee, the question, Whether Classes or Synod is to conduct the praeparatoir examination, is not a question of principle, but of expediency.

2. *Not by the Board of Trustees of Calvin College and Seminary.* The grounds upon which the Committee thus advises Synod are as follows:

a. It appears to the committee that *the Board is not the proper body* to conduct this type of work. It may be stated that as a rule Committees appointed by ecclesiastical assemblies are to be considered executive in character and not deliberative, decretory or judicial. Judging examinations and licensing to exhort is sure-

ly not the work of an executive type, it is decreative in character. No assembly should assign that type of work to a Committee, unless an emergency warrants an exception. Moreover, the statement is to be questioned whether the Board actually represents the Church or an ecclesiastical assembly in a normal way, since the eldership of the Church is not represented on the Board.

- b. Moreover, *the method employed by the Board in examining candidates proves to be unsatisfactory*. The Board regularly examined the entire class or group simultaneously. Your Committee is of the opinion that such a method makes it well-nigh impossible to obtain the assurances necessary for licensing to exhort or for declaring eligible to a call, conscientiously. Surely individual examinations are to be preferred far above group examinations. If, contrary to the advice of your Committee, the Synod should assign this work of conducting the praeparatoir examination to the Board, the Committee would urge Synod to instruct the Board to conduct this examination according to the schedule which we propose for Synod below.

3. *But by the Synod*. This advice is based upon the following grounds:

- a. Synod is an ecclesiastical assembly, and this type of work properly belongs to such an assembly (see point 2, a, above).
- b. The objections to Classically conducted praeparatoir examinations will thus be obviated (see point 1, a, above). It may be remarked that after all these objections are of a practical character, still the Committee has not been able to discover a workable way obviating these, and Classis Holland appears to have no suggestions, at least the overture makes mention of none.
- c. The method by which Synod conducts this examination at present may be improved, so that the objections against group-examinations may to some extent be removed. A proposal follows:

**Proposed Method of Conducting the Praeparatoir Examination by Synod and the Subjects to be Treated:**

1. *Every Aspirant is to be Examined Separately by*

*Synod.* When a class or a group presents itself to Synod for examination, Synod should divide itself into two sections (one minister and one elder of each Classis to belong to each section) and devote not less than two hours in examining each aspirant individually, including, of course, his trial in homiletic ability. At least eight aspirants may thus be examined in a day and perhaps ten if an evening session be held. By thus examining each aspirant individually the assurances gained are bound to be greater than in the case with group-examinations.

2. Every aspirant shall be required to deliver a specimen "sermon" especially prepared for this examination on a text assigned. This "sermon" is to be complete, but the delivery should not require more than 20 minutes. In addition the aspirant is to present the Synod three written "sermons" on texts of his own choosing. The texts of these sermons should, however, not be selected from the same Testament.

3. The *subjects* in which the aspirant is to be examined are to be of a practical rather than an academic character. It should be borne in mind that the peremptory examination may bear a different character. The Committee suggests the following headings:

- a. *Experimental knowledge of religion and of the motives* which influence the aspirant in seeking the sacred office. Naturally such matters as the aspirants conception of the holy ministry and his devotion to the tasks implied are to be discussed under this heading.
- b. *Controversial Subjects.* Old as well as new heresies and isms are to be discussed under this heading. The aspirant should be able to defend the Reformed position over against scientific systems not only, but also over against heresies which are popularly known in our day, in order that as a shepherd of Christ's flock he may be able to protect this flock and thus, "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Titus 1:9).
- c. *Acquaintance with and Adherence to Peculiar Reformed Doctrines and Institutions.* We have in mind such doctrines as those of Creation, Image of God, the Fall of Man, Total Depravity, Covenants of Works and of Grace, the Sacraments, the Church, the Pa-

rouisia, etc. Such institutions as Catechism preaching, Catechism Classes, Family Visiting, the Christian School and others might be discussed. Moreover, matters of Church Polity should find a place in this schedule. The aspirant should be able to express himself as to the organization and the authority of a Consistory, Classis, and Synod; as to the place and work of the offices of minister, elder, and deacon. He should have strong conceptions of Christian discipline, its character and its procedure, etc. Moreover, the aspirant should be willing to declare his adherence to the three standards of unity.

The adoption of such a schedule as the above for the praeparatoir examination would to an extent set this examination apart from the peremptoir examination, which would be intended to inquire more into the candidate's academic equipment and ability. Nevertheless, as is stated above, the Committee feels that by adopting a schedule such as this and thereby maintaining the dual examination, the ideal is not approached as closely as possible, and a mal-arrangement is continued.

However, if Synod should decide to meet biennially and should not see fit to appoint a committee as suggested and proposed by us under III, your Committee proposes that the task of conducting the praeparatoir examinations be assigned to the Board of Trustees of Calvin College and Seminary. *Grounds:*

- a. Though it must be admitted that a principle is hereby forced, yet the practical objections to Classically conducted praeparatoir examinations are so great that they appear to justify the exception here suggested;
- b. The argument that a Committee of an ecclesiastical assembly hereby admits to the ministry can hardly hold water, since the Classes conduct the peremptoir examinations;
- c. The Board might be instructed to conduct this examination according to the schedule suggested by the Committee for Synodically conducted examinations and explained above.

Humbly submitted:

E. F. J. VAN HALSEMA  
J. BEEBE  
N. J. MONSMA, *Sec'y.*

## REPORT IX.

### REPORT OF COMMITTEE RE ESTABLISHMENT OF NATIVE CHURCHES ON THE INDIAN FIELD

*To the Synod of 1942.*

ESTEEMED BRETHREN:

#### INTRODUCTORY

THE Board of Missions in its annual report called the attention of Synod to the "very important question" of the reorganization of the churches on our Indian field. It informed Synod that General Conference had gone on record as favoring the establishment of native or indigenous churches. It submitted all the material received pertaining to the question and requested the appointment of a Committee to make a thorough study of the problem.

Synod approved the request and decided: "To instruct the Board of Missions and two members appointed by Synod, in consultation with General Conference, to make a thorough study of the feasibility of native or indigenous churches, and to report to the next Synod" (Acts of Synod 1941, Art. 69, I, A, 9, p. 72). The Synod itself appointed the brethren Revs. P. A. Hoekstra and J. J. Steigenga, and through the Board the brethren Revs. P. De Koekkoek, A. A. Koning, and I. Van Dellen.

A meeting of the Committee was arranged for Rehoboth. Consultations were held with our missionaries, individually and in groups, and also with outside men recognized as pioneers among native churches. A tentative report was drawn up and presented to and discussed with General Conference. After this meeting a more detailed report was drawn up, and sent to General Conference for its consideration. On two occasions General Conference met to consider this report, and finally submitted their revision of our report to us. On the basis of all this material, from reports and discussions, we now present the following report to Synod.

#### THE NATIVE CHURCH IDEAL

The ideal of native churches is a very attractive one. In the great commission Christ speaks of preaching the Gospel

to all nations. Each nation, with its own native characteristics, must be brought under the sway of the Spirit through the Gospel. Grace does not obliterate the demarcations of nature but rather appropriates and sanctifies them. So from each nation may come those chosen unto life eternal to lay the glories of that nation at the feet of Him who must receive the homage of every tribe and people. This is the constantly recurring refrain of promise in the Old Testament (Psalm 2:8; 72:10; 86:9; Isaiah 60:5, 6). And the fulfilment of these promises in the mission enterprise of the church historically to culminate in the New Jerusalem, where every tribe and nation sings unto God, is the great theme of the New Testament (Matthew 28:19; Rev. 5:9, 10; Acts 1:8).

#### TWO TRIBES ON THE FIELD

On our Indian mission field are two tribes, the Navajos and the Zunis. Conditions among these tribes differ so greatly that it is necessary first to speak of the one and then of the other.

#### AS TO THE ZUNIS

It is not feasible as yet to organize a church among the Zunis, because there are still very few converts. However, as soon as the Lord gives us a sufficient number of converts, and among them sufficient material for office-bearers, a native Zuni church should be organized. The Zunis should have their own church because they form a separate tribe, having their own language, character, and habits, and living in their own pueblo and neighboring farming places.

At present the Zuni members are placed on the membership roll of the Rehoboth church, which is located on the Navajo field many miles away from Zuni. The missionary at Zuni is associate pastor of Rehoboth and belongs, with his family, to that church, where they with the Zuni members partake of the sacraments.

It is our conviction that this is not the proper arrangement. The tender plant of the Zuni church should grow in its own soil. The missionary should have an Evangelist's Roll—of which more presently—on which the names of the converts are inscribed, and should in the place where he preaches the Word also administer the holy sacraments. This is the scriptural way. Word and sacrament belong together. There should be a local communion of saints. The present arrangement is unnatural, and hinders the normal development of the church.



#### NOW AS TO THE NAVAJOS

There are four organized churches on our Navajo field. All the native members are enrolled on the books of those churches. To those churches also belong the missionaries, their families, the workers on the field, and two or three other white families.

According to the statistics given in the 1942 Yearbook, p. 7, these churches number a total of 39 families and 797 communicant members. About 17 of those families and about 50 communicant members are white. That leaves in all four churches about 22 native families and 740 communicant members. However, from the more detailed account of these churches given on pp. 79, 87, 132, and 140, we learn that there are actually 136 families belonging to these churches. So then the actual number of native families would be increased to 119.

General Conference states "that our Sunday congregations are largely, though not exclusively, made up of school children and workers". That includes all the Sunday congregations in churches and chapels on the field wherever the Christian Reformed church conducts services. Suppose there are about 50 native communicant members who are still attending school or who are employed by our missions. Let us say that besides those 50 another 60 communicant members attend our Sunday congregations. That leaves about 600 native communicant members who never attend divine services on the Lord's Day except when some of them are brought in for communion. It is possible that some of those 600 occasionally attend meetings during the week, but that does not markedly change the picture.

#### A DEPLORABLE CONDITION

This is a very deplorable condition. And it is aggravated by the fact that the majority of those 600 do not belong to a Christian family, but are either as young people living with heathen parents or married to a party who is still a heathen. Suppose that in each of the 119 native families there are on an average 3 communicant members—which undoubtedly is not the case—then there would still be about 450 native communicant members, who are not at all connected with a Christian family.

Let us repeat what we have found: there are among the Navajos at least 600 communicant members of our

churches, who never or hardly ever take part in Sunday or weekday services, and of those 600 the majority live in heathen homes and surroundings.

#### EXPLANATION OF THE SITUATION

To some extent this deplorable condition can be explained. In several districts there are no meeting places. A great many live far away from the meeting places. The roads are often bad, and sometimes impassable. Many have no conveyances except at best horse and wagon.

Then there are other features which will always make it difficult for many Christians to attend divine services regularly, as for instance, that most families have at least two homes at which they spend portions of the year, and that Navajo life is not organized on a seven-day basis.

It should also be remembered that we have concentrated our efforts upon the children both in mission and government schools. This has borne fruit in the baptism of a large number of these young people. These children first remained under the rather direct supervision of our missionaries until they were from 16 to 20 years of age; but of late many graduated at ages from 14 to 16 years. At the close of school or upon graduation they scattered all over the field. Consequently attendance at church and partaking of the Lord's Supper became very sporadic at best, and in many cases was discontinued entirely.

For this concentration of our labors on the schools were good reasons. It is very difficult to speak and to understand the Navajo language. Hence, the missionary needs an interpreter when doing campwork, while in the schools he can express himself in English, and from day to day and from week to week work with the children. Nevertheless this emphasis on school work has issued into atomistic and absentee church membership, which could not fail to work havoc with the spiritual life of the members, and the constitution and growth of the churches.

#### PASTORAL CARE NEEDED

Much can be explained, but all this does not change the deplorable fact that hundreds of our native communicant members never or very seldom attend divine worship, and that the great majority of those wandering sheep receive very little if any pastoral care.

This should be seriously considered when studying the

feasibility of native or indigenous churches on our Navajo field. If this condition is not changed there is little hope that there will ever be among the Navajos vigorous, flourishing native churches. The Christians are not strengthened in their faith, and they do not learn to exercise the fellowship of saints especially in congregational services on the Lord's Day.

#### ENCOURAGEMENT

And still we should not become discouraged. Our labors have not been in vain. The Son of God has also among the Navajos by His Word and Spirit gathered Himself a church. And in that church there are members who are adorned with talents for leadership so that there is good hope that with God's blessing under favorable conditions ere long the body of Christ will be manifested by the Navajos in their native setting. There is one district already, Nahaschitty, where the native group practically seems to be ready for institutional organization. And there are two or three other places where field chapels have been erected, and where a few native Christians are meeting regularly on the Lord's Day, which places give good promise for organic development. Under proper leadership of missionaries and natives these groups may before long take on institutional form. There is also among leading Navajos a desire to organize native churches. Mr. Morgan strives for that ideal. And outside of our church there are two independent native churches at Houck and at Crystal Springs. Especially the latter church, under leadership of the white missionary, Rev. Clark, seems to make good progress, and proves that a real native church is feasible.

#### PREPARING THE WAY

How can we by the grace of God on our field among the Navajos prepare the way for institutional organization of native churches, which in due time may become self-governing, self-supporting, and self-propagating?

There is only one answer to this question, and that is: we must concentrate on pastoral work. The missionary as the shepherd of the flock entrusted to his care should be given more of an opportunity to work with the sheep individually and in groups. It should be felt that the great Shepherd of the sheep has placed the missionary as shepherd over the members of the church in the district assigned to that missionary. He is responsible for those

sheep. He is commissioned to break the Bread of Life to them and to teach them. He is called to administer the holy sacraments to them. He must seek the wayward. If need be he must leave the ninety and nine to seek that which is lost. There must be something in him of the Good Shepherd, who feeds His flock like a shepherd, who gathers the lambs in His arms, and carries them in His bosom, and who will gently lead those that have their young. He must labor with them, comforting, and admonishing, and disciplining if need be. See for his commission Matthew 28:19, and the Form for the Installation of Missionaries. There should be a direct, a vital relationship between the shepherd and his sheep, between a missionary and the native Christians.

#### PERSONAL CONTACT

But under present conditions it is hardly possible for the missionary thus to labor among his sheep. Many of the sheep are scattered. Their names are on the records of the churches on the field, but the shepherd does not know in many cases which sheep belong to his flock, nor where they are. Each missionary should know for which members he is responsible. The members living in the district assigned to the missionary should be visited in season and out of season.

#### SUNDAY WORSHIP

The natives should meet for worship on the Lord's Day as far as possible and otherwise during the week. In those groups of believers which meet under the leadership of the missionary or his helper, the members must learn that they have responsibility toward each other, and that they are called to exercise the communion of saints.

Furthermore, some should learn to assist the missionary and his helpers in their various labors so that they may be trained as prospective elders and deacons and even as lay preachers. Some efforts in this direction have been undertaken; it should be carried on persistently and consistently.

The various posts and outposts should all be provided with a meeting place which should be a plain building in which the Navajos feel at home. It is advisable to have the members of the church in that district contribute, preferably by labor, to the erection of such a building. But

at any rate a building should be erected. A meeting place for the group is one of the first requisites.

The territory covered by the respective districts should not be too large because the members who should attend church there should not be too far removed from their meeting place. If and when necessary means of conveyance should be provided for members who cannot otherwise come to the meeting or who probably otherwise would not come.

Thus we should work especially in places which are something of community centers, of which General Conference has mentioned the following: Skeets Camp, Two Wells, Iyani-bi-tch (perea), Gallup, Bethlehem Chapel, Toadlene, Red Rock, Tees Nos Pas (Carisso), Shiprock, Kinbeto, Crown Point, San Antone, Star Lake, Tohatchi, Nahaschitty, Toye, and Mexican Springs.

#### MISSION ACTIVITY

It might also be necessary to relieve the missionaries from work which might prevent them to some extent from performing their pastoral work, as for instance, work in the schools and deputation work. Probably more missionaries should be called in order that the whole field may be more intensively worked. Only for very weighty reasons should missionaries be transferred from one district to another because it takes time to win the confidence of the flock and to learn to know the sheep. It is not for the best interest of shepherd and flock if the shepherds are often changed.

We have on the field ordained and unordained missionaries. The latter do practically the same work as the former, and in some cases under their supervision. But the unordained men are not commissioned like those who are ordained. They are not ministers of the Gospel and have no right to administer the sacraments. As missionaries they do not even have an office in the church, though some of them have been elected elders in one of the churches on the field. It is necessary to stipulate accurately what the relation is of the unordained missionary to the ordained missionary, and consequently, what the responsibility of the ordained man is for the unordained man and the field entrusted to him. Only thus can the work in the various districts with their posts and outposts be properly arranged and administered.

## MEMBERSHIP AND SUPERVISION

### *Natives*

We are convinced that the native members, barring a few exceptions, should not remain on the books of the churches on the field. It is impossible for the consistories of those churches to provide for the spiritual needs of those members and to watch over them. Membership in those churches means very little to the natives, and is apt to give them a wrong conception of what church membership really is. It is also abnormal that consistories on the field, at least officially, have the rule over members who were entrusted by the sending churches to their missionaries. This abnormal relationship leads to confusion and tends to weaken membership ties.

As long as the group in a certain district has not been organized into a church it is but natural that the members in that group are placed under the direct care and supervision of their missionary, who is called to teach and to preach there and to administer the holy sacraments. The names of the native members, therefore, should be removed from the records of the churches and inscribed on the Evangelist's Roll of the missionary. We do not expect that the native members will have any objection to this procedure when it is properly explained to them why this is done. It does not deprive them of any privileges and brings them in direct and natural contact with their shepherd and the flock to which they belong. Of course, exceptions might be made for natives who are in the employ of our mission, especially at Rehoboth, and who live there temporarily in the dormitory as pupils.

The four churches on the field should welcome this transfer of the native members to the Evangelist's Roll. It relieves them of the responsibility for a large group to which they cannot give proper care and which does not take any worthwhile part in the congregational life, barring, of course, the exceptions just mentioned.

Your Committee has discussed more in detail points pertaining to the Evangelist's Roll; to the so-called Missionary Committee composed of native members who are appointed to assist the missionary during the missionary stage of the church; and to the relationship of the native groups and churches to each other and to our denomination. In the appendix of this report we offer the suggested procedure which has the backing of General Conference.

### *Missionaries' Membership*

The question could also be asked whether the missionary and family and helpers should keep their membership in one of the four churches. It seems to us that it is but natural that the pastor and his flock dwell together and enjoy together the privileges of Word and sacraments.

### ONCE MORE THE GREAT NEED: PASTORAL CARE

We wish to stress once more the one thing which is needed in order to pave the way for the institutional organization of native churches on our Navajo field, and that is pastoral work among the members of the church first, last, and all the time. We have tried to outline how this pastoral work should and could be done. It is possible that there are other ways and better ways. Differences of opinion about the method should not prevent us from doing this one thing. What has been said about the unordained missionaries, and about the transfer of native members to the Evangelist's Roll, or about the membership of the missionary and his family and helpers, or about any other subject should not detain us. All those matters are subordinate to the one great objective, and all our labors on the field should be arranged so that with God's help and blessing we may accomplish the great work for which we were sent to the Navajos and Zunis, namely, to plant churches, native churches, so that also here the body of Christ may be manifest.

### CONCLUSION

From the foregoing it must be fully evident that native or indigenous churches on our Indian mission field are feasible. And consequently, we recommend to Synod to decide the following:

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

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

- II. To direct the Board of Missions, in conjunction with all parties concerned, to arrange the work on the field in such a way that the missionaries may be able to devote themselves more fully to the pastoral labors among the flock and to the development of congrega-

tional life, especially by meeting together for worship and fellowship on the Lord's Day.

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

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

#### APPENDIX

After much study and discussion General Conference recommended a mode of procedure to be followed in our mission work on the Indian field in order that the churches might come to institutional manifestation. It is in line with our report, and we herewith present it to Synod as our suggested mode of procedure.

We mark two stages in the development of the native church.

1. *The missionary stage.*

During this stage the missionary represents the church, and the offices function through him.

- a. *Evangelist's Roll.*

Each post (where a resident missionary is stationed) or outpost (where regular mission work is carried on without a resident missionary) should form a unit assigned to the missionary in charge. The missionary shall have an Evangelist's Roll on which the names of the converts are to be inscribed. To preserve unity and uniformity in every case where a name is to be placed on a roll or removed from a roll two neighboring missionaries should be consulted.

- b. *Missionary Committee.*

A local "Missionary Committee" should be constituted as soon as possible. This committee is to be composed of the missionary and native converts who have shown sufficient spiritual qualifications to be entrusted with a measure of responsibility, and who show sufficient promise to warrant more intensive training. Also in the case of the appointments to this committee the missionary should consult two



neighboring missionaries to preserve unity and uniformity on the field as far as possible.

2. *The Ecclesiastical Stage.*

As the church-organism develops the church-institute must appear. The church need not and will not immediately be able to come to complete manifestation of the body of Christ in all the offices as ordained by the Lord. But gradually, also in this respect, it will become more complete, in all the duly ordained offices, deacons, elders, and pastors, and become evermore self-governing, self-supporting, and self-propagating.

In view of the distinctive nature and peculiar needs of these native churches they should seek union with each other (1st) in conferences of missionaries, missionary committees, and native consistories; (2nd) as development warrants in combined consistory meetings having specified classical authority in matters pertaining to the organization of other native churches, church visitation, and examination and admission of native pastors (provision should be made for other missionaries and missionary committees); and (3rd) in their own classical assembly.

Humbly submitted,

P. A. HOEKSTRA, *Pres.*

J. J. STEIGENGA

P. DE KOEKKOEK

A. A. KONING, *Sec'y*

I. VAN DELLEN

## REPORT X.

### STATUS OF DR. R. H. POUSMA

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**I**N the matter of Dr. R. H. Pousma, missionary pastor at the Rehoboth Mission Hospital, Rehoboth, N. M., the Classis of Hackensack received on November 12, 1941, the following communication from Dr. J. C. De Korne, Secretary of the Christian Reformed Board of Missions:

"The Executive Committee of the Christian Reformed Board of Missions has instructed me to inform Classis Hackensack officially of the fact that the resignation of Dr. R. H. Pousma as Missionary to Rehoboth went into effect October 1st, 1941.

"The matter of the ministerial status of Dr. Pousma is something over which the Board has no jurisdiction. This must be determined by the proper ecclesiastical authorities."

This communication was read at the meeting of Classis Hackensack held at Englewood on March 17, 1942, and on motion was accepted as information.

In regard to the ministerial status of Dr. Pousma, the Consistory of Madison Ave. Christian Reformed Church under date of February 13, 1942, received from the brother the following letter:

R. H. POUSMA, M.D.  
Second and Hill  
Gallup, N. M.  
Telephone 181

"February 13, 1942.

To the Consistory of the  
Madison Avenue Chr. Ref. Church,  
Paterson, N. J.

*Dear Brethren:*

"I feel that I am definitely committed to the private practice of medicine and would therefore appreciate it if you would accept this letter as my resignation from the ministry of the Christian Reformed Church.

"I have by no means lost my interest in Mission work, and am still spending a great deal of time in helping the work along medically. However, I am fully convinced that whatever service I can render is more effective from the outside than it would have been had I remained as missionary at Rehoboth.

With many thanks for the good-will that you have often shown in past years and with kindest personal regards,

Sincerely yours,

(Was signed) R. H. POUSMA."

The Consistory of Madison Ave. at its meeting of March 4, 1942, on motion decided to accept the resignation of Dr. Pousma and asks the Classis of Hackensack to approve of its action. This action of the consistory of Madison Avenue was approved by Classis and the Stated Clerk was ordered to send the proper notification of this decision to Synod, including a transcript of Dr. Pousma's letter of resignation.

Fraternally yours,

JOHN BEEBE, *Stated Clerk.*

Done in Classis, held at Englewood, March 17, 1942.

## REPORT XI.

### REPORT OF COMMITTEE RE "READING SERVICES" SERMONS

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**Y**OUR committee in re "reading service" sermons has the following to report:

The supply of the first volume of twenty sermons which was published two years ago was soon exhausted so that fifty more copies were prepared in addition to the original order of one hundred. Of this amount there may still be a few left. The first volume met with a very encouraging response so that your committee felt assured that a real need had been supplied. Due to the ready co-operation and generous services of Mr. H. J. Voss these books could be gotten out with little or no cost to the Church. If all the volumes are disposed of the returns will be sufficient to cover the cost.

Before long requests began to come in for another volume of sermons which your committee was instructed to prepare when the need arose. We may report that twenty more sermons were prepared and that the second volume is about to appear. We are grateful for the co-operation of the ministers who consented to furnish the sermons, for the painstaking work of Mr. Voss and for the facilities of Calvin College which were at our disposal. In view of the fact that Mr. Voss has persistently refused any suggestion of remuneration your committee suggests that Synod at least extend a vote of thanks to him.

As soon as the new volume is available the proper announcement will be made in the church papers. Complimentary copies will be presented to each of the contributors, to the Calvin College Library, and to the members of the committee.

Humbly submitted,

M. MONSMA  
J. VANDER PLOEG  
D. J. HOITENGA

## REPORT XII.

### REPORT OF THE DELEGATE TO THE AMERICAN BIBLE SOCIETY

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**A**S representative of our church to the American Bible Society we have the pleasure to render the following brief report:

On December 3, 1941, in company with delegates of forty Protestant churches we attended the annual meeting of the Advisory Council. The Rev. Henry Baker, Secretary of the Board of Home Missions, who was visiting the East on business pertaining to his office, spent the day with us at the Bible House. It was a day of inspiration for the Bible cause, a tremendous challenge to work in many fields where doors of opportunity have been thrown wide open due to the needs of the present emergency.

Again the secretaries North, Cropp, Stiffler and others keenly conscious of the needs of the present world situation, clearly set forth the duties of the Christian Church in sending forth the Word of God to war-torn Europe, among the prisoners of war, to the soldiers and sailors in the service of the United States, the Netherlands East Indies . . .

Just to cite one illustration out of many of the splendid work of the Society, we quote from Report Number Seven, October 1, 1941. It has reference to the war emergency work of the Society in the Netherlands East Indies. "In response to the request of the British and Scottish Societies and because the Netherlands Bible Society cannot correspond with or send funds to the Indies, the A.B.S. has taken over the supervision and part of the support of the latter's important work there. This involves provision of expenses for the staff on the field (at reduced salaries) and material and funds for publication in nearly a score of languages for some 1,500,000 Christians in rapidly growing churches. As suitable paper cannot be purchased in Java, the Emergency Fund is providing as a gift the paper supply for two years involving over \$9,000. Of

this some \$2,000 worth, amounting to 23 tons, was shipped September 30. This does not include remittance for the support of the staff."

In the year 1940 the Christian Reformed Church contributed \$1,565 for the work of the Society. We are pleased to report to you that during the Anniversary Year, 1941, donations were received to the amount of \$2,108.25. That is an increase of \$543.25. In addition to these regular gifts there came in a total of \$933.88 for the Emergency Fund. Of this \$848.82 came from the Treasurer's office and the remainder direct from the churches. Thus the grand total for the regular and special gifts for 1941 amounted to \$3,042.13.

The Society appreciates with deep gratitude the abiding interest of the Christian Reformed Church in the great task of Bible translation, circulation and distribution of the Word of God.

The Secretary, Dr. F. W. Cropp, expects to be present at the meeting of Synod. As on former occasions, it is our wish that he be given an opportunity to convey the greetings of the Society and present the needs for the coming year.

Again we recommend this worthy cause to the churches and request the Synod of 1942 to place the American Bible Society upon the list of accredited causes.

Humbly submitted,

JOHN BEEBE.

## REPORT XIII.

### FAITH, PRAYER AND TRACT LEAGUE

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**A**LTHOUGH the suggestion contained in Article 17 of the Acts of 1941 was not officially communicated to us, and although the aforementioned article reveals no motive for the suggestion, we gladly present the following for your consideration:

First, that a change of name at this time would result in considerable confusion. After an existence of almost twenty years millions of our tracts are in circulation, and the general public has become accustomed to our present name. Moreover, in view of the fact that a large percentage of our tracts are used by people outside of our Reformed circles, it must be admitted that the name suggested by Synod would not have the connotation to them, that it has to our own people.

Second, that a change of name has never been urged by the members of the League themselves, although 75% of them are members of the Christian Reformed Church. This may also be explained by the fact that the suggested name reveals the purpose of our League only in part.

Third, a change of name would necessitate re-incorporation under the laws of the State of Michigan, with the expenses incidental thereto.

Last, it must be admitted that it is a strange and novel procedure for the Synod of the Christian Reformed Church even to suggest a different name for an inter-denominational organization. To the best of our knowledge this is the first instance of this kind. And, since no motives are mentioned, it seems passing strange; some other organizations, recommended by Synod, bear names which do not set forth their purposes as clearly as does ours. For instance, the National Christian Association.

In view of the foregoing considerations we beg to inform Synod that we propose to continue to operate under the name assumed almost twenty years ago. We trust

that this will not be a hindrance to commend our tract work, which has found an ever larger place in the hearts of our people, and which has been helpful to our churches in the prosecution of city mission work.

We beg to remain,

Yours in the Master's service,  
Faith, Prayer and Tract League,  
J. VANDEN HOEK, *Pres.*  
S. G. BRONDSEMA, *Mgr.*

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### Report of the Faith, Prayer and Tract League

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**A** GAIN it is our privilege to acquaint our churches with the activities of our League since our report to a previous Synod.

We are grateful to be able to state that we have been enabled to carry on, publishing tracts which are in agreement with our Reformed view of Scripture, and getting these circulated by those who are interested in the ministry of the printed page. We are happy to report that an ever increasing number, also of our own people, are availing themselves of the opportunities which are presented for this kind of work. Undoubtedly much more might be done, but this is true of practically every phase of kingdom activity.

As a result of these activities 382,915 tracts were sold during the past year, and 15,762 sent out gratis, making a total of 398,697 tracts sent out. Almost half a million more tracts were printed, bringing the total to five and one half million. In the near future we expect to have some new tracts ready for distribution.

The financial report, as of August 9, 1941, is as follows:

RECEIPTS	
Balance on hand Aug. 10, 1940.....	\$ 521.43
Membership Fees .....	20.00
Donations .....	872.01
Sale of Tracts.....	1,490.53

\$2,903.97



DISBURSEMENTS

Printing .....	\$1,061.00
Advertising .....	553.63
Postage .....	175.92
Supplies .....	35.30
Salary .....	350.00
Miscellaneous .....	17.10
	<hr/>
	\$2,192.95
Balance on hand August 10, 1941.....	\$ 711.02

Trusting that the Lord will continue to bless our labors,  
and that Synod will again commend our cause to our  
people and churches, we are,

In His service,

Faith, Prayer and Tract League,  
Muskegon Heights, Mich.

S. G. BRONDSEMA, *Mgr.*

## REPORT XIV.

### CHURCH HELP COMMITTEE

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**W**E herewith submit to you our annual report. First of all we call your attention to the change in the membership of our Committee. Dr. Wm. Bode, who for more than three years served as president of our Committee, was compelled to resign from the Committee. Sometime later the brother has passed to his eternal reward. The Committee has lost in him a valuable member. Both because of his administrative ability and his interest in the work. The alternate, Rev. J. R. Van Dyke, has since August served in his place.

In the past year we have promised loans to the amount of \$11,300. We have been compelled to cut down requests drastically, because the Fund was so far in arrears.

We are glad to report, however, that by this time the financial condition of the Fund has greatly improved. The income to the Fund was about \$6,000 more than during any previous year. Once more a proof that our people are willing to help when they once realize the need of a Kingdom cause. As a result the arrears have been reduced to \$14,000. This puts the Fund on a more healthy basis.

Only 7 congregations failed to make any repayment to the Fund, and 24 congregations failed to make any contribution to the Fund. This is a marked improvement over a few years ago. In accordance with the synodical decision we have written the negligent ones.

In scanning the list in our report it must be borne in mind that the Canadian churches that have paid are reported separately in our Yearbook.

We suggest the same quota of 75 cents for next year.

Regarding appointments to our Committee, we remind Synod that the Articles of Incorporation require that the majority of the Committee reside in the state of Iowa.

We attach the financial report of the Treasurer prop-

erly audited and signed by a public accountant, Miss Cora Hilger of Le Mars, Iowa.

Respectfully submitted,  
The Church Help Committee,  
J. R. VAN DYKE, *Pres.*  
A. WASSINK, *Sec'y*  
CHAS. R. MULDER, *Treas.*

SCHEDULE "A"  
BANK RECONCILIATION  
NORTHWESTERN STATE BANK  
Orange City, Iowa

Bank Balance as per Statement Jan. 1, 1941.....		\$ 1,114.61
1940 Deposits (Late) .....	\$ 5,336.87	
1940 Checks Outstanding.....	6,000.00	663.13
Our Ledger Balance Jan. 1, 1941.....		\$ 451.48
1941 Receipts .....		28,518.20
Total .....		\$28,969.68
Less: 1941 Disbursements.....		27,951.37
Our Ledger Balance Dec. 31, 1941....		\$ 1,018.31
Bank Balance as per Statement.....	\$ 586.97	
Deposits (Late) .....	7,931.34	
Total.....	\$ 8,518.31	
Less: Checks Outstanding Dec. 31, 1941.....	7,500.00	
Cash Available.....	\$ 1,018.31	

SUMMARY

Balance on hand January 1, 1941.....		\$ 451.48
Classical Collections and Personal Donations .....	\$17,880.91	
Payment by Churches.....	\$10,752.29	
*20% Discount on \$500.00.....	100.00	
**Canadian Exchange on \$150.00....	15.00	10,637.29
Total.....		\$28,969.68

DISBURSEMENTS

New Loans .....	\$27,600.00	
Administrative Expense .....	351.37	27,951.37
Balance on hand Dec. 31, 1941.....		\$ 1,018.31

- \* Bejou, Minn., Christian Reformed Church received this Discount.  
\*\* Neerlandia, Canada, Christian Reformed Church received this allowance according to Synodical decision.

I HEREBY CERTIFY, That I have examined the books and records of the Christian Reformed Church, Church Help Fund, Orange City, Iowa, and that the attached is a true statement of the receipts and

disbursements for the year ended December 31, 1941, insofar as disclosed by the records.

Respectfully submitted,

CORA M. HILGER, *Public Accountant.*

### SCHEDULE "B" ANALYSIS — LOANS OUTSTANDING

Church at	Outstanding Jan. 1, 1941	New Loans	Payments	Outstanding Dec. 31, 1941
Artesia, Calif. -----	\$ 2,000.00	\$-----	\$ 100.00	\$ 1,900.00
Aetna, Mich. -----	1,321.86	-----	110.00	1,211.86
Alameda, Calif. -----	1,200.00	-----	200.00	1,000.00
Alamosa, Colo. -----	88.22	-----	88.22	5.00
Arlene, Mich. -----	66.08	-----	13.38	52.70
Atwood, Mich. -----	1,035.00	-----	85.00	950.00
Austinville, Iowa -----	720.00	-----	60.75	659.25
Bauer, Mich. -----	200.00	-----	50.00	150.00
Bejon, Minn. -----	139.69	-----	139.69	.00
Bemis, S. D. -----	154.41	-----	19.50	134.91
Bigelow, Minn. -----	909.33	-----	167.00	742.33
Birnamwood, Wisc. -----	1,950.61	-----	324.51	1,626.10
Brooten, Minn. -----	1,062.02	-----	70.00	992.02
Coster, Iowa -----	950.00	-----	50.00	900.00
Corsica, S. D. -----	.00	800.00	.00	800.00
Colton, S. D. -----	1,835.88	-----	91.82	1,744.01
Chandler, Minn. -----	770.19	-----	38.51	731.68
Chatham, Can. -----	2,975.00	-----	.00	2,975.00
Conrad, Montana -----	1,220.00	-----	90.00	1,130.00
Coopersville, Mich. -----	1,417.93	-----	73.75	1,344.18
Crookston, Minn. -----	1,137.90	-----	.00	1,137.90
Duval, Wash. -----	850.00	-----	50.00	800.00
Dearborn, Mich. -----	987.89	-----	50.00	937.89
Des Plaines, Ill. -----	1,385.00	750.00	45.33	2,089.67
Delavan, Wis. -----	2,300.00	1,500.00	125.00	3,675.00
De Motte, Ill. -----	635.64	-----	635.64	.00
Doon, Iowa -----	1,261.47	1,500.00	75.00	2,686.47
Decatur, Mich. -----	3,500.00	-----	13.91	3,486.09
Denver Second, Colo. -----	7,500.00	-----	375.00	7,125.00
Dutton, Mich. -----	200.00	-----	25.00	175.00
Dorr, Mich. -----	1,412.50	-----	150.00	1,262.50
East Martin, Mich. -----	735.00	-----	75.00	660.00
East Muskegon, Mich. -----	3,510.54	-----	200.00	3,310.54
Estelline, S. D. -----	2,039.40	-----	112.23	1,927.17
Everett, Wash. -----	1,275.00	-----	75.00	1,200.00
Flint, Mich. -----	.00	3,500.00	125.00	3,375.00
Goshen, N. Y. -----	4,000.00	-----	200.00	3,800.00
Grand Rapids—Seymour -----	.00	3,000.00	.00	3,000.00
Grangeville, Idaho -----	2,125.00	-----	125.00	2,000.00
Goshen, Indiana -----	1,500.00	-----	.00	1,500.00
Grand Rapids, E. Leonard -----	5,352.75	-----	313.20	5,039.55
Grand Rapids, Godwin Heights -----	2,400.00	-----	150.00	2,250.00
Grand Rapids, Lee St. -----	265.28	-----	65.28	200.00
Granum, Can. -----	.00	750.00	.00	750.00
Glendale, Calif. -----	2,850.00	-----	150.00	2,700.00
Hull, N. D. -----	.00	2,000.00	.00	2,000.00

Church at	Outstanding		Payments	Outstanding Dec. 31, 1941
	Jan. 1, 1941	New Loans		
Hope Church, Grand Rapids	1,092.50	2,000.00	71.87	3,020.63
Hollandale, Minn.	857.50	-----	60.00	797.50
Hamilton, Can.	2,656.00	-----	.00	2,656.00
Hamshire, Texas	1,625.00	-----	100.00	1,525.00
Hancock, Minn.	828.71	-----	33.59	795.12
Hawarden, Iowa	570.00	-----	62.03	507.97
Hills, Minn.	1,668.24	-----	50.00	1,618.24
Holland, Iowa	2,025.00	-----	175.00	1,850.00
Holland, Minn.	3,008.57	-----	120.00	2,888.57
Holland Marsh, Can.	285.00	-----	.00	285.00
Houston, Can.	.00	300.00	.00	300.00
Holland Center, S. D.	790.00	-----	170.00	620.00
Ireton, Iowa	350.00	-----	25.00	325.00
Imlay City, Mich.	2,500.00	-----	125.00	2,375.00
La Combe, Alb., Can.	2,000.00	-----	.00	2,000.00
Third Lynden, Wash.	3,000.00	-----	150.00	2,850.00
Lansing, Ill.	31.00	-----	31.00	.00
Lark, N. D.	475.00	-----	.00	475.00
Los Angeles, Calif.	950.00	-----	175.00	775.00
Lynden, Second, Wash.	929.00	-----	300.00	629.00
McBain, Mich.	605.54	-----	507.00	98.54
Modesto, Calif.	2,843.00	-----	143.00	2,700.00
Momence, Ill.	.00	1,500.00	.00	1,500.00
Morrison, Ill.	675.00	2,000.00	50.00	2,625.00
Millwood, Mich.	2,050.00	1,000.00	125.00	2,925.00
Mountain Lake, Minn.	116.40	-----	100.00	16.40
Muskegon Heights, Mich.	85.00	-----	85.00	.00
Neerlandia, Can.	4,059.91	-----	150.00	3,909.91
Newton, Iowa	.00	3,000.00	.00	3,000.00
Orange City Second, Iowa	1,612.50	-----	112.50	1,500.00
Ocheyedan, Iowa	670.85	-----	25.00	645.85
Ogilvie, Minn.	369.78	-----	50.00	319.78
Ontario, Calif.	1,837.60	-----	112.06	1,725.54
Platte, S. D.	1,967.75	-----	105.00	1,862.75
Pella, Second	766.00	-----	50.00	716.00
Breakness, N. J.	800.00	-----	50.00	750.00
Portland, Michigan	525.00	-----	100.00	425.00
Parchment, Mich.	2,575.00	-----	150.00	2,425.00
Purewater, S. D.	530.10	-----	40.00	490.10
Pipestone, Minn.	1,425.00	-----	75.00	1,350.00
Pine Creek, Mich.	1,940.00	-----	120.00	1,820.00
Randolph Second, Wisc.	1,825.00	1,500.00	100.00	3,225.00
Raymond, Minn.	1,425.00	1,000.00	75.00	2,350.00
Rock Rapids, Iowa	4,233.10	-----	228.65	4,004.45
Roseland, Ill., Fourth	2,000.00	-----	225.00	1,775.00
Rudyard, Mich.	113.46	-----	30.00	83.46
Sully, Iowa	3,350.00	500.00	500.00	3,350.00
Sumas, Washington	800.00	-----	50.00	750.00
South Holland, Ill.	850.00	-----	.00	850.00
Shepherd, Mont.	2,758.80	-----	.00	2,758.80
Sibley, Iowa	1,254.60	-----	.00	1,254.60
Sioux Center, Iowa, 1st	942.50	-----	87.50	855.00
Sioux City, Iowa	3,660.00	-----	55.00	3,605.00
Sioux Falls, S. D.	1,820.06	-----	40.00	1,780.06

Church at	Outstanding Jan. 1, 1941	New Loans	Payments	Outstanding Dec. 31, 1941
Sultan, Wash. ....	715.00	-----	70.00	645.00
Terra Ceia, N. O. ....	260.00	-----	15.00	245.00
Tracy, Iowa ....	744.10	-----	50.00	694.10
Volga, S. D. ....	3,351.75	-----	176.75	3,175.00
Vancouver, Can. ....	1,159.00	-----	.00	1,159.00
Vona, Colo. ....	412.25	-----	.00	412.25
Wellsburg Second, Iowa ....	675.00	-----	50.00	625.00
Western Springs, Ill. ....	825.00	1,000.00	100.00	1,725.00
West Branch, Mich. ....	462.03	-----	48.62	413.41
Winnipeg, Can. ....	1,325.72	-----	.00	1,325.72
Worthington, Minn. ....	1,132.41	-----	.00	1,132.41
Wyoming Park, Mich. ....	650.00	-----	150.00	500.00
112 CHURCHES .....	\$155,075.27	\$27,600.00	\$10,752.29	\$171,922.98

### SCHEDULE "C"

#### CLASSICAL COLLECTIONS AND PERSONAL DONATIONS

CLASSIS	1940	1941
California .....	\$ 374.50	\$ 612.26
Grand Rapids East .....	1,069.71	1,315.80
Grand Rapids South .....	1,108.46	1,043.52
Grand Rapids West .....	672.67	1,568.32
Hackensack .....	387.02	723.25
Holland .....	1,062.74	1,950.42
Hudson .....	991.85	1,058.50
Illinois .....	1,031.54	1,422.46
Kalamazoo .....	380.17	647.33
Minnesota .....	434.45	636.66
Muskegon .....	932.40	1,505.83
Orange City .....	261.65	422.86
Ostfriesland .....	260.02	391.96
Pacific .....	658.53	787.24
Pella .....	530.62	833.64
Sioux Center .....	252.73	341.29
Wisconsin .....	393.54	583.45
Zeeland .....	582.96	1,315.12
Chicago North .....		226.21
Chicago South .....		433.79
Miscellaneous Personal .....	62.03	61.00
Total .....	\$11,447.59	\$17,880.91

## REPORT XV.

### REPORT GENERAL FUND JEWISH MISSIONS

*To the Synod of 1942.*

ESTEEMED BRETHREN:

WE are happy that we are able to report that the General Fund of the Christian Reformed Jewish Mission is again in very good condition. From the accompanying figures it will be observed that our balance of \$3,806.73 at the close of the previous year, 1940, has advanced to a balance of \$6,110.70 at the close of the year 1941. This is an advance of \$2,303.97. Herein we have cause for deep gratitude to God for His good provisions and under Him to our people for their loyal support of this Gospel work. We hereby openly testify thereof to our people and above all to our covenant God.

As the funds were received they were booked, acknowledgments were sent to all classical treasurers in each case, and many letters of appreciation with requests for continued prayerful interest were sent to societies and to individual donors. Often some information about the work was also sent in the letters. Monthly disbursements were made to the Chicago Jewish Mission and the Paterson Hebrew Mission. That has been a pleasure seeing we were well provided with the funds needed. And now that our missionaries with their helpers may continue their good work we earnestly bespeak your continued support for our cause—first of all with your prayers and then with your gifts.

From the figures it will be observed that ten Classes contributed above the quota of \$0.65 for the last year. California again stood first in the amount given, with Holland as a very close second—each giving nearly one-third above the quota; Muskegon and Hackensack were next in order. The total donated by these ten Classes above their quotas was \$1,104.75. A special "thank you" goes to these Classes. However, the eight Classes which did not measure up to their quotas fell under to the total extent of \$1,129.70. Averaging up the over-the-quota con-

tribution by the ten Classes with the under-the-quota contribution by the eight others we notice that we end up with a net income of \$24.95 below the full quota for all Classes. That is exceptionally good. The under-the-quota contribution by some Classes was nearly completely made up for by the over-the-quota contribution by the other classes.

We were favored much more than usual this year in the gifts from individuals. Two good sized bequests were received. There was one of \$250 in the will of Jantje Dykstra, mother of the Rev. J. M. Dykstra of Zeeland. Your treasurer upon advice from Attorney John Lichtenberg of Chicago ordered that this be sent directly to the Chicago Jewish Mission without passing through his hand, so that thus we might legitimately avoid paying a ten per cent inheritance tax. There was another bequest received according to the will of Antje Huizenga, also of Chicago, in the amount of \$1,000. (In February, 1942, we received another bequest of \$500 from one whose name we were asked not to reveal.) We give thanks to God for such gifts. These donations that have come to us above and apart from classical quotas combined with the gratifying fact that the quotas were met on the average nearly a one hundred per cent, has led us (upon consultation with Dr. Henry Beets, Stated Clerk of Synod) to invest in two \$1,000 U. S. Government bonds drawing interest at the rate of two and one-half per cent. Thus our large balance is not lying idle in the bank. This seems especially fitting in view of the bequests amounting to nearly \$2,000. We take it that this was the proper thing for us to do. If not, we desire to be corrected by Synod and we shall re-sell said bonds. The purchasing of these bonds does not appear in the figures of this report because it took place after January 17, 1942, when we closed the books for 1941.

The balance at the present writing—March 30, 1942—is \$2,975.13. In about two weeks, however, payments must be made of \$1,300; and likely the receipts of the coming two weeks will not equal the payments—as is the rule for the earlier months of the year.

In averaging the quotas we did not reckon with the two new Classes of Chicago North and Chicago South, but we added their contributions to those of Classis Illinois in order to get an average for Classis Illinois for the year.



In this sense Chicago North and Chicago South have been averaged with their old Classis of Illinois.

On the accompanying sheet is the summary of figures for our report.

### RECEIPTS

Classis	No. of Families	Full quota	Amount received	More or less than expected	Rec'd per Family
California .....	779	\$ 506.35	\$ 672.83	\$ 166.48 more	\$0.864
Chicago North.....			396.70		
Chicago South.....			432.08		
G. R. East.....	2,263	1,470.95	1,552.69	81.74 more	0.686
G. R. South.....	2,452	1,593.80	1,391.78	202.02 less	0.567
G. R. West.....	1,503	976.95	1,017.94	40.99 more	.677
Hackensack ....	861	559.65	603.30	43.65 more	.70
Holland .....	2,037	1,324.05	1,754.82	430.77 more	.861
Hudson .....	1,428	928.20	982.55	4.35 more	.653
Illinois .....	3,345	(2,174.25)	1,485.89	140.42 more	.692
Kalamazoo .....	1,011	657.15	641.23	15.92 less	.634
Minnesota .....	1,162	755.30	624.91	130.39 less	.537
Muskegon .....	2,187	1,421.55	1,617.90	196.35 more	.739
Orange City ....	942	612.30	559.29	53.01 less	.593
Ostfriesland ....	584	379.60	373.80	5.80 less	.64
Pacific .....	1,134	737.10	615.08	122.02 less	.54
Pella .....	1,289	837.85	762.86	74.99 less	.591
Sioux Center....	1,318	856.70	474.50	382.20 less	.36
Wisconsin .....	761	494.65	491.13	3.52 less	.645
Zeeland .....	1,663	1,080.95	941.12	139.83 less	.565

Totals .....	26,719	\$17,367.35	\$17,342.40	\$1,129.70 less
				\$1,104.75 more

On the overall average we failed only by..... 24.95

The quota was \$0.65; the average quota received was.....0.6944

Total Receipts from Classes.....	\$17,342.40
From Societies, Churches, and Individuals.....	1,719.15
From Interest .....	65.00
Balance on hand Jan. 16, 1941.....	3,806.73

Total of all Receipt plus Balance..... \$22,933.28

### DISBURSEMENTS

To Chicago .....	\$11,800.00
To Paterson .....	4,900.00
Gratuity .....	100.00
Bond, Box, Stamps, etc.....	22.58

Balance on hand January 17, 1942.....\$ 6,110.70

Total Disbursements plus Balance, January 17, 1942.....\$22,933.28

### IN RESERVE:

Michael Vanden Berg Bonds.....	\$ 1,000.00
Johanna Woltman Legacy.....	500.00
(Certificates—5 shares paid-up stock)	

Total Reserve..... \$ 1,500.00

The quota for 1942 is \$0.57 per family.

Respectfully submitted,

OREN HOLTROP, *Treasurer*.

March 17, 1942: Audited and found correct as of close of business January 17, 1942, showing a balance of \$6,110.70. Period from January 16, 1941, to January 17, 1942.

LOUIS M. BOLT,

Manager, Union Trust Company,  
Lyell-Saratoga Office, Rochester,  
New York.

## REPORT XVI.

### YEARLY REPORT OF THE PATERSON HEBREW MISSION TO SYNOD

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**I**T gives us pleasure to again submit a favorable report of the work of the Paterson Hebrew Mission for the year 1941.

The Board, which consists of eight members, four from Classis Hudson and four from Classis Hackensack, faithfully carries out its mandate in caring for the work entrusted to their care. We meet the first Monday of each month to consider the reports of the Superintendent and other routine work that may come before the Board.

Our Superintendent's report reveals that the work is progressing nicely both at the North Main Street and Hamilton Avenue Missions. The Jews are showing more interest in the Gospel teachings as shown in the yearly report attached; the number of attendance being increased from time to time.

Another important phase of the work is carried on by the personnel who faithfully visit the homes and places of business of the Jews in order to ask them to attend the Mission Meetings.

The work of the Dispensary, which is under the care and guidance of Dr. Dunning, is also going along nicely. Instead of one meeting per week, two are being held, and only those attending the meetings may be benefited by the medical care. The voluntary contributions received from those benefiting by the medical care almost carries the expense of the drugs and the medicine used. At these meetings our nurse, Miss Rozendal, is also a very valuable assistant. May this part of the mission work also be a means to bring the Jews to realize their need of Christ as their Savior.

Agreeable to the mandate given to the two Classes, and at the suggestion of the Board, the two Classes have decided as follows:

- a) That the Rev. J. Rozendal be called as Superintendent of the Paterson Hebrew Mission.
- b) That the Third Christian Reformed Church of Paterson serve as the calling church, and subsequently install Brother Rozendal as Missionary Superintendent of said Mission.
- c) That the said Brother Rozendal receive a salary of \$2,000 per annum plus living quarters above the Mission.

The matter of calling a Superintendent for the Mission work among the Jewish people requires the approval of both Classes.

May you remember this work in your prayers and contributions that through this enterprise God's Kingdom may be extended.

Sincerely yours,

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

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#### REPORT OF THE SUPERINTENDENT FOR THE YEAR 1941

The Christmas exercises were held Saturday evening, December 27. 33 Jews and several visitors were present.

Dr. Dunning and the Superintendent gave messages and the Jewish children of the Mission sang Christian songs and recited Christmas selections.

The following is a résumé of the work for the entire year:

48 gospel meetings were held with a total attendance of 911 Jews.

8 special meetings at which 263 Jews and 214 visitors from the churches were present.

89 clinic meetings were held with an attendance of 812 patients. All these patients are attendants at the gospel meetings.

42 ladies class meetings were held at North Main St. with an attendance of 335 ladies.

95 meetings of the English class were held at North Main St. with an attendance of 187 Jews.

88 meetings of the girls class were held at North Main St. with an attendance of 366.

\*17 meetings of the music class at the Hamilton Ave. branch with an attendance of 25.

34 ladies class meetings were held at Hamilton Ave., attendance 75.

117 meetings of the English class, 93 men and 262 women attended.

94 meetings of the boys' class, total attendance 446.

71 meetings of the girls' class, total attendance 296.

11 meetings of the music class, total attendance 13.

1707 visits were made to the homes and stores and hospitals.

10 Bibles were given out.

280 New Testaments were given.

245 Gospels were distributed.

2655 Tracts were distributed.

565 circulars were distributed.

\$127 were collected in free will offerings at the Mission.

And so we look forward to 1942 with God's help to continue to bring the Gospel to the Jews, and may the Holy Spirit apply the word and work to his glory.

Respectfully submitted,

J. ROZENDAL, *Supt.*

TREASURER'S REPORT OF PATERSON HEBREW MISSION  
FOR THE YEAR 1941

January 1 to December 31, 1941

RECEIPTS

Balance on hand January 1, 1941.....		\$ 2,233.73
Received from General Fund.....	\$ 4,800.00	
Rent of Second Floor.....	420.00	
Donations and Gifts.....	36.00	
Free-will Offerings.....	136.12	
Refund Telephone Toll.....	8.60	
Received for Old Stove.....	10.00	
Interest on Savings.....	10.26	
Discounts.....	1.42	

Total Receipts for the Year..... 5,422.40

Total Receipts with Opening Balance \$ 7,656.13

### DISBURSEMENTS

Salaries:—

Rev. J. R. Rozendal.....	\$ 1,800.00
Miss Martha Rozendal.....	1,080.00
Miss Agnes Vellinga.....	960.00
Dr. Dunning.....	500.00
Fuel, Electricity, and Water.....	428.56
Telephone.....	33.56
Literature, Printing, etc.....	44.85
Medical Supplies.....	149.02
Supplies for Classes and Society.....	268.90
Rent Hamilton Avenue.....	300.00
Garage Rent.....	72.00
Repairs.....	107.49
New Equipment.....	74.82
Miscellaneous.....	10.00

Total Disbursements.....	\$ 5,829.20
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Balance on hand December 31, 1941.....	\$ 1,826.93
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Respectfully Submitted,

ABRAM VEENSTRA.

### PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION FOR THE YEAR 1942

Salaries of Missionary, Workers and Doctor.....	\$4,600.00
Rent.....	336.00
Fuel, Electricity, Gas, and Water.....	425.00
Supplies — Medical Department.....	200.00
Supplies — For Societies and Classes.....	200.00
Literature, Printing, and Miscellaneous.....	75.00
Insurance.....	50.00
Building Repairs and Replacements.....	300.00
	<u>\$6,186.00</u>

### STATEMENT OF ASSETS AND LIABILITIES

ASSETS:—

Three-story Mission Building.....	\$10,000.00
Furniture and Equipment.....	800.00

\$10,800.00

LIABILITIES: (None)

Respectfully Submitted,

ABRAM VEENSTRA.

## REPORT XVII.

### REPORT OF THE CHICAGO JEWISH MISSION

*To the Synod of 1942.*

ESTEEMED BRETHREN:

THE Board of the Chicago Jewish Mission of the Christian Reformed Church again welcomes this opportunity to render to Synod a report of the activities that have been carried on in this part and phase of the Kingdom work, and also to acquaint Synod with some of the problems that stand related to this work. As the delegates to Synod no doubt know, the Synod of 1941 decided to place the Chicago Jewish Mission under the supervision of Classis Chicago North, which Classis came into being on September 16, 1941. This transfer of supervision from the former Classis Illinois to the present Classis Chicago North brought with it also a corresponding change in the constituency of the Board. The present Board which was elected by Classis Chicago North last September and which is charged with administering the affairs of the Mission is now constituted of the following brethren: Rev. B. Essenburg, Pres.; Rev. J. Van Beek, Vice-Pres.; Rev. Theo. Verhulst, Secretary; Mr Geo. Ottenhoff, Treasurer; Rev. R. De Groot and Mr. Nicholas Hendrikse. Mr. C. Leenhouts, who has served our mission as secretary of the Board for some twenty years and who rendered excellent service in that capacity, was stricken with illness last summer and was forced to lay down this work. We commend him with his needs unto the Great Physician.

The personnel of the mission staff continues the same as it has been, namely, Mr. A. Huisjen, Supt., and Miss Edith Vander Meulen, lady worker, who both render full-time service, and Dr. Wm. Yonker and Miss T. Delis who render part-time service in the clinic three forenoons a week. We are grateful to report that all the workers continue to serve the mission faithfully and devotedly. Mr. Huisjen, our superintendent, was privileged to round out eighteen years of service at our mission.

As Board we are also grateful to God for inclining the

hearts of our people to give willingly and liberally for this work, so that in this respect the work of the Board was made easy. All bills and current expenses have been paid and enough funds are on hand to maintain a proper checking account. We trust that the gifts of our people for this work are an evidence of their love for and interest also in this phase of Kingdom endeavor. And confident that our people will continue to support this cause in the future as they have in the past, we again renew our request to Synod for an annual quota of thirty-five cents per family to maintain this work.

Since Miss T. Delis, who serves our mission part time as nurse, has tendered her resignation to take effect on or before January 1, 1943, the Board has been authorized by Classis to secure another lady worker, to serve our mission full time as registered nurse and religious worker. Such a full-time lady worker could render our mission invaluable service, especially in the way of personal work and follow-up work with the contacts made in the clinic. Our clinic still proves to be a very effective instrument in bringing the mission subjects into our mission so that each month some one hundred and fifty individuals enter our institute through this door.

The Board is again renewing its efforts to secure an ordained worker for the work here. The Board had made considerable preparation to this end, while the mission was still under the supervision of Classis Illinois, when suddenly the proposed split of Classis Illinois into that of Chicago North and South loomed up. Classis then felt, and the Board acquiesced in this, that it would be better to suspend proceedings along this line until the proposed organization of Classis Chicago North and South had become a fact, and Synod had determined under whose supervision the Mission should be placed. And now that Classis Chicago North has been charged with the supervision of the Chicago Jewish Mission, the Board has put forth new efforts to secure an ordained worker, and the Board is now prepared to submit to the May (1942) session of Classis a duo or trio, so that Classis may extend a call to one of God's servants for this very important position.

The work at the mission might go on uninterruptedly in the past year. Gospel meetings were held regularly on Sunday and Friday evenings for adults. Evangelistic



work is also carried on with patients in the waiting room on clinic mornings, and a full schedule of Bible meetings and activities is carried on by the workers for boys, and girls and young people alike. In all of these meetings, the seed of the Gospel is being sown and we have the pledge that God's Word will not return void. At a very recent meeting the Board was much encouraged to learn that no less than fifteen adults have declared themselves to be Christian believers, though they are not yet prepared to receive the sacrament of Baptism.

In this connection we wish to call the attention of Synod to the fact that due to the Anti-Semitism which manifests itself in our country, and frequently in our own circle too, and due to the persecutions which Jews in other parts of the world are experiencing, the Jews as a people have grown more assertive, and are putting on extensive programs in an effort to preserve themselves, their culture and traditions in a world that seemingly is bent on destroying all these. This of course has its effect also upon our work. For one thing the Jew is being discouraged to frequent Gentile Missions and those who do frequent the mission are the more fearful to come out openly for their Christian convictions. On the other hand this very situation presents a real challenge to our Church, to labor more intensively with the Jew to show him that Christianity alone—a Christianity which is more than a name—presents to him a real haven of refuge, a real comfort for his harassed soul. And since the doors to some of our other places of mission work are being closed to us for the present, it seems as if God would have us labor more intensively with His covenant people of old, than we have done before.

A second matter which the Board is taking under consideration, is the feasibility and desirability of organizing a branch church in the mission, under the supervision of some consistory and composed chiefly of Hebrew Christians. Up unto this time the policy of our Church has been to urge our Hebrew converts to affiliate themselves with one of our local churches in the city. But experience has shown that due to difference in race and culture, the Jew does not amalgamate very well with our people and vice versa, so that after a shorter or longer period, these Hebrew converts leave our fellowship. The result is that in this way their influence and testimony is lost to our

mission. A branch church, composed of Hebrew Christians, would to a great extent obviate the difficulty we now have with our converts and would in turn cause them by the grace of God, to become a real blessing to our mission.

We trust that this report may in some measure, serve to acquaint your honorable body with the work which the Chicago Jewish Mission is seeking to carry on, and also acquaint you with just a few of the needs and problems that are related to this work. We are confident that Synod will again pass favorably upon our proposed budget and upon our request for continued financial and moral support for this worthy Kingdom endeavor. We humbly solicit your fervent prayers for this Mission, for the workers, the Board, and particularly for those who are labored with that they may be led to accept the Christ as God's Son and their Savior.

Humbly submitted,

Board of the Chicago Jewish Mission,

THEO. VERHULST, *Secretary.*

ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION  
OF THE CHRISTIAN REFORMED CHURCH  
From January 1, 1941, to December 31, 1941

RECEIPTS

Balance on hand January 1, 1941.....	\$ 445.07
Synodical Treasurer .....	12,000.00
Donations and Collections.....	399.84
Interest .....	566.81
Medical Fund .....	900.00
Balance Van Agthoven Estate.....	5,450.50
Bell Sav. & Loan Assn. Certificate.....	500.00
Temporary Loan .....	300.00
On Assets: "Deahl" .....	2,049.42
"Huiner" .....	26.72
"Boersema" .....	56.04
"Fleming" .....	243.10
General Tax Escrow on Assets.....	116.27
Dykstra Estate .....	250.00
Closed Bank Dividend.....	8.08
Rebates on Insurance.....	26.11

Total Receipts..... \$23,337.96

### DISBURSEMENTS

Salaries .....	\$ 6,021.91	
Investments: "Wierenga" .....	\$2,820.00	
"Deahl" .....	2,053.69	
"Boersema" .....	3,000.00	
"Huiner" .....	4,000.00	
"U. S. Govt." .....	2,000.00	
	<hr/>	13,873.69
Temporary Loan Repaid .....		300.00
Mission Petty Cash Disbursements .....		285.00
Medical Supplies, etc. ....		377.40
Gas and Electricity .....		103.17
Phone .....		48.26
Fuel .....		395.84
License .....		75.00
Repairing and Decorating .....		311.91
Traveling Expense .....		73.13
Insurance .....		134.18
Bank Exchange .....		6.62
U. S. Postage .....		6.70
Miscellaneous Expense .....		15.55
Equipment .....		57.43
Balance on hand Jan. 1, 1942 .....		1,252.17
	<hr/>	
Total Disbursements .....		\$23,337.96

### ASSETS

Cash on Hand .....	\$ 1,252.17	
Property and Equipment located at 1241-43 So. Pulaski Road .....		19,550.00
Fleming Contract (Old Mission Property at 3948 Grenshaw St.) .....		2,600.65
U. S. Government Condemnation Award for Property at 1524-26 W. 14th St. ....		7,333.00
Federal Savings & Loan Stock (U. S. Govern- ment Guaranteed) .....		7,000.00
Guaranteed Mortgages .....		9,667.24
Sierveld Contract (Van Agthoven Estate) .....		1,565.00
	<hr/>	
Total Assets .....		\$48,968.06

### LIABILITIES

In Escrow for Taxes on Mortgages .....	\$ 116.27	
Net Assets .....	48,851.79	
	<hr/>	
Total Liabilities .....		\$48,968.06

PROPOSED BUDGET FOR 1942

Pastor's Salary .....	\$ 2,000.00
Religious Worker's Salary.....	2,200.00
Doctor's Salary (half time).....	1,340.00
Nurse's Salary (full time).....	1,200.00
Lady Worker's Salary.....	1,200.00
Janitor's Salary .....	780.00
Pastor's Rent .....	600.00
Gas, Electricity, Phone and Fuel.....	550.00
Insurance, Tax and License.....	300.00
Repairing and Decorating.....	400.00
Medical Supplies, etc.....	400.00
Traveling Expense .....	200.00
Mission Supplies and Equipment.....	300.00

Total..... \$11,470.00

January 20th, 1942.

To the Board of the Chicago Jewish Mission,  
1241 S. Pulaski Road,  
Chicago, Illinois.

Gentlemen:—

As requested, I have made an examination of the books of the Chicago Jewish Mission, as they pertain to the financial transactions of your institution for the fiscal year ended December 31, 1941.

I have found the records in fine order and all the accounts in balance. I have reconciled all disbursements with vouchers or cancelled checks, and have compared these with respective entries in the Cash Journal. I have also reconciled the bank balance with the balance as shown in the check book as of December 31, 1941.

Statement of cash receipts and disbursements were reconciled with all entries in cash books.

I CERTIFY, That the attached statement of Income and Expenses, of Assets and Liabilities, are prepared from the books, are in keeping therewith and correct, to the best of my knowledge.

JERRY BELGRAVE, Accountant.

## REPORT XVIII.

### REPORT ON THE SEAMEN'S HOME

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**T**HE Eastern Home Mission Board hereby submits its report on the Seamen's Home at Hoboken for the year 1941.

The work at the Hoboken Home has continued without interruption. Mr. E. Apol supervised the work at the Home, took care of the administration and visited the ships in the harbor. Rev. A. H. Kort ministered to the spiritual needs of the seamen and Mr. and Mrs. C. Fisher performed their duties as janitor and matron. Throughout the year Mr. John Gerstmeyer was in charge of the branch at Brooklyn. This branch was opened on January 21, 1941, and ministered in the course of the year to 1942 seamen. At the beginning of 1942, however, the conditions at the waterfront had changed to such an extent that the Board decided to close the branch. On January 31, 1942, Mr. Gerstmeyer's connections with the Board ceased, after a year of faithful service.

The Board is composed of four representatives of Classis Hackensack and four of Classis Hudson. The present members are Revs. J. J. Hiemenga, President; N. J. Monsma, Vice-President; D. De Beer, Treasurer; E. Van Halsema, Secretary; and Messrs. J. Boer, J. Faber, A. Kuipers and B. Stap. The Board meets monthly, delegates a Visiting Committee to the Home every month and receives reports of the workers at every meeting. The home, an old building, needs constant attention and repairs and improvements are being made as the needs require.

Mr. E. Apol visits the ships and does spiritual work among the seamen. In 1941 he visited 203 ships, 252 barges and other craft, distributed 24 Bibles, 443 New Testaments, 3170 Tracts and portions of Scripture. He also rendered many other services to the men, many of whom are separated from their families across the sea.

These services are highly appreciated by the seamen. Mr. Apol has been with the Home since 1926 but at the beginning of the year handed in his resignation to take effect on May 1, 1942. Desiring to live in a place where he could send his child to a Christian school he decided, to the regret of the Board, to resign. Mr. Apol has served the Home these many years with great devotion and with blessed results. Attempts are being made to secure a successor.

Although regular ship arrivals have ceased, from time to time meetings are held in the Home, at which times Rev. A. H. Kort brings a Scripture message to the seamen. Occasionally social meetings are held. At these meetings the seamen receive a special treat and neighboring churches of the two Classes cheerfully render assistance in providing wholesome entertainment. Various gifts were received throughout the year from friends of the seamen for an extra treat. Rev. Kort reports that 105 meetings were held in 1941 with a total attendance of 1716.

The Board's attention was called by the Rev. Henry Baker to the number of seamen at Halifax, Nova Scotia. Rev. Hiemenga made an inspection trip to that port and after due deliberation the Executive Committee for Home Missions asked the Eastern Home Mission Board to appoint a worker for a period of six months. Rev. D. Grasman of Imlay City, Mich., received and accepted the appointment. Synod must decide whether the work at Halifax should continue after the trial period of six months. A report on the work at Halifax cannot be included in this report at this time but will be presented to Synod at its meeting in June.

As to finances, the financial report of the Treasurer, Rev. D. De Beer, follows. The Board respectfully requests that its proposed budget be approved and that Synod provide ways and means to raise the sum of \$4,980. As the financial report shows, the Classes contributed last year \$722.27 and donations amounted to \$196. These sums were insufficient to keep the Board from using the money of the Van Agthoven legacy. The Synod of 1938 decided (see Acta, page 43) that the funds received from the Van Agthoven estate be kept intact as an endowment fund but added, "provided that no request for help for the Seamen's Home be made to the churches."

It is clear that if the running expenses are to be met and the Van Agthoven legacy be kept from melting away, something definite must be done by Synod to raise the \$4,980—mentioned above. The Synods of 1939, 1940 and 1941 made provision for voluntary and unsolicited contributions but the moneys received were insufficient to meet the expenses. In view of this the Eastern Home Mission Board recommends to the Synod that the Seamen's Home be recommended for a collection in all the churches or be placed on the list of accredited quotas for 15 cents per family per year.

Respectfully submitted,

Eastern Home Mission Board,

E. VAN HALSEMA, *Secretary.*

# FINANCIAL REPORT OF THE TREASURER OF THE HOLLAND SEAMEN'S HOME FOR THE YEAR 1941

The following statements reflect the receipts and disbursements of accounts of the Holland Seamen's Home at Hoboken, N. J., as shown on the books of the Treasurer:

## RECEIPTS

Balance on hand P. P. N. Bank 1/1/'41:

Commercial .....	\$ 1,378.35	
Savings .....	10.00	
		\$ 1,388.35
From Various Classes.....		722.27
Collected at Seamen's Home.....		613.89
Payment on Principal of Mortgages.....		3,270.57
Interest on Mortgages.....		820.79
Payment on Loan—Northside Mission.....		250.00
Interest on Loan—Northside Mission.....		156.00
Payment in full—Loan Classis Hackensack.....		50.00
Dividends (Little Miami R. R. Stock).....		344.00
Donations .....		196.00
Van Agthoven Estate.....		4,906.21
Borrowed on Notes P. P. N. B.....		1,500.00
Interest on Savings Acct. P. P. N. B.....		20
Total Receipts.....		\$14,218.28

### DISBURSEMENTS

Salaries .....	\$ 4,075.00	
Maintenance, Repairs, Furniture (this item includes repairs at 310 Hudson St., amounting to \$575.00) .....	1,158.59	
Repairs and Furniture Brooklyn Branch .....	272.00	
Gas, Electricity, and Water .....	221.00	
Coal .....	346.25	
Free Meals and Charity .....	132.35	
Paid on Notes to P. P. N. B. ....	1,800.00	
Interest on Notes P. P. N. B. ....	29.93	
Int. on Loan—Monsey Cemetery Trust Fund .....	18.00	
Investment—First Mortgage Purchased .....	3,800.00	
Accrued Interest on Mortgage Purchased .....	35.63	
Loan—Northside Mission .....	1,200.00	
Rent for Brooklyn Branch .....	360.00	
Entertainment for Seamen .....	75.00	
Insurance .....	25.00	
Miscellaneous .....	344.10	
<b>Total Disbursements .....</b>		<b>\$13,892.85</b>

Balance Commercial Account .....	\$ 315.23	
Balance Savings Account .....	10.20	
<b>Balance as of 12/31/41 .....</b>		<b>\$ 325.43</b>
		<b>\$14,218.28</b>

### PROPOSED BUDGET FOR 1943

#### DISBURSEMENTS

Salaries .....	\$ 5,000.00	
Maintenance and Repairs .....	600.00	
Gas, Electricity, and Water .....	225.00	
Fuel .....	350.00	
Free Meals, Charity, and Entertainment for the Seamen .....	200.00	
Insurance .....	275.00	
Miscellaneous .....	300.00	
<b>Total .....</b>		<b>\$ 6,950.00</b>

#### ANTICIPATED INCOME

Interest and Dividends .....	\$ 1,320.00	
Collections at Seamen's Home .....	650.00	
<b>Total Anticipated Income .....</b>		<b>\$ 1,970.00</b>
Recapitulation:		
Proposed Budget .....	\$ 6,950.00	
Anticipated Income .....	1,970.00	

From other sources such as personal donations and collections, etc. .... \$ 4,980.00

The Eastern Home Mission Board respectfully requests Synod allowance for above named budget.



STATEMENT OF TOTAL ASSETS OF THE HOLLAND SEAMEN'S HOME AT HOBOKEN, N. J. AS OF DEC. 31, 1941

Invested in Six First Mortgages.....	\$19,850.00
Loan to Northside Gospel Mission.....	3,950.00
Prospect Park Natl. Bank Commercial Acct.....	315.23
Prospect Park Natl. Bank Savings Acct.....	10.20
<hr/>	
Grand Total Cash Invested.....	\$24,125.52
Little Miami R. R. Stock (80 shares at 104).....	8,320.00
Three-story Bldg., 334 River, Hoboken, N. J.	35,000.00
Three-story Bldg. 310 Hudson, Hoboken, N. J.	15,000.00
<hr/>	
Grand Total Assets.....	\$78,445.52

LIABILITIES

To Monsey Cemetery Fund in Trust.....	\$ 1,800.00
To Prospect Park Natl. Bank, Loan.....	1,000.00
<hr/>	
Total Liabilities.....	\$ 2,800.00

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

Respectfully Submitted,

D. DE BEER, *Treasurer.*

This report of the Holland Seamen's Home has been approved by the Classis of Hackensack, March 17, 1942.

JOHN BEEBE, S. C.

## REPORT XIX.

### REPORT OF THE COMMITTEE OF SYNOD FOR SOUTH AMERICA

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**Y**OUR Committee for the advancement of the religious interests of those in South America that are of the same Reformed faith and Dutch ancestry with us considers that the most outstanding item for us to report is that the year 1941 marks the first year that one of our furloughed men could visit nearly our entire denomination from coast to coast. The Rev. and Mrs. Wm. V. Muller, on furlough from the congregation at Carambehy, in southeastern Brazil, had a privilege, similar to that of our other missionaries, of presenting the interests of their field to our people. They were very well received, and their messages were greatly appreciated.

Their return to South America occasioned several problems. All old passports had become null and void, due to the international situation, and Rev. W. V. Muller had to get new passports, which caused considerable delay. To get visas to Brazil and Argentina also presented some difficulties that had to be overcome. Moreover, our Committee had to consider the present hazard of ocean travel.

In connection with the pending departure of the Rev. and Mrs. Muller, your Committee did not feel that we should assume the responsibility for their going; but if they insisted on going we would not object; and if they remained in the United States a field of labor would need to be found. In view of the Rev. and Mrs. Wm. V. Muller's willingness to assume the responsibility, with respect to the dangers involved in the international situation, the Committee of Synod for South America authorized the Rev. and Mrs. Muller to go to South America by airplane.

The departure of the Rev. and Mrs. Muller was also somewhat delayed by the death of the father of Mrs. Muller. Thus for the second time, recently, death entered the circle of the relatives of our workers, since the Lord

also took away the youngest child of the Rev. and Mrs. Jerry Pott, a daughter about a year old. Our hearts go out to the bereaved in sympathy and we commend them to the throne of grace. We also hope that the bereavements may not seriously interrupt the work of the Lord.

### HOME MISSIONS AND REV. MULLER

In response to the repeated requests of Classis Buenos Aires, the Rev. and Mrs. Muller will serve during the coming year in Home Mission Work or church extension in Argentina. In fact, Rev. Muller has the honor of becoming the first Home Missionary in Classis Buenos Aires. Instead of the designation, "home missionary," our South American brethren prefer the title of pastor in the general service of the classis, "predikant in algemeenen dienst."

There are a number of places that were mentioned by Classis Buenos Aires to our Synod, and that are developing into strategic centers for Home Mission work. In the reports that we receive, and in the official church paper of Classis Buenos Aires, called "Kerkblad voor Zuid-Amerika," we read repeatedly of the Lord's blessings upon the work among the Reformed Dutch people in these communities. We greatly appreciate all the labors that are now being performed there by many persons; and we hope that it may all continue as much as possible, while it is being strengthened by the work of the Rev. and Mrs. Muller, in order that the ministration received by these scattered Hollanders in South America may increase and not decrease during the coming year. We are also certain that Mrs. Muller will find ways and means, old and new, of being as useful in Argentina as she was in Brazil. As our African, Chinese and Indian fields have been greatly benefitted by the varied service of women, so we hope that such may be the case in our various South American home mission fields.

### CARAMBEHY'S NEED

Of our continued responsibilities toward Carambehy, Brazil, we are also mindful, and hopeful that this important field may continue to flourish, and that the ministration of the Word and of the sacraments may suffer no prolonged interruption here, even though the stated supply in Carambehy, Cand. W. C. Velkamp, has left this field to do spiritual work among the men now serving the Netherlands in its present struggle for exist-

ence. May the Lord also bless his further labors. We admire his loyalty to the forces of Queen Wilhelmina and Princess Juliana. (Incidentally, we hope that some more of our own young ministers may become chaplains to our own nation's airmen, soldiers and sailors). En route to Argentina, Rev. Muller is expected to stop at Carambehy, Brazil, in order that this field may not be neglected, although other fields of Classis Buenos Aires will also greatly claim the time and efforts of Rev. and Mrs. Muller during the coming year. They also expect to visit Paramaribo in Surinam, and Curaçao, en route, to strengthen the bonds of fellowship with our Reformed brethren there.

In response to the suggestion of the Rev. A. C. Sonneveldt, pastor at Buenos Aires and Chubut, that the church extension work in Argentina would need an automobile, and in harmony with our last report to the Synod, your Committee for South America has authorized the purchase of an automobile, which is to remain the property of the Christian Reformed Church, but to be used in South America, and for the present in this Home Mission work in Argentina. No doubt our churches, remembering the stirring addresses of the Rev. and Mrs. Muller, will not neglect to send in their quota of twenty-five cents per family for 1942, in order that this Home Mission work, as well as the other labors among the scattered Reformed congregations of South America may not suffer. We are glad that, for 1942, the synodical quota for South America is twenty-five cents per family, seeing the extra expense involved in this home mission work. Rent for the home missionary, Rev. W. V. Muller, is a new item, and gasoline will be high for the Home Mission work of the Rev. and Mrs. Muller. Of course the South American Churches will also do something toward these expenses, but your Committee has to be prepared to meet them.

### ORPHANED CHURCHES

Buenos Aires and Chubut are the two churches that received subsidy from the Reformed churches of the Netherlands, until the invasion of the Netherlands by the Germans. But now that the Netherlands can no longer pay the salary of the Rev. A. C. Sonneveldt, who serves these two churches, our churches are also sending nine hundred dollars per year toward his support. This esteemed brother has served in Classis Buenos Aires for

many years, has won and retained the confidence of our churches, and is deserving of support for his work. His two churches, Buenos Aires and Chubut, also have the privilege of bearing a part of the financial responsibility for his support. We earnestly hope that they will find it possible to meet this increasingly, for it is after all not primarily a responsibility of our denomination. These churches provide a parsonage, places for church service, traveling expenses between Buenos Aires and Chubut, which is near the southern tip of Argentina, care for the poor, and they meet various other expenses. Yet it would seem that the two churches together could do more, and we are trying to work in this direction.

### REV. POTT'S MANIFOLD LABORS

Besides his congregational work at Tres Arroyos, Argentina, the Rev. J. Pott has been carrying a heavy load of Home Mission work in places near Tres Arroyos, and another task of contributing in Dutch and in Spanish to their Church Paper and to their Youth Paper. He also preaches in the Dutch and Spanish and is said to be more fluent in the Spanish now than in the Dutch. In this connection, we also call special attention to his literary labors of translating doctrinal and church governmental materials. However, the work with the older generation still requires the mother tongue of the Netherlands to a considerable extent, throughout Classis Buenos Aires.

May the Lord graciously bless all our workers, ordained and unordained, in South America, and all the generous givers for this increasingly important kingdom cause.

The Committee for South America so interpreted the decision of the Synod of 1941, touching furloughs, that the Rev. Jerry Pott has now the privilege, if it is convenient to him, to come to the United States in 1942 with his family, preferably in our summer (their winter), and then in time for our Synod if possible. But in view of the critical international situation, we suggested to the Rev. J. Pott to defer his furlough for the present and to seek an extended vacation in South America.

### CLASSICAL COMMITTEE FOR HOME MISSIONS

Your Committee has suggested to the brethren in South America that the Rev. A. C. Sonneveldt, the Rev. Jerry Pott and the Rev. Wm. V. Muller serve as the Classical Committee for Home Missions in Classis Buenos Aires, to

regulate the Home Mission work of the Rev. Wm. V. Muller, with the understanding that the South America Committee of the Christian Reformed Church has final jurisdiction over the work of the Rev. W. V. Muller.

We have invited the churches of Classis Buenos Aires to help in bearing the expense of the Home Mission work of the Rev. W. Muller in their Classis, and we have proposed more specific suggestions for this purpose to our South American brethren.

### INCREASING NEEDS

Through the Rev. Jerry Pott, the congregation of Tres Arroyos has requested aid from our Synod towards building a church. They now have to rent their accommodations, for their Sunday services. Your Committee has for years taken the position that we are not yet prepared to recommend large expenditures to our Synod, for building purposes in South America. However, we have requested the congregation of Tres Arroyos for specific proposals for repayment, before any further consideration.

The Rev. J. Pott received an invitation to be one of four passengers to visit Chubut, in southern Argentina, by automobile, together with the Rev. A. C. Sonneveldt, who lives in Buenos Aires. Our Committee assumed the expense that would be thus involved for Rev. Pott. Concerning this visit to the congregation of Chubut, our brother prepared a very extensive report to our Committee. He recommended an eventual full-time pastor for Chubut. At present, the Rev. A. C. Sonneveldt serves Chubut as well as Buenos Aires. We appreciate the detailed report of the Rev. J. Pott. At present, we have no recommendation concerning this matter, in view especially of the fact that the interests of the Reformed congregation of Chubut have been placed before the General Synod of the Reformed Church of South Africa, their mother church.

The Financial Report of your Committee will be presented to Synod separately.

We are thankful that we still have an open door in South America, and hope and pray that the work in all the congregations and mission stations may receive the indispensable blessing of God. The needs in Classis Buenos Aires are increasing.

## RECOMMENDATIONS

I. Your Committee recommends an annual offering of twenty-five cents per family for adoption by Synod. *Grounds:*

1. A request has come from the Rev. A. C. Sonneveldt of Buenos Aires that the Home Missionary be furnished with an automobile;
2. Mileage would then also be necessary;
3. The rent for the home of the Home Missionary should not be taken out of our emergency-reserve fund at the present time, when many of our people are receiving a good income;
4. The increasing needs of Classis Buenos Aires are also evident from the fact that Carambehy, Brazil, which Rev. Muller has served for some six years, will still need to receive a measure of service the coming year, and eventually again full-time service.

II. The following Budget for 1943 is presented for our denominational work in South America, all in U. S. currency:

Salary of the Rev. Wm. V. Muller (\$100 raise— five years).....	\$ 1,300.00	
Salary of the Rev. J. Pott.....	1,200.00	
Children's Allowances—Rev. J. Pott.....	150.00	
Loan Buenos Aires and Chubut for Rev. A. C. Sonneveldt.....	900.00	
Home Mission Expenses.....	1,200.00	
Administrative Expense.....	125.00	
Furlough Reserve and Other Expenses.....	250.00	
<b>Total.....</b>		<b>\$ 5,125.00</b>
Expected from Carambehy ordinarily.....	\$ 216.00	
Expected from Tres Arroyos at least.....	120.00	
		<b>\$ 336.00</b>
		<b>\$ 4,789.00</b>

III. Your Committee recommends that a Committee of Synod be again appointed for the work in South America.

Respectfully submitted,

Committee for South America,

HENRY BEETS, *President*,

D. D. BONNEMA, *Vice-President*,

M. J. WYNGAARDEN, *Secretary*,

HARRY BLYSTRA,

PETER JONKER, JR.

## REPORT XX.

### REPORT OF THE COMMITTEE APPOINTED TO STUDY THE YOUTH ORGANIZATIONS OF OUR CHURCHES

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**Y**OUR Committee appointed by the Synod of 1941 presents the following report:

Our mandate which was to guide us in our work may be found on page 20 of the Acts of Synod, 1941. It will be noted there that upon request of the Board of the American Federation of Reformed Young Men's Societies, the Synod appointed a Committee whose task was to be three-fold:

- a. Study the problem of our youth and their organizations.
- b. Study the effectiveness of the now existing organizations, and
- c. Advise regarding future development of these organizations.

The grounds given for the need for such a study are four in number.

- a. It is desirable that our youth activities become unified.
- b. Our youth organizations now reach a rather small percentage of the total number.
- c. In some sections our youth show a tendency to become affiliated with youth organizations which are not Reformed.
- d. The welfare of the Church is ultimately connected with the welfare and effectiveness of youth organizations.

A word must be said about our interpretation of this mandate since that has influenced our method of procedure. We understand point "a" of our task to mean, not the study of the youth problem as such, but rather the study of our youth organizations and their effectiveness.



That is to say, we understand that Synod finds the attitude of our young people toward our existing youth organizations to be a problem. We are all convinced of the fact that we need organizational life in the church for the spiritual welfare of our young people. But Synod seems to fear that the existing organizations are not effective to that end, or that somehow our young people do not make proper use of these organizations, good though they may be.

This then is the problem. Do our present organizations, by which we mean young men's, young women's and young people's societies, function as effectively as they might?

In our attempt to solve this problem we thought it wise to begin with the second task laid upon us: namely, the study of the effectiveness of the existing youth organizations. It is assumed in the grounds that our societies reach only a small portion of our young people. Rather than accept that statement as proven fact we have made an attempt to discover how true it is. We felt the need for positive information before we could proceed with "a" and "c."

To get the facts, the Committee has sent out three questionnaires.

Questionnaire I was given into the hands of a good many of our young people at the Conventions of the A. F. R. Y. M. S. and the A. F. R. Y. W. S., the meetings of the G. R. League of Y. M. S., the Holland-Zeeland League of Y. W. S., the Holland-Zeeland League of Y. M. S., and at Calvin College. Its purpose was to obtain the opinions and views of the young people themselves regarding their organizations. It contained the following questions:

1. Are voluntary societies (young men, young women, and young people), necessary?  
.....Yes .....No
2. How much do you think you have benefited from society membership?  
.....None .....Little .....Much  
In what way or if not, why not?
3. Of how much value is your League in creating a feeling of unity?  
.....None .....Little .....Much  
Explain your answer:
4. Of how much value is the Federation in creating a feeling of unity?  
.....None .....Little .....Much

5. On which human factors do you think the success of your Society depends most? Rate the factors below: 1 (most important) to 7 (least important).

..... Consistorial coöperation	..... Leadership of layman or
..... Federation membership	..... society member
..... Coöperation of members	..... The Young Calvinist
..... Leadership of Pastor	..... League Membership

6. Should Societies concern themselves about young people of the church who are not members of the societies? Check your view below.

..... Yes, they should seek to bring them into the society.  
 ..... No, only genuinely interested young people should belong to a voluntary society.  
 ..... Yes, meetings should be made so interesting that all young people will benefit from them.  
 ..... No, it is the consistory's concern, not the society's.

Explain:

Please supply the following information:

Date..... Church.....  
 How many years have you been a member?.....

Questionnaire II was sent to all our ministers in active service, as well as to the clerks of consistories of vacant churches. By means of it we have sought to obtain the facts about the effectiveness of the youth organizations in each of our churches, and the valued opinions of our leaders as to the problem and its solution. We must say that the response to this questionnaire was very good. With very few exceptions the responses gave evidence of a fine spirit of coöperation and considerable thought. About 60 ministers failed to respond, and some who did answer did so in a less helpful fashion, but the replies of 80% of our leaders is sufficient we feel for safe deductions.

The content of Questionnaire II follows:

DEFINITIONS: *Youth or Young People*—young people 16 years and above, unmarried.

*Youth organizations*—organized church youth groups exclusive of catechism.

(Questions refer to young people only of minister's present charge.)

1. What do you consider to be the main purpose(s) of youth organizations?
2. To what extent are the present societies effective in accomplishing this purpose? Great.....; Moderate.....; Little.....; No.....
3. When effective, to what do you attribute the success of a society?
4. When ineffective, to what do you attribute the lack of success of a society?
5. For what reasons do not all young people participate in society activity?
6. Has there been any attempt to unify the youth work in your congregation? If so, in what way?

7. How does your consistory officially encourage youth organizations?
8. On the basis of the society factual questionnaires (III) of the congregation's young people, how many *are* society members?.....  
how many *are not* society members?.....
9. Do your young people meet with other young people of our denomination?  
How many do so through League membership.....  
How many do so through Federation membership.....  
How many do so through Bible Conferences.....  
How many do so through other means.....
10. What outside interests are interfering with the active participation of your young people in their own youth organizations?
11. What value do you place on the part-time work of the Youth Secretary?  
Great.....; Moderate.....; Little.....; No.....  
On the basis of your information and experience how effective are the Leagues and Federations (A.F.R.Y.M.S. and A.F.R.Y.W.S.) in stimulating youth organizations and in creating a feeling of unity among our young people?
12. League effectiveness:  
Great.....; Moderate.....; Little.....; None.....
13. Federation effectiveness:  
Great.....; Moderate.....; Little.....; None.....
14. What do you consider to be the weaknesses of our present approach to youth? Can you suggest any remedies?  
Church..... Pastor.....

Questionnaire III was intended to be filled in by the officials of each of our youth organizations and its purpose was to give us factual information concerning each society. We appreciate the fine response which we received also to this attempt at obtaining information. The number of churches concerning whose organizations we have received no data whatsoever, is 62, which includes several in which the number of young people is very small.

In Questionnaire III we asked:

- |             |            |
|-------------|------------|
| Church..... | Date.....  |
| City.....   | State..... |
1. Name of Society.....
  2. Type of Society..... (indicate Y. P. S., Y. W. S., or Y. M. S. Junior or Senior)
  3. The Society meets..... on .....  
(weekly, bi-weekly, monthly) (day of week)
  4. How many meetings are held per season?.....
  5. During which months does the Society meet?.....
  6. What are the age limits for membership?.....
  7. How many possible members are there in your church on that basis?.....
  8. What is your society membership?.....
  9. What is your average attendance per meeting?.....
  10. What reasons do non-members give for failure to join?.....

## A RESUME OF REPLIES RECEIVED

### A. Questionnaire I.

This was intended to obtain a composite view of the attitude of our young people themselves toward their organizations. Replies from the groups approached, as mentioned above, were remarkably similar, hence we do not feel the need for presenting a group by group tabulation. It must be kept in mind too, that not all the questions were answered in every instance. The tabulation includes answers from 721 questionnaires.

1. Are voluntary societies (Y.M.S., Y.W.S., Y.P.S.) necessary?  
 Yes—691 .....96.6%  
 No— 24 ..... 3.4%
2. How much do you think you have benefited from society membership?  
 None— 5 ..... .7%  
 Little—100 .....14.0%  
 Much—612 .....85.3%
3. Of how much value is your League in creating a feeling of unity?  
 None— 15 ..... 2.3%  
 Little—128 .....15.5%  
 Much—513 .....78.2%
4. Of how much value is the Federation in creating a feeling of unity?  
 None— 12 ..... 1.9%  
 Little— 99 .....15.0%  
 Much—546 .....83.1%
5. On which human factors do you think the success of your society depends most?  
 We are listing the factors in the order of their importance in the opinion of our young people:  
 (1) Coöperation of members  
 (2) Leadership of layman or society member  
 (3) The Young Calvinist  
 (4) Leadership of Pastor  
 (5) League Membership  
 (6) Consistorial Coöperation  
 (7) Federation Membership

6. Should societies concern themselves about young people of the church who are not members of the societies?  
 472 said Yes, they should seek to bring them into the societies;  
 53 said No, only genuinely interested young people should belong;  
 479 said Yes, meetings should be made so interesting that all young people will benefit from them;  
 3 said No, it is the consistory's concern, not the society's.

By way of interpretation we would call your attention to the following:

1. The large majority of our young people are convinced of the value of our youth organizations, and have benefited by them.
2. There is a decided appreciation of the larger organizations as helpful in creating a spirit of unity.
3. Our young people feel that the success of their organizations depends very largely upon the co-operation of the membership. It was rated first in every group and that with a very large majority. That same sentiment is expressed, it will be noted, in the replies to question 6.
4. Leadership is esteemed to be very important, especially that of the layman. Very naturally the importance of the minister as leader loomed much larger among the boys than the girls.
5. Federations and Leagues rank relatively lower than the factors which are more local in character with the exception of consistorial co-operation.
6. The *Young Calvinist* which is published by the Federations ranks high in the estimation of our young people.

We record below the replies submitted by our ministers (or clerks) to Questionnaire II. The answers were variously worded but are grouped as given. As in Questionnaire I not all were completely filled out, which accounts for variations in total replies.

Question 1. What do you consider to be the main purposes of youth organizations?

Answers:

- |  |     |
|--|-----|
| a. Study of the Word of God.....                   | 127 |
| b. Christian fellowship and spiritual growth.....  | 117 |
| Including such answers as:                         |     |
| supplying an antidote for wordliness;              |     |
| inspiration.                                       |     |
| c. Preparation for life along Reformed lines.....  | 71  |
| d. Character building and talent development.....  | 63  |
| Including such answers as:                         |     |
| giving opportunity for self-expression;            |     |
| giving opportunity for activity;                   |     |
| sponsoring programs.                               |     |
| e. Foster loyalty for church and denomination..... | 38  |
| Including such answers as:                         |     |
| promoting the feeling of unity, of solidarity.     |     |

f. Social outlet .....	36
Including such answers as:	
socialibility;	
cultural development;	
provide useful leisure activity.	
g. Discussion of Youth Problems.....	15

Question 2. To what extent are present societies effective in accomplishing this purpose?

Great .....	28
Moderate .....	169
Little .....	7
None .....	2
No answer and unclassified.....	10

Question 3. When effective, to what do you attribute the success of a society?

Answers:

a. Cooperation and interest of members.....	151
Including such answers as:	
active, united memberships;	
faithful attendance;	
spiritual attitude of the young people;	
group spirit;	
loyalty to home church;	
preparation of Bible lesson;	
getting new members.	
b. Competent leadership .....	135
c. Interest of parents and home background.....	48
d. Appropriate program adapted to youth.....	33
Including such answers as:	
type of Bible outlines;	
interesting Bible lesson;	
discussion of youth problems;	
variety.	
e. Local Conditions .....	18
Including such answers as:	
Caliber of membership, an active nucleus, competition among members, large inspirational group, type of congregation, spiritual tone of congregation, absence of competing interests, social contacts.	
f. Consistorial and pastoral interest.....	6

Question 4. When ineffective, to what do you attribute the lack of success of a society?

Answers:

a. Lack of interest and cooperation.....	103
Including such answers as:	
lethargy and inactivity;	
irregular attendance;	
lack of preparation;	
disloyalty;	
failure of members to adapt themselves.	
b. Poor Leadership .....	89

c. Failure of Home Influence.....	35
d. Competing interests (distractions).....	35
Including such answers as:	
spirit of the age;	
employment.	
e. Inappropriate or unsuitable program.....	31
Including such answers as:	
too heavy material;	
too much required;	
lack of material;	
society in a rut;	
lack of social activities.	
f. Lack of spirituality.....	30
g. Local Conditions .....	13
Including such answers as:	
small group;	
caliber of young people;	
petty prejudices;	
poor building facilities.	
h. Lack of consistorial or pastoral interest.....	12
No answer .....	40

Question 5. For what reasons do not all young people participate in society activity?

Answers:

a. Spiritual indifference and lack of interest.....	172
Including such answers as:	
love of worldly pleasures;	
laziness;	
lack of consciousness of calling.	
b. Competing interests not objectionable in themselves.....	84
Including such answers as:	
high school and college activities;	
conflicting activities—athletics, etc.;	
courtship and friendship with outsiders;	
too many church meetings.	
c. Distance .....	50
d. Employment .....	48
e. Failure of home influence.....	44
f. Feeling of inferiority.....	39
g. Inappropriate program .....	8
Including such answers as:	
society work not attractive and varied;	
inadequate leadership;	
work not assigned according to ability.	
h. Miscellaneous	
Including such answers as:	
no suitable age group;	
financial burden;	
not approached properly;	
lack of interest in the other young people of the church;	
no interest in separate Young Men Society and Young Women Society but in Young People Society.	

Question 6. Has there been any attempt to unify the youth work in your congregation?

Answers:

- a. No answer, no attempt or no need of attempt because all young people belong to one organization.....135
- b. By combined meetings..... 69
  - Including such answers as:
  - combined after-recess meetings;
  - joint programs and activities;
  - combined devotionals and song service;
  - socials.
- c. By Youth Committee (Consistory)..... 11
  - Including such answers as:
  - consistory approves leaders;
  - consistory visits.
- d. By Pastor Leadership..... 10
- e. Miscellaneous Replies
  - visit by Youth Secretary;
  - league and federation membership;
  - using the Young Calvinist;
  - by Youth Night;
  - by membership drive;
  - by close connection between catechism, Sunday School, and Y. P. Society;
  - by Youth Council;
  - more attempt (method not specified).

Question 7. How does your consistory officially encourage youth organizations?

Answers:

- a. at family visitation..... 65
- b. Moral support ..... 63
  - Including such answers as:
  - encouragement of projects;
  - urges attendance;
  - allows programs by youth;
  - permits young men to usher;
  - takes collection for Youth Secretary;
  - distributes literature.
- c. In no way..... 63
- d. Visiting and supervision by pastor and/or elders..... 60
  - Including such answers as:
  - has Youth elder or committee;
  - permits pastor to lead;
  - supplies leadership at start;
  - appoints sponsors.
- e. From the pulpit..... 34
  - Including preaching and announcements
- f. Sends committee to non-members..... 16
- g. Provides proper facilities..... 8

Question 8. See Questionnaire III.

Question 9. Do your young people meet with other young people of our denomination?

	League	Federation	Bible Conference	*Other Means
Yes .....	150	107	63	50
No .....	6	82	124	



How many do so?—This question was variously interpreted so that tabulation of figures would bring out no significant fact.

- \* Other means listed include:  
 Joint meetings with neighboring churches;  
 Y. P. Alliance meetings;  
 Mission fests and outings;  
 Hymn sings;  
 United Young people's meetings;  
 Christian School activities.

Question 10. What outside interests are interfering with the active participation of your young people in their own youth organizations?

Answers:

a. Amusements, sports entertainment.....	67
b. Employment .....	60
c. School activities .....	48
d. None .....	46
e. Evening school .....	21
f. Courtship and friendship elsewhere.....	21
g. Miscellaneous .....	7

Question 11. What value do you place upon the part-time work of the Youth Secretary?

Great .....	53
Moderate .....	80
Little .....	36
No .....	15 (some qualified by "locally")
No answer .....	37

Question 12. How effective are Leagues in stimulating youth organizations and in creating a feeling of unity among our young people?

Great .....	53
Moderate .....	107
Little .....	21
No .....	5 (some qualified by "locally")
No answer .....	38

Question 13. How effective are the Federations in stimulating youth organizations and in creating a feeling of unity among our young people?

Great .....	48
Moderate .....	81
Little .....	36
No .....	13 (some qualified by "locally")
No answer .....	47

Question 14. What do you consider to be the weaknesses of our present approach to youth? Can you suggest any remedies?

The Committee asked this question in order to obtain opinions that would be of help in determining its recommendations. The variety of the replies defied all attempts at classification and summarization.

On the basis of the information thus far obtained your Committee wishes to call attention to the following:

1. It is encouraging to note that there is considerable unanimity as to the general purposes of the youth organizations, namely, the Study of the Word of God and the development of spiritual life. However, the replies do show that our ministers are not as convinced as to the effectiveness of the organizations in attaining these aims as the young people seem to be, as shown in the answers to Questionnaire I. This is borne out by answers to questions 2, 12 and 13 of Questionnaire II.
2. Both our leaders and our young people agree that the success of the organizations depends upon the coöperation of members and upon competent leadership.
3. Our youth organizations being primarily interested in developing the spiritual life of our young people, it is easy to understand that lack of spirituality is the chief cause of non-participation.
4. There is little uniformity in the methods used by consistories in the matter of encouraging youth organizations and in unifying youth work.

Data obtained from Questionnaire III follows:

	Young People's Societies	Young Women's Societies	Young Men's Societies
Number of Societies (1942 Year-book) .....	152	201	159
Number of Societies reporting.....	107	150	135
Number of Possible Members.....	4,201	4,911	4,345
Number of Actual Members.....	3,283	3,710	2,559
% Actual Members .....	78%	75%	60%
Average Attendance .....	88%	80%	80%
% of Possible Members Attending	68%	60.4%	47%

Number of Meetings held per year:

Highest reported .....	52	52	52
Lowest reported .....	12	8	12
Average .....	46	28	39

The report thus far contains the results of your Committee's study of the problem of youth and their organizations and the effectiveness of the now existing organizations as specified in instructions a and b.

Since the procuring and tabulation of the information was very time consuming, and this problem is not one to be solved hastily, the Committee does not feel justified

in making recommendations at this time as called for in instruction c.

The above is respectfully submitted as information regarding progress made to date.

E. R. POST  
REV. C. WITT  
JOHN HOFSTRA

## REPORT XXI.

### REPORT OF REPRESENTATIVES ON ARMY AND NAVY CHAPLAINS

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**Y**OUR representatives on the General Committee on Army and Navy Chaplains, cf. XI, sub Art. 110 of the Acts of the 1941 Synod, made it a point to be represented in Washington, D. C., at the quarterly meeting of this national organization, arranging to keep expenses down as much as possible. These meetings were helpful in many ways to have us understand and appreciate the situation during this great emergency.

During the past year we have, in our church papers, at different times, dwelt on the great need of more Army and Navy chaplains from our circles. Although several inquiries have been received, we have as yet only one of our ministers who serves as an Army chaplain. Another application for appointment has been sent in, but at the time this report appears no notice of appointment by the Army has been received.

Information has reached us that two seminarians are applying for Chaplaincy in the Navy.

The Chaplaincy offers a wonderful opportunity for Christian service. Although we do not have statistics at hand, we are led to believe that the number of chaplains who are liberal in their theology exceed by far the number of those who are orthodox in their convictions. This should challenge the Church which is orthodox and has a vital message for this day and age, and in particular for the men who will be called to give their lives for their country, to encourage its ministers to seek the Chaplaincy. We should by all means fill the quota set for our denomination.

One of the reasons for the hesitancy of our ministers to apply for the Chaplaincy is the fact that no provision has been made by the Church for the period that will follow

the termination of the war and their release from service. The question as to what the Church will do for them after the war is a pertinent one.

Your primi and alternate members of the General Committee on Army and Navy Chaplains have given the urgency of encouraging our ministers to seek the Chaplaincy some consideration, and have come to the following conclusions:

- a. In view of the need of more Army and Navy chaplains in this emergency;
- b. Since our ministers can render our country and the Kingdom of God invaluable service in the chaplaincy; and
- c. Since one of the reasons for hesitancy on the part of our ministers in applying for appointment as chaplains is the uncertainty of their ecclesiastical position upon their release from service; Synod should make such provisions as will not deter those who are eligible from becoming chaplains in the Army or Navy.

Your Committee proposes:

1. That Synod appoint a Chaplain Committee: the members to serve as primi and alternate members of the Committee on Army and Navy Chaplains;
2. That Synod authorize the Committee to make arrangements for the calling of ministers whom it (the Committee) considers qualified, thereby directly challenging them to take up the chaplaincy in the Army or Navy;
3. That Synod allow these men to retain their rights to support from the Pension Fund upon payment of their pension money on the basis of their last salary in their respective churches for the duration. Also "wachtgeld" for the interim that they are candidating after the war is over. This would be a good gesture of the Church and is in line with our policy towards returned missionaries. Most of the Churches have already taken similar steps.
4. That Synod commend the cause to our churches for one collection per year to provide the necessary funds. Out of this fund all expenses to be paid, namely our Church's quota for the General Commission, expenses of the Committee itself; salary

for chaplains when out of service prior to receiving a call; supplies for our own chaplains not provided by the government such as Bibles and Tracts. Other Churches are furnishing these aids to their own men serving as chaplains; especially the Lutherans are doing much in this line.

Respectfully submitted,

Your Committee,

HENRY BEETS,

J. M. VANDE KIEFT, *alternate*,

HENRY BAKER, *ex-officio member*,

E. KOOISTRA, *alternate*.

## REPORT XXII.

### COMMITTEE FOR REVISED TRANSLATION OF THE CANONS OF DORT

*To the Synod of 1942.*

ESTEEMED BRETHREN:

**Y**OUR Committee charged with furnishing "a complete and thorough revision of the English translation of the Canons" (*Acts 1938*, pp. 33-34), has and has not completed its task. A careful translation of this document from the original Latin, which was no mean task, has recently been completed by one of our members, the Rev. William Hendriksen, but the scrutiny and final approval of this translation by the Committee could not be completed before the going to press of the Second Part of the *Agenda*. Since this was not possible, and seeing it is not desirable to present a document like this to Synod in June without its prior appearance in print in the *Agenda*, we propose to complete this work in time for the appearance of the 1943 *Agenda*. In view of the fact that no new edition of the *Psalter-Hymnal* is scheduled to appear in the near future, this extension of time will not mean a loss in any sense.

In connection with this translation and its final check-over a question has arisen in the mind of the Committee on which we would appreciate the direction of Synod at this time. This concerns the translation of Bible passages incorporated, either as direct or as indirect quotations, in the text of the Canons. The Synod of 1934 decided in connection with the proposed revision of the translation of the Confession of Faith, that all quotations from Scripture be made to conform to the American Revised Version, and that this was to be done throughout our doctrinal Standards and Liturgy. (*Agenda 1934*, Part I, p. 103, point 2; *Acts 1934*, p. 155). Your Committee finds it difficult to adhere to this decision in reference to the Canons. Not that we would propose the use of the King James Version in this translation of the Canons, while the American Standard Version is incorporated in the translation of the rest of the creedal writings and the liturgy. Our

difficulty is found in the fact that we are translating an historical document which often quotes Scripture (both directly and indirectly) in a form which is its own, and not that of any American or English version. We feel as a Committee that it is more appropriate to translate also the Scripture passages exactly as they are given in the original document. But there is an even more serious consideration than this one, viz., the fact that sometimes the fine point of the argument is made to hinge on a particular form in which the appropriate Scripture passage is quoted. In view of these considerations we request Synod to approve our proposed procedure to translate Scripture quotations in the exact form in which they are found in the original text of the Canons and not to insist on the use of the American Standard Version.

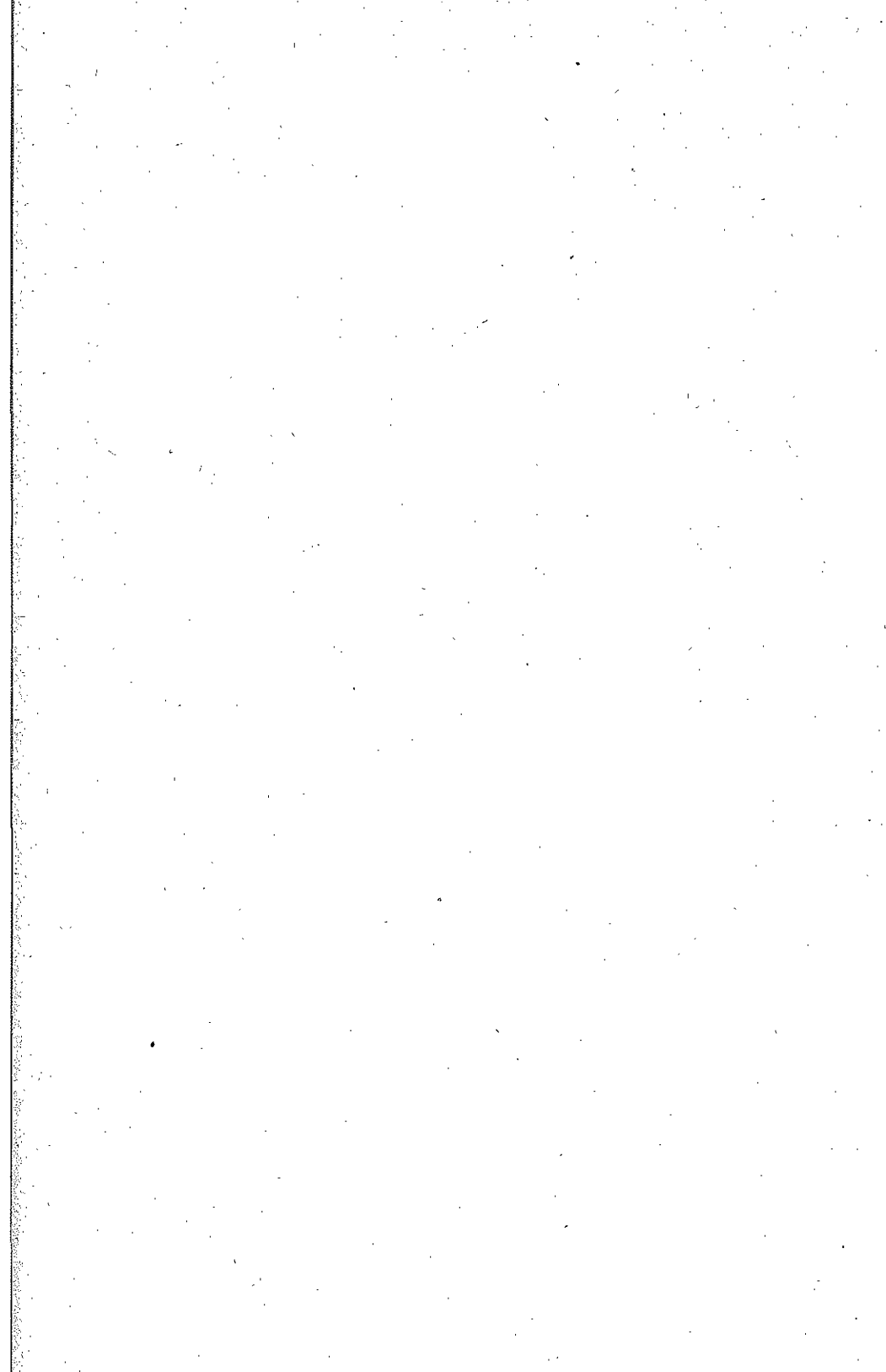
Humbly submitted,

JOHN WEIDENAAR, *Chairman*

WILLIAM HENDRIKSEN

CLARENCE BOUMA, *Secretary*





## DEPUTATI SYNODI

### Primi

### Secundi

#### Classis California

P. A. Hoekstra.....	Minister	J. Van Bruggen.....	Minister
J. Zwaanstra .....	M	E. Tanis .....	M
B. De Boer.....	Elder	J. Bosscher .....	Elder
T. Workman .....	E	J. Van Houten.....	E

#### Classis Chicago North

H. Bel .....	Minister	Dr. W. Rutgers.....	Minister
T. Verhulst .....	M	Rev. E. J. Tanis.....	M
L. K. Geerdes.....	Elder	C. P. Kapteyn.....	Elder
A. Hoekstra .....	E	J. Blauw .....	E

#### Classis Chicago South

Dr. H. Kuiper.....	Minister	I. Westra .....	Minister
Dr. H. Van Dyke.....	M	W. Haverkamp .....	M
Anthony De Groot.....	Elder	Joe Fisher .....	Elder
John Kuiper .....	E	Anthony Meeter .....	E

#### Classis Grand Rapids East

Dr. W. Hendriksen.....	Minister	J. O. Schuring.....	Minister
R. J. Frens.....	M	M. Ouwinga .....	M
E. Buist .....	Elder	S. Van Til.....	Elder
M. Kulikamp .....	E	A. H. Van Dam.....	E

#### Classis Grand Rapids South

George Stob .....	Minister	J. L. Bult.....	Minister
P. Holwerda .....	M	E. Boeve .....	M
A. S. De Jong.....	Elder	J. Besteman .....	Elder
K. De Blaey.....	E	B. Mulder .....	E

#### Classis Grand Rapids West

C. R. Veenstra.....	Minister	R. Veldman .....	Minister
Thomas Yff .....	M	H. Verduin .....	M
B. De Jager.....	Elder	W. Nanninga .....	Elder
G. I. Buist.....	E	P. Zaagman .....	E

#### Classis Hackensack

P. Y. De Jong.....	Minister	J. M. Vande Kieft.....	Minister
D. De Beer.....	M	J. Kenbeek .....	M
M. J. De Groot.....	Elder	S. E. Greydanus.....	Elder
H. Verhulst .....	E	A. Van Hook.....	E

### Classis Holland

R. Heynen .....	Minister	D. Zwier .....	Minister
Dr. J. T. Hoogstra.....	M	Dr. R. J. Danhof.....	M
J. Maat .....	Elder	H. R. Brink.....	Elder
A. Branderhorst .....	E	B. Bazuin .....	E

### Classis Hudson

E. Van Halsema.....	Minister	P. Van Dyk.....	Minister
Dr. O. Holtrop.....	M	H. Evenhouse .....	M
L. De Bruin.....	Elder	F. De Jong.....	Elder
P. Andre .....	E	J. Sonnema .....	E

### Classis Kalamazoo

B. Van Someren.....	Minister	A. Poel .....	Minister
L. Oostendorp .....	M	Dr. J. Masselink.....	M
M. De Jonge.....	Elder	J. Meyer .....	Elder
P. J. Bosker.....	E	S. G. Schaafsma.....	E

### Classis Minnesota

H. Moes .....	Minister	R. Rozeboom .....	Minister
J. Paauw .....	M	W. Terpsma .....	M
J. Verbrugge, Sr.....	Elder	J. Bonnema .....	Elder
N. Mast .....	E	G. H. Ledeboer.....	E

### Classis Muskegon

M. Dornbush .....	Minister	Dr. J. Dolfin.....	Minister
J. Breuker .....	M	J. P. De Vries.....	M
M. De Young.....	Elder	B. Zenderink .....	Elder
H. Bolt .....	E	H. De Wind.....	E

### Classis Orange City

W. Van Rees.....	Minister	A. D. Folkema.....	Minister
G. Zylstra .....	M	B. Vanden Brink.....	M
N. Dykstra .....	Elder	H. Luinenberg .....	Elder
R. Cleveringa .....	E	A. Steensma .....	E

### Classis Ostfriesland

R. H. Haan.....	Minister	K. Tebben .....	Minister
H. J. Kuizema.....	M	J. M. Voortman.....	M
H. B. Primus.....	Elder	W. Buus .....	Elder
J. H. Lindaman.....	E	H. Tjepkes, Sr.....	E

### Classis Pacific

H. R. Van Til.....	Minister	J. Vanden Hoek.....	Minister
N. De Vries.....	M	J. De Jong.....	M
F. Stremmer.....	Elder	B. Koops.....	Elder
G. Likkel.....	E	P. Kooy.....	E

### Classis Pella

M. Monsma.....	Minister	E. Oostendorp.....	Ministr
N. Veltman.....	M	F. Van Houten.....	M
H. Schreuder.....	Elder	W. Stek.....	Elder
A. Slings.....	E	B. Bandstra.....	E

### Classis Sioux Center

M. Arnoys.....	Minister	W. Hekman.....	Minister
A. Wassink.....	M	J. G. Vande Lune.....	M
S. Bolkema.....	Elder	P. Soodsma.....	Elder
A. J. Groen.....	E	J. Vogel.....	E

### Classis Wisconsin

E. B. Pekelder.....	Minister	A. Baker.....	Minister
W. Dryfhout.....	M	H. De Mots.....	M
P. Verhulst.....	Elder	J. Achterhof.....	Elder
J. Joling.....	E	H. De Vries.....	E

### Classis Zeeland

D. D. Bonnema.....	Minister	N. Beute.....	Minister
H. Dykhous.....	M	A. De Vries.....	M
N. Frankena.....	Elder	H. Schut.....	Elder
B. Smit.....	E	J. Zylstra.....	E

# AGENDA

## Part II - - Overtures

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### I. CALVIN COLLEGE AND SEMINARY MATTERS

#### REPORTS OF CURATORIUM AND REPORTS ON KINDRED MATTERS IN AGENDA, PART II

1. Classis of Chicago South has passed the following resolution to be forwarded to the Synod:  
The Classis of Chicago South favors the continuance of Pres. H. Schultze as president of Calvin. *Grounds:*
  - a) The brother has given eminent satisfaction in this position.
  - b) He has the full confidence of the church.
  - c) He is loved by the student body.

### II. INDIAN, CHINESE AND AFRICAN MISSION MATTERS

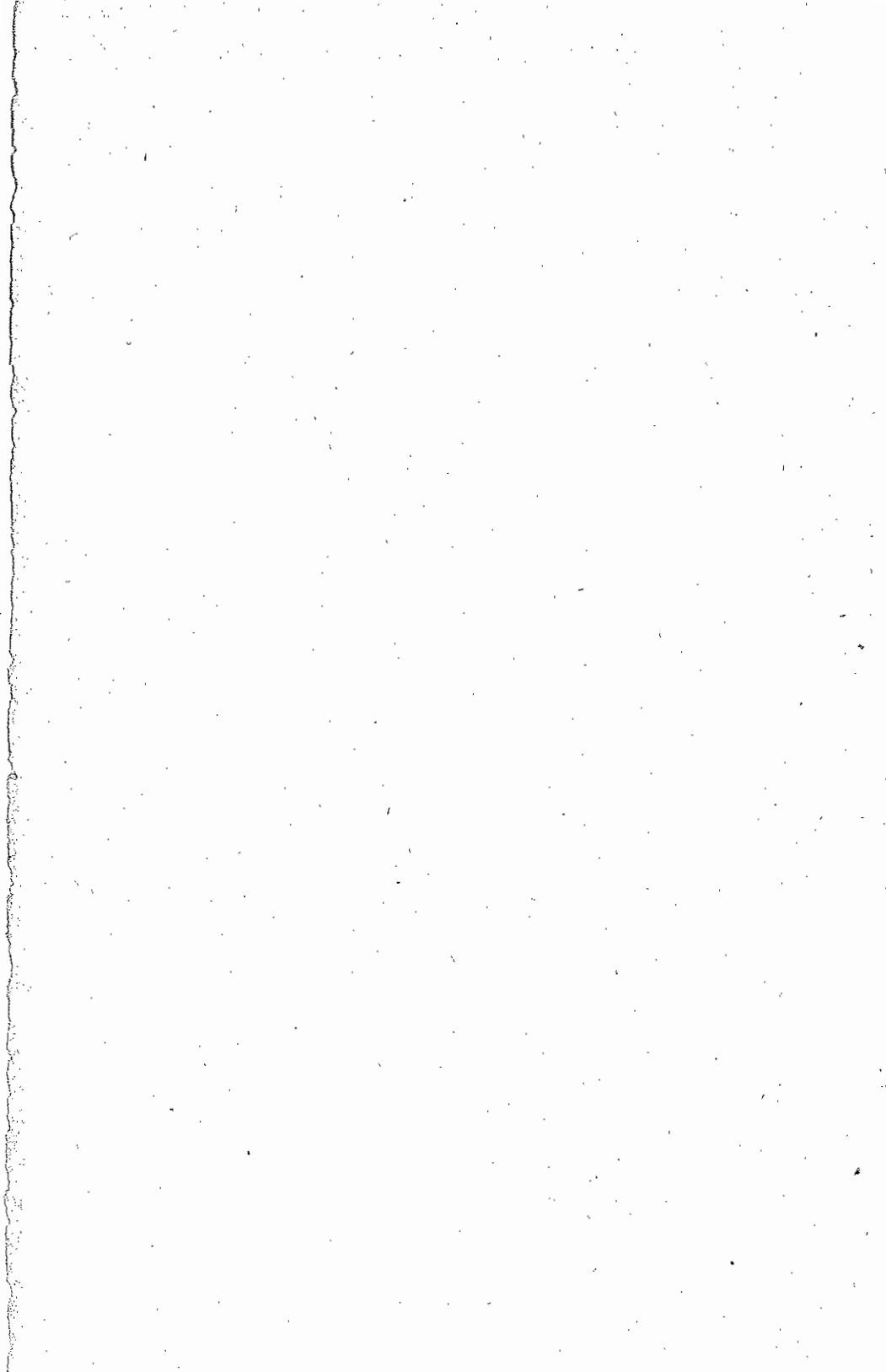
#### REPORT ON INDIGENOUS CHURCHES, DR. POUSMA, ETC. REPORT CHR. REFD. BOARD OF MISSIONS

### III. HOME MISSION MATTERS

#### REPORT EXEC. COMM. HOME MISSIONS, REPORT V ON CONSTITUTION, ETC. JEWISH MISSION REPORTS AND BUDGETS, SEAMEN'S HOMES, SOUTH AMERICA & YOUTH SECRETARY REPORT

2. Whereas the cost of living is continually rising, Classis Holland in its session of January 29, 1942, overtures Synod:
  - 1) To increase aid given to needy churches while the rising cost of living continues;
  - 2) To arrange, if possible, that this increase also be made effective for the last six months of the current year;
  - 3) To urge churches receiving aid that they also increase their salary contributions.

(Classis Holland)



3. Classis Hudson, at its last meeting, held January 27, 1942, decided to recommend the Goshen, N. Y., Church for subsidy to the amount of Five Hundred Dollars (\$500.00).

Classis also decided to recommend the Hoboken, N. J., Church for subsidy to the amount of Seven Hundred Dollars (\$700.00) and at the same time to support Hoboken's special petition to receive Nine Hundred Dollars (\$900.00) in the current year.

Classis Grand Rapids West recommends to your esteemed body that the following churches be granted aid from the Fund for Needy Churches in the following amounts: Coopersville, \$300.00; Eastmanville, \$300.00; Plainfield, \$600.00.

The Church of East Leonard St. is no longer in need of aid from this Fund, as is evident from the following letter received by the Classis:

"To Classis Grand Rapids West  
in session January 20, 1942.

*Beloved Brethren in the Lord:*

Because our Lord Jesus Christ has given unto us many blessings in the recent past, and because these blessings include a substantial increase in our membership, plus a consequent increase of income, we herewith beg leave to inform your esteemed body, that we, the East Leonard Christian Reformed Church of Grand Rapids, Michigan, hope to be able to continue the work of the Lord without any assistance from the denominational Fund for Needy Churches.

Allow us to thank you most cordially for your splendid support in past years. May we ask you to convey our gratitude and the information contained in this communication to Synod?

Wishing you God's blessings upon your labors, we are, fraternally and cordially yours,

(Was signed) J. G. VAN DYKE, *President*,  
ISAAC BALK, *Clerk*,  
East Leonard Chr. Ref. Church."

4. Classis Pacific requests Synod to continue the aid for the expenses of Classis at the rate of 60c per family for 1943. *Ground:*

The expense involved is very high; *e.g.*, for 1941 it amounted to \$1.70 per family.

(Classis Pacific)





**5.** The Church at Duvall, Wash., requests Synod to be granted the privilege of calling its own Pastor.  
*Grounds:*

- 1) The reason given for last year's refusal—Acts 41, p. 38 grounds b) is not true in regard to Duvall. There is prospect for growth for Duvall's Church.
2. Classis Pacific encouraged the Consistory of Duvall to renew its request to Synod.  
(Consistory Duvall, Wash.)

#### IV. CHURCH ORDER MATTERS

REPORT SYNODICAL COMM.; REPORT ECUMENIC SYNOD  
COMM. et al; LORD'S DAY ALLIANCE et al; SUNDAY  
LABOR REPORT; REPORT HIST. COMM.; REPORT  
DELEGATES CORR. CHURCHES et al; REPORT  
TRANSPORTATION SECRETARY

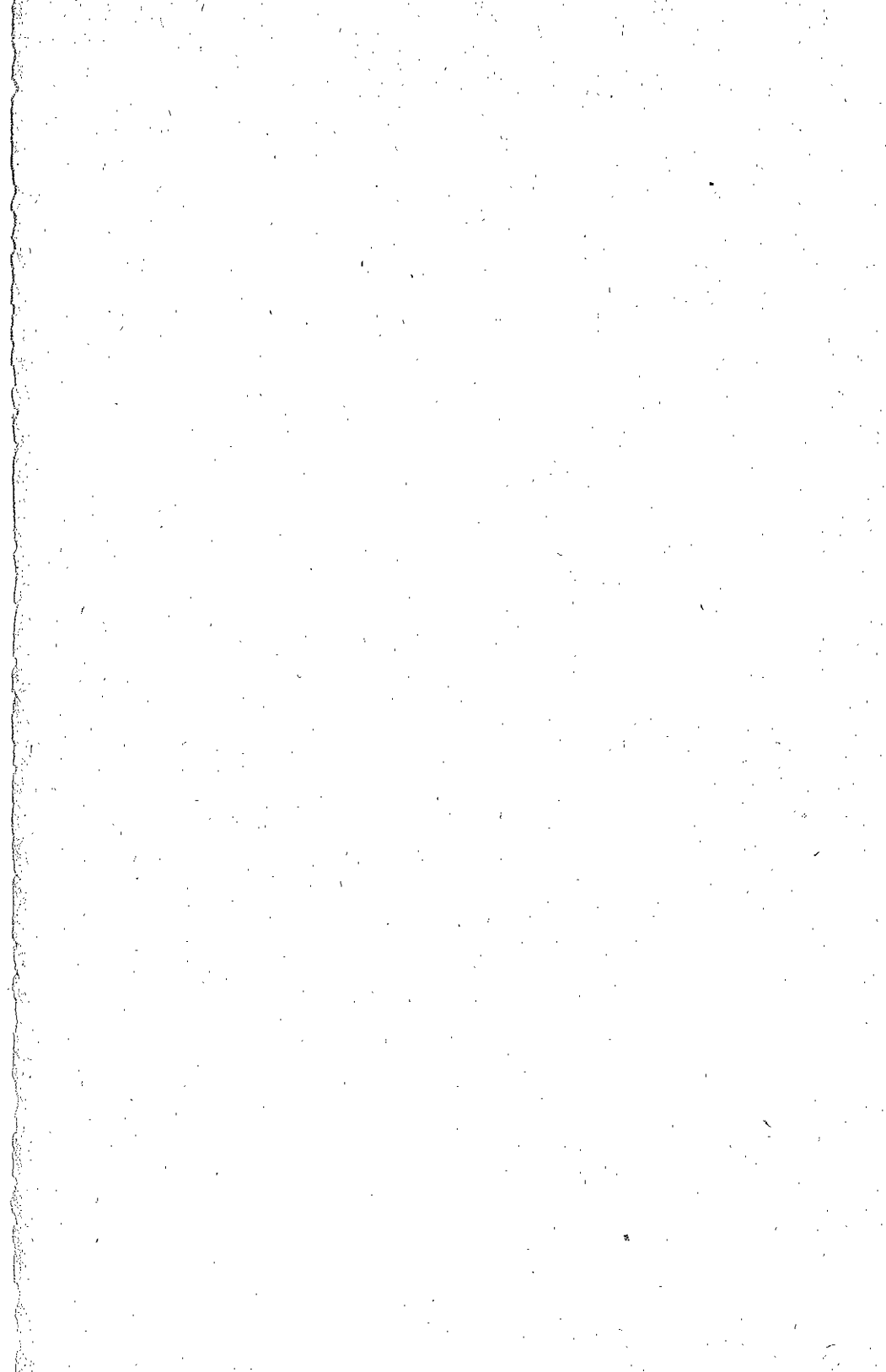
**6.** Classis Wisconsin urges Synod to send another communication to the President of the United States in re Sunday labor, and that such communication include the following points:

- a) That Sunday labor be avoided as much as possible.
- b) That in cases where Sunday labor is necessary the work be so arranged, wherever possible, to permit attendance of divine worship by those who so desire.  
(Classis Wisconsin)

**7.** Classis Muskegon sends the following overtures to Synod: Classis Muskegon petitions Synod to instruct the Synodical Committee to draw up a suitable resolution in regard to Sunday defense labor, which can be used by any classis, consistory, or individual, who desires to appeal to our President, Senators and/or Representatives anent this matter."

(Classis Muskegon)

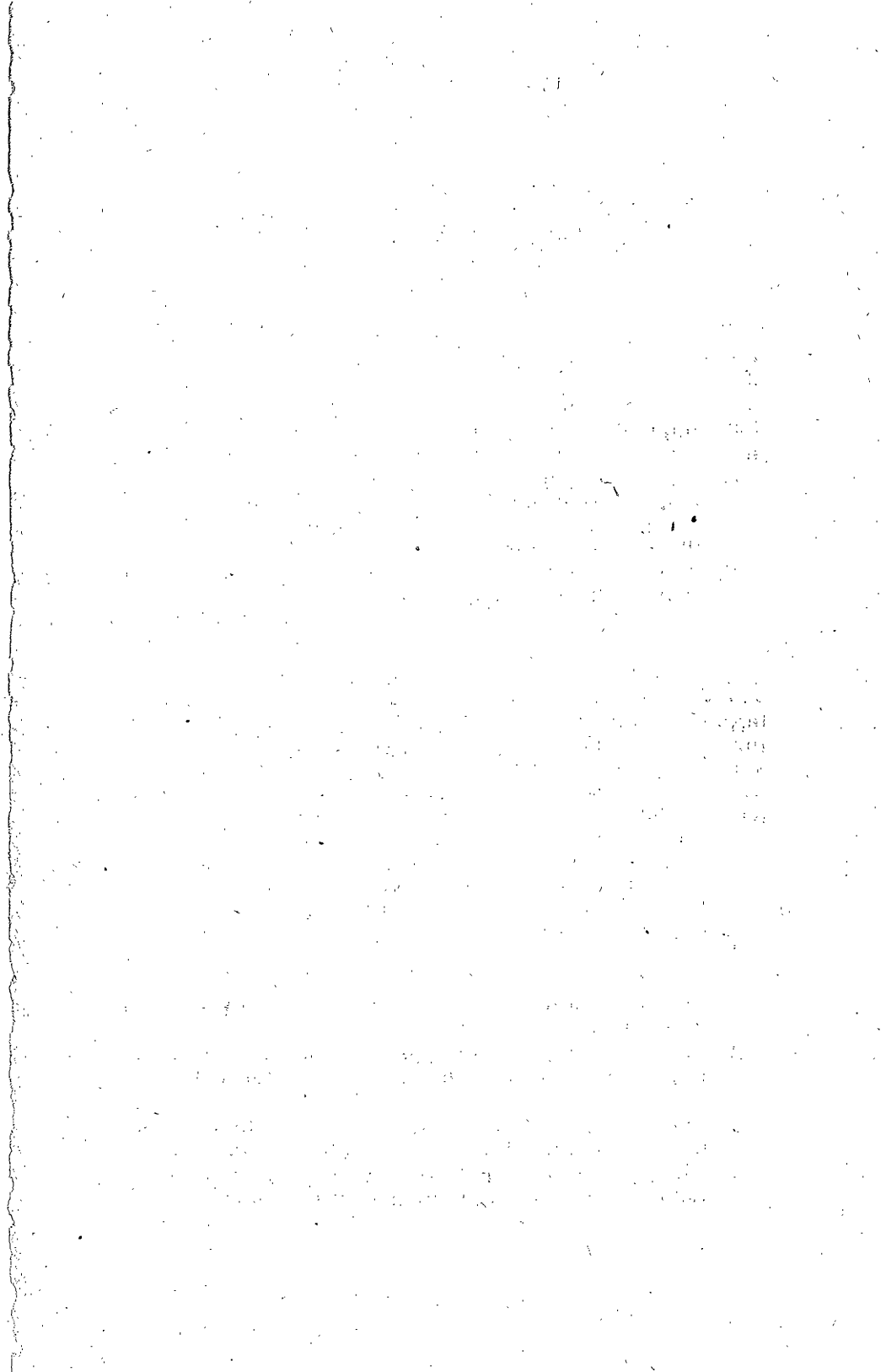
**8.** Since there is much inequality among the various Classes in the matter of demanding repayment to the Student Funds of said Classes, Classis Holland in its session of January 29, 1942, overtures Synod to study this matter and to adopt rules and recommend their adoption in the various Classes so that there will be consistency in this matter throughout the entire denomination. *Grounds:*



- 1) This is in line with the decision of Synod of 1928 (cf. Acts, Art. 83, p. 77).
- 2) The present system is discriminatory and unfair since some Classes insist upon repayment while others do not.
- 3) Classes that try to collect from those who received aid have difficulty because of the present situation.  
(Classis Holland)

**9.** Classis Wisconsin overtures Synod to delete the words "in the absence of . . . etc." in the heading of the Rules for Church Visitation found on pg. 151 C.O. J. L. Shaver 1939 ed. *Grounds*:

- 1) "It is rather belittling to ministers, elders and deacons to have their work discussed in view of possible 'defects' in their absence. If there is something that requires the attention of the representatives of Classis, the brother or brethren concerned have a right to hear the accusation." See Synodical overture of Classis Grand Rapids West in *Banner* Feb. 6, 1942, pg. 140.
- 2) The Church Order Article requiring *Censura Morum* reads: "The ministers of the Word, Elders, and Deacons, shall before the celebration of the Lord's Supper exercise Christian censure among themselves and in a friendly spirit admonish one another *with regard to the discharge of their office.*" (Art. 81) From the questions suggested by the "Rules for Church Visitation," as from the Church Order itself (Art. 44), it is evident that the examination of the Church Visitors deals with the same matter, viz. the office-bearers' discharge of their office. Why should the office-bearers absent themselves at Church Visitation when this practice is not followed at the time of *Censura Morum*? This question is especially pertinent since "consistory members should not lodge complaints against each other at the time of Church Visitation, unless the matter has first been discussed privately, or has been mentioned at the time of *Censura Morum*" (Van Dellen and Monsma: C.O. Com. p. 198.)
- 3) "In case a minister, elder or deacon should be reported amiss in his duty, he would be called in, and would hear the matter anyhow; would it not be bet-



ter policy to air the matter in his presence from the start?" See Synodical Overture from Grand Rapids West in *Banner* Feb. 6, 1942, pg. 140. [Not sent in time to S. C.—H. B.]

(Classis Wisconsin)

**10.** Classis Holland overtures Synod to appoint a committee to investigate jointly with committees of other denominations the possibility, the advisability, and the value of a loose Reformed Alliance of such denominations that are loyal to God's Word as interpreted by their own Reformed Confessions. *Reasons:*

- 1) Reformed Confessions and traditions maintain the principle that which is spiritually one, must, as far as it is possible, express itself to the world as visibly and organizationally one.
- 2) There are certain Reformed ideals an Alliance could realize which a small denomination could not.

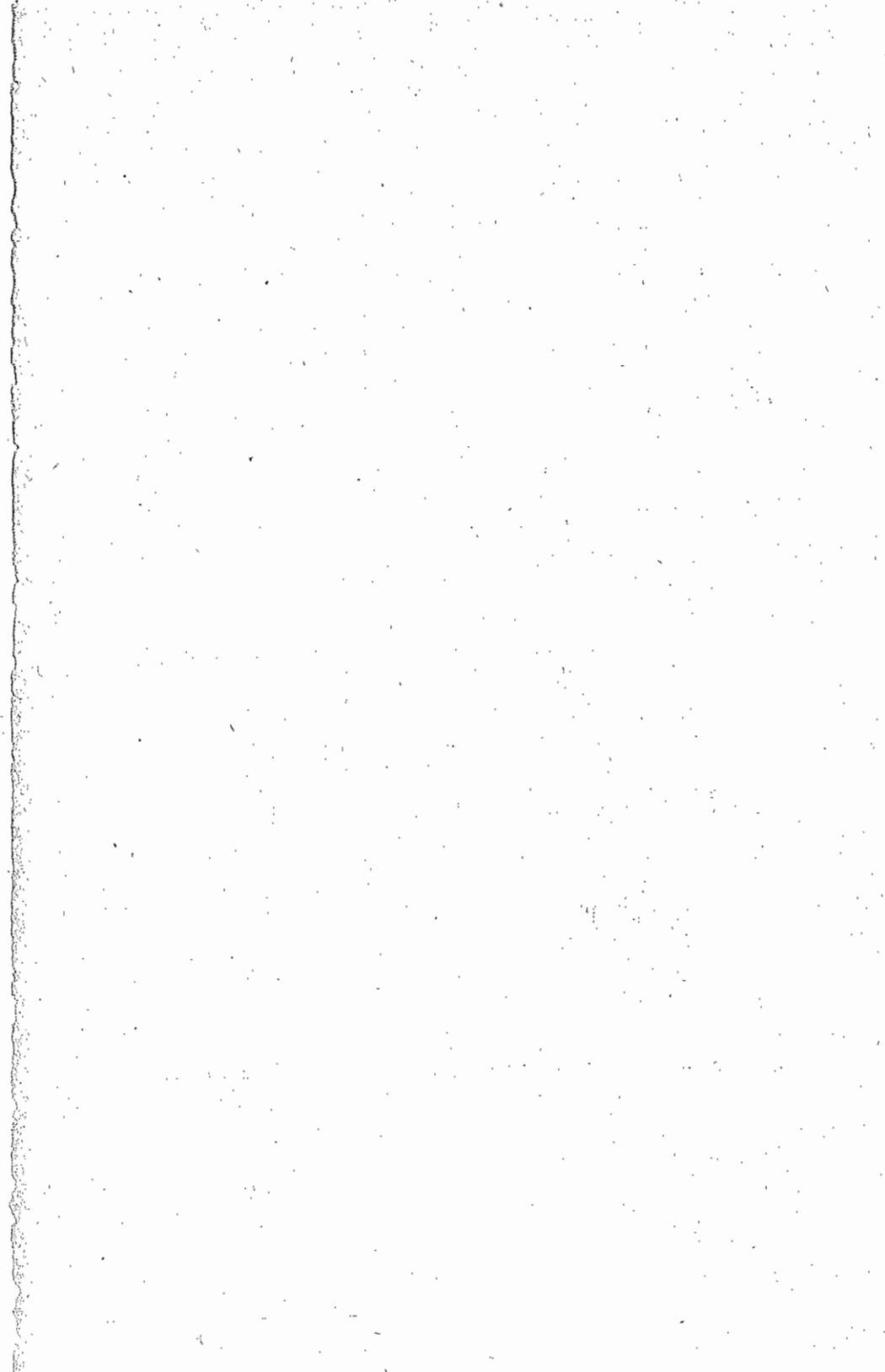
(Classis Holland)

**11.** In answer to a suggestion of the Rev. Edwin H. Rian in an article on "A Federation of Presbyterian and Reformed Churches," Classis Muskegon overtures the Synod of the Christian Reformed Church to appoint a committee with the mandate to consider and explore the possibilities of such a federation and report back to the next Synod. *Ground:*

The projects or coöperative efforts listed by the writer do present a challenge to all churches and members of the Reformed Faith which may be met by such a Federation but can hardly be met by any one of the groups alone.

#### PROJECTS AND CO-OPERATIVE EFFORTS LISTED

1. A united testimony to the essentials of the Reformed Faith in these critical times.
2. The founding and supporting of an American Christian University based upon Reformed principles.
3. The organization of a Reformed Christian Literature Association for the publication of such works which an ordinary publisher does not dare to undertake because of the financial risks involved.



4. The undertaking of a National Radio Broadcast speaking on behalf of all American Reformed Folks.

If and when the Synod should adopt this we would urge the Synod to make an adequate appropriation to cover the necessary expenses of this committee in its work of consideration and exploration.

(Classis Muskegon)

**12.** WHEREAS the Federal Council of the Churches of Christ in America, in representing the whole of American Protestantism, frequently misrepresents the large orthodox part thereof, or fails to represent it altogether, because the F.C.C.C. is in the control of the modernists, and

WHEREAS that considerable portion of American Protestantism, which is orthodox or fundamentally sound, is without a voice through which to exert its influence in a unified way because it is without an organization of its own, and

WHEREAS, in view of the disturbed times in which we live, the rather near future may make it tremendously imperative for orthodox protestantism to be able to express itself through a common voice, and

WHEREAS it is ever the duty of those who share and cherish the evangelical faith by common counsel and united effort to strive together for its defence and propagation, and

WHEREAS it lies within the scope of our calling to issue an appeal to the orthodox elements in the F.C.C.C. "to come out from among them and be ye separate," and

WHEREAS the orthodox groups in America are a most diversified group, and any attempt to amalgamate them should be characterized by the greatest care, so that even the very first contacts should assure all groups concerned that the steps taken have not already given the movement a particular coloring, and

WHEREAS not the desirability but only the practicability of such an organization can be questioned, concerning which practicability it is well nigh impossible to give a reliable judgment without writing to the various Churches;

THEREFORE, in order to learn whether such an organization of orthodox groups can be effected, the Classis of Muskegon overtures the Synod of the Christian Reformed Church:





I. To address a carefully written letter to every Protestant group in America, which, according to its creedal position at least, is in harmony with historic Protestantism,

- 1) asking whether it deems advisable to work toward the formation of an organization of the orthodox or fundamentally sound groups;
- 2) asking whether its coöperation toward that end may be expected;
- 3) informing it why such organization and coöperation seem to us desirable;
- 4) assuring it that the first meeting of interested groups will not be held till all have ample time to answer in order that all interested groups may meet on equal footing from the start, and
- 5) assuring it that interested groups will be informed of the progress of the preliminary negotiations, and that no initial commitment will hold any group under compulsion to continue if it feels that the progress of the movement does not warrant the beginning of a new organization.

II. And to appoint a committee to write and send the above letter, to receive the answers to it; and, if these give reasonable warrant to suppose that the proposed organization can be effected and become effective, to take the necessary steps, together with the interested groups, to arrange for the first meeting of the organization; and to report to a following Synod.

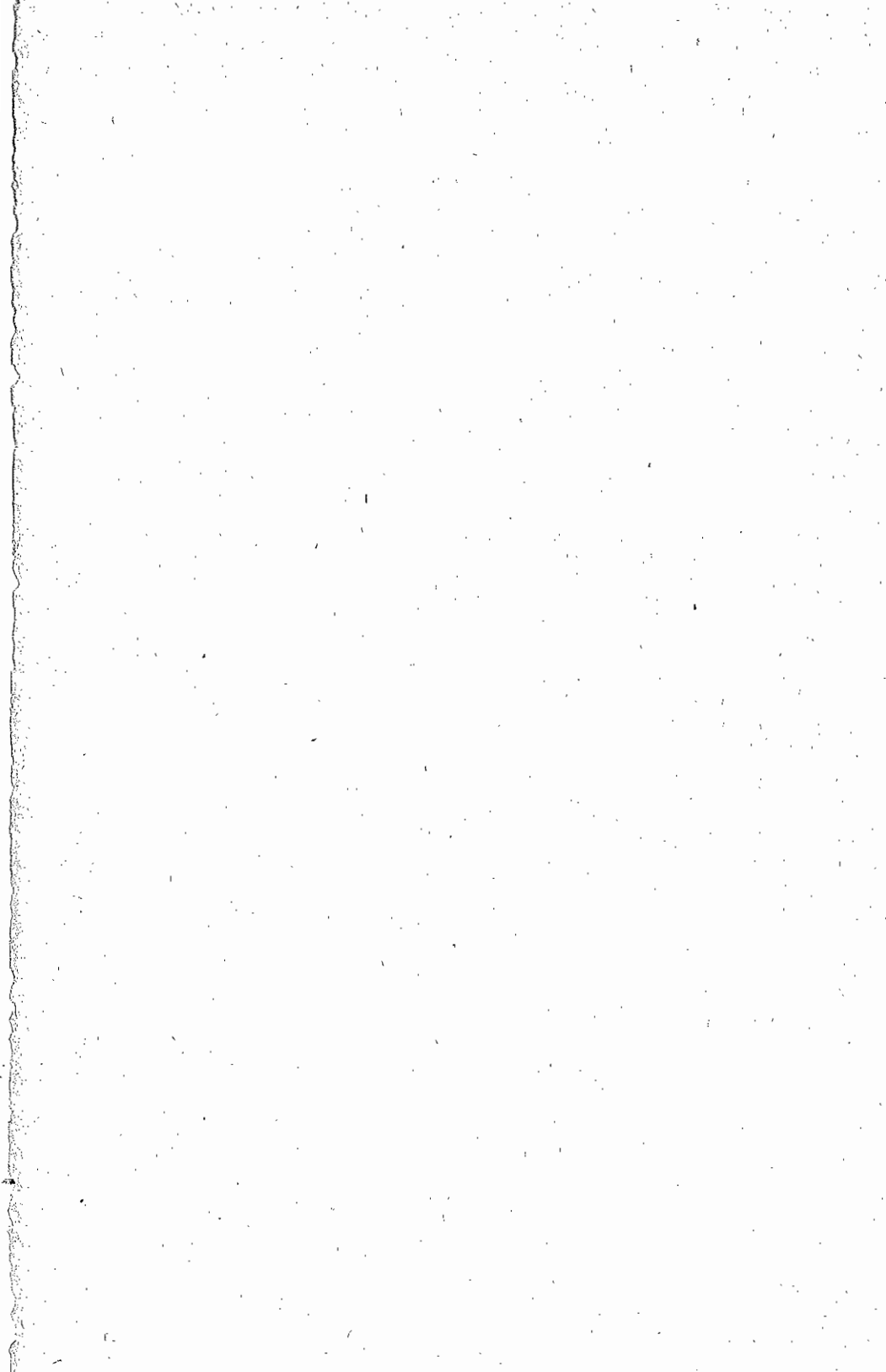
(Classis Muskegon)

**13.** Classis Minnesota, in its session of March 24, 25, granted the request of the Consistory and Congregation of Hollendale, Minnesota, and to advise Synod of this action. If it is agreeable to your body to agree to their desire we have no objection. Their request is as follows:

"The Consistory of the Hollandale Christian Reformed Church requests permission to leave Classis Minnesota and join with Classis Ostfriesland, giving the following reason:

GEOGRAPHICAL LOCATION — Every Church in Classis Ostfriesland (with the exception of Ridott, Ill.) is closer to Hollendale than the nearest Church in Classis Minnesota.

(Classis Minnesota)



## V. EMERITI MATTERS

REPORT EMERITUS BOARD. SEE AGENDA REPORTS in re.

**14.** Classis Wisconsin at its session of March 17, 18, 1942, at Sheboygan has approved the work of its Classical Committee to grant the request of Rev. J. De Jonge for honorable emeritation to become effective Feb. 1, 1942.

Classis also approved the work of its Classical Committee in recommending that Rev. De Jonge be given full support from the Emeritus Fund.

(Classis Wisconsin)

## VI. PUBLICATION AND LITURGICAL MATTERS

REPORT BOARD OF PUBLICATIONS et al; REPORT COMPENDIUM; ENGLISH SERMONS; RADIO REPORT; TRANSLATION CANONS OF DORDT (REPORT XXI).

**15.** Duval overtures Synod to continue the publishing of English Sermons for reading Services.

*Grounds:*

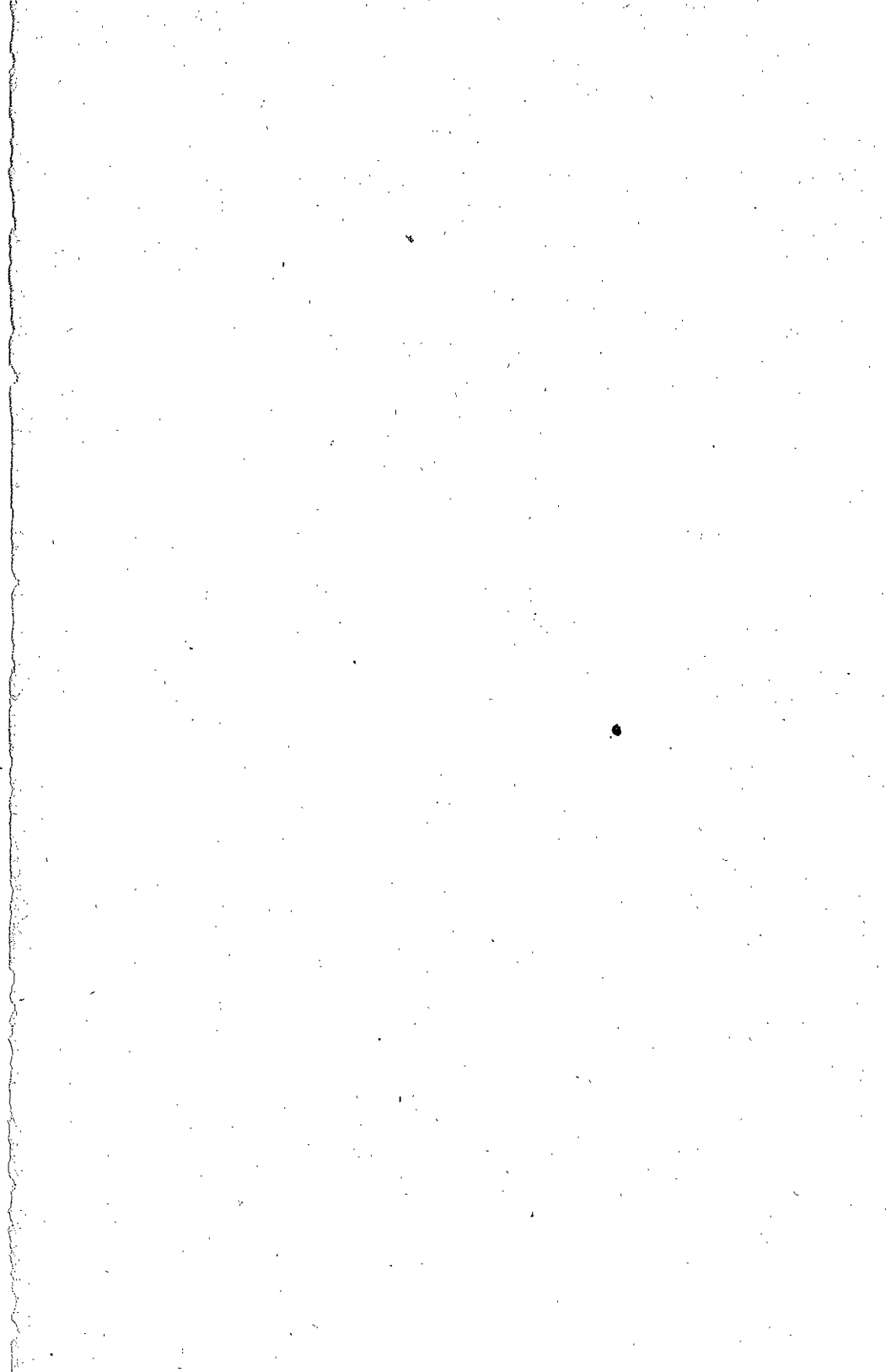
- 1) There is a constant need for new sermons.
- 2) The first publication has met with good results.

(Consistory Duvall, Wash.)

**16.** Classis Chicago North has adopted the following overture as its own; it was presented to Classis by the consistory of Morrison, Ill.

Classis Chicago North overtures Synod to institute a *Translation Fund* to meet the costs of translating outstanding Holland theological works into English. This Fund can be erected by annual contributions from all our churches and can be continued by such income plus the income from the sale of translated books, which income would be entered into this Fund. The Fund can be placed in charge of a committee empowered to arrange the translation and publication of the books Synod itself decides to be translated. *Grounds:*

- 1) More and more of our seminary graduates are unable to read the priceless Holland works of Kuyper and Bavinck and others.



- 2) The removal of these works from the reach of our clergy will in time work an irreparable loss to our Church.
- 3) The translation of these works by private initiative is impracticable because of the high cost of publication and the limited sale such books would command.

(Classis Chicago North)

**17.** Classis Hackensack overtures that the forthcoming Synod assume the task of publishing a brochure containing the three doctrinal standards of the Christian Reformed Church including the revised edition of the Compendium.

*Reasons for the above recommendation:*

- 1) The purpose of said booklet is to facilitate catechetical work where reference is made to the standards of the Church. The catechetical work is denominational in scope and thus not confined to the Classis Hackensack churches. The whole Church might benefit therefrom.
- 2) The cost of said publication would be in proportion far greater for a single Classis than to have it published as a denominational venture. We have our own publishing house in Grand Rapids at which plant this possibly could be done.

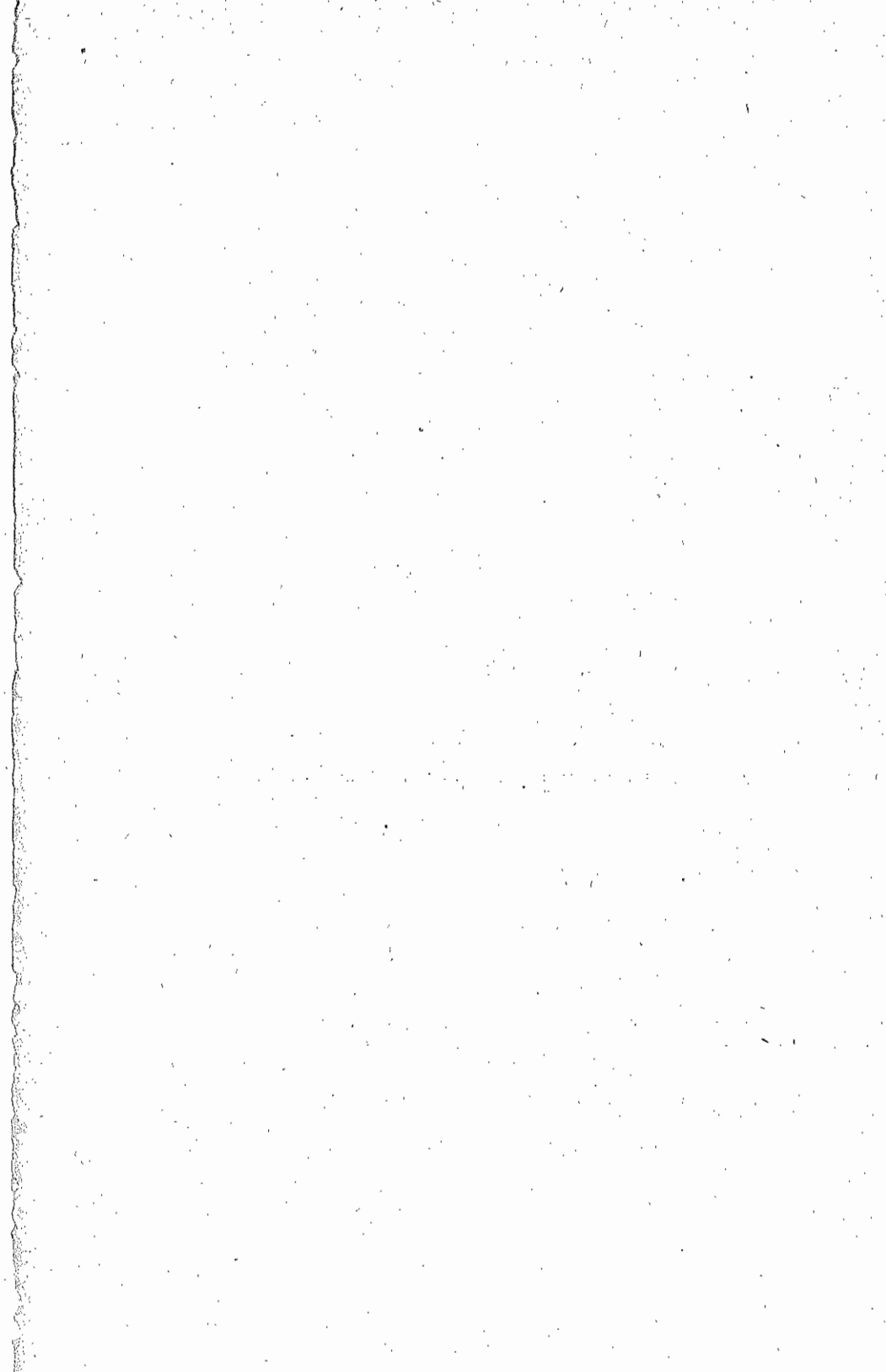
(Classis Hackensack)

**18.** Classis Pella overtures Synod:

1. Not to adopt the second part of the advice of the Committee for a Revised Compendium, suggesting that publication of the new text be postponed until next year (Agenda 1942, page 47, point B).
2. Instead of waiting another year, to adopt the new Compendium (with such alterations as Synod might see fit to make) and arrange for its publication for use by our churches before September 1, 1942.

*Grounds for 1 and 2:*

- a) There is urgent need for this revision, and the matter has already been under consideration for six years. Unless there are very weighty reasons for further delay the patience of the churches should not be imposed upon.



- b) The present revision is an excellent piece of work, meeting Synod's requirements very well in all essential respects. We are confident that further modification and improvements will be too minor to warrant postponement.

3. To reappoint the present committee with instructions to continue to seek to make improvements in the text, both through their own study, and on the basis of suggestions from users; such improvements to be incorporated into a second, revised edition to be adopted by the synod of 1943.

*Grounds for 3:*

- a) Thus the catechumens of our churches can profit from the use of the new material, especially that on the law and Lord's prayer. If the basic structure is retained, minor changes will not cause serious confusion. After all this Compendium will not be verbally infallible, and should always be subject to future revision.
- b) This method will enable the Committee to profit from the reaction of those who are testing their text in actual classwork, not only in a limited sphere, but throughout the entire Church.
- c) The cost of publishing the Compendium text in small catechism booklet form will not be high, and thus will not outweigh the advantage to be gained by this method.

(Classis Pella)

**19.** The Consistory of the Christian Reformed church at Lacombe, Alberta, Canada, overtures Synod to instruct its *Radio* Committee to investigate the possibility and feasibility of including in its radio hook-up a Canadian broadcasting station, preferably station CFCN at Calgary, Alta., or some other station on the Pacific Coast which will serve the same field of West, Central Canada, Montana and the Pacific Coast. *Grounds:*

- 1) Judging by the stations selected for our Back to God hour, the purpose of these broadcasts is not only to reach our own people, but also those outside of our circles.





- 2) The present broadcasts do not penetrate to the regions mentioned above, in which there is a large field which can very profitably be reached by the message we have to bring.
- 3) The churches in these parts are too few in number and financially too weak to undertake broadcasting over a station of sufficient strength to cover the territory indicated.
- 4) A sense of fairness requires this. Some of our people in the States can hear the same broadcast over two stations, whereas those over there can not get the broadcast at all. Although our people gladly pay the quota set for this work, it would increase their interest if they could also be benefited by it.  
(Consistory Lacombe, Alta.)

**20.** Classis Hackensack at its meeting of March 17, 1942, decided to express to Synod its disapproval with respect to the printing in our Church papers of certain statements and remarks reflecting upon the character of individuals whose cases are discussed at Synod.

Classis voices its disapproval of unnecessarily publishing statements made on the floor of Synod which are detrimental to anyone's character or reputation. *Reasons:*

- 1) The publication of such statements is not conducive to the edification of those who read them;
- 2) It lowers the respect of the people for the dignity of our ecclesiastical gatherings. In fact, it is a reflection upon the dignity of Synod itself. Such personal insinuations should not be made on the floor of Synod.
- 3) It is an injustice to the individual whose name and reputation is involved and whose honor and good name must be upheld wherever it is possible.

(Classis Hackensack)

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## VII. APPEALS

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APPEAL OF K. W. FORTUIN, MOMENCE, ILL.; APPEAL OF JOHN VAN DYKE, RAPELJE, MONT., AND REPLY CL. PACIFIC (COLUMBUS CASE); COMM. D. STROOBOSSCHER (?).