C. Boonstra

Acts of Synod 1943

of the

CHRISTIAN
REFORMED
CHURCH

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

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CHRISTIAN
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In Session from
June 9 to June 18, 1943
at Grand Rapids, Mich., U. S. A.

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

SERVICE OF PRAYER FOR SYNOD

Tuesday, June 8, 1943, at 8 P. M.
at the
SEYMOUR CHRISTIAN REFORMED CHURCH
Grand Rapids, Michigan

ORDER OF WORSHIP

The Rev. R. Frens, pastor of the local church, and the Rev. H. Bel, President of the Synod of 1942, officiate.

Organ Prelude

Silent Prayer

Doxology

Votum and Salutation.....Rev. R. Frens

The Apostles' Creed

Gloria Patri

Psalter Hymnal No. 17

Prayer .....Rev. Frens

Solo: "Savior Like a Shepherd Lead Us".....
.....Mr. Maynard Oppenhuizen

Psalter Hymnal No. 450:1, 2, 3

Scripture Reading—I Timothy 6:1-17

Sermon: "Fight the Good Fight of Faith"—I Timothy 6:12
.....Rev. H. Bel

Prayer .....Rev. H. Bel

Psalter Hymnal No. 451:1, 2, 4

Benediction

Doxology—Psalter Hymnal No. 339

Organ Postlude

ACTS OF SYNOD

OF THE

CHRISTIAN REFORMED CHURCH

JUNE 9 to 18, 1943

GRAND RAPIDS, MICHIGAN, U. S. A.

PRAYER SERVICE

On Tuesday evening, June 8, at 8 o'clock, the Service of Prayer for Synod was held in the Seymour Christian Reformed Church of Grand Rapids, Michigan. The service was in charge of the Rev. R. Frens, Pastor of the convening church, and the Rev. Herman Bel, President of the Synod of 1942.

The Rev. Bel preached on I Timothy 6:12 "Fight the Good Fight of Faith." After this timely and inspiring message, we were led in prayer by the president of the former Synod. The grace of God was implored upon the forthcoming gathering of Synod.

WEDNESDAY MORNING, JUNE 9

First Session

ARTICLE 1

At 10 A. M. the delegates to Synod assembled in the Calvin College Library building, and were called to order by the Rev. H. Bel, who announced as the opening number Psalter Hymnal No. 91. The Rev. Bel led in prayer to God for divine guidance. The 46th Psalm was read.

ARTICLE 2

The Synodical delegates were addressed by Rev. H. Bel in the following message:

Esteemed Brethren in Christ:

As president of the Synod of 1942 it is my privilege to welcome you as delegates to the Synod of 1943.

When we adjourned last summer we did not know whether we would be able to meet this year, but our gracious God has brought you here this morning. For this it behooves us to give Him thanks.

The war is still being waged on all fronts, but so far the Lord has sustained us and spared us from disaster. We have suffered losses but we have not fallen into the hands of our ruthless foes. The Lord did not permit the heathen to triumph over us. This is time not for boasting but for deep gratitude.

I shall not take your time this morning to outline the program that lies before you. As I see it you will have plenty to do, and the quicker you get down to your work the better for all concerned. Time is precious and should not be wasted.

It is my prayer that the Lord may give you grace and wisdom to conduct the affairs of the church in a commendable way.

We are living in serious times.

We are beset by many foes.

The very life of the church is threatened.

And the church is compelled to give so much attention to secular matters these days that the real business of the church is easily overlooked. That business is to let the light of the Gospel shine and to be a saving force in a crooked and perverse generation. The Lord calls us to action and the critical times call for an all-out effort.

The things that need your attention the most it seems to me are the educational work of the church and its missionary program. In the former field we have not been making headway, but we have been slipping. Anything this Synod can do to strengthen our defenses in this field will pay rich dividends. We should look for men with ability and vision to educate and to inspire our educators, and we should pay more attention to the need of a Christian education for all our covenant children. Likewise, we should reach out into the world. This is a time of unlimited opportunity and of open doors. Let us do what we can to bring the nations to the throne of grace, for there lies the hope of a better world.

Be liberal when it comes to spending money for the work of the Master. If we withhold it from God, God will find other ways of taking our money from us.

Brethren, fight for the faith once delivered unto the saints. Reach out in all directions. Cast your bread upon the waters.

May the Lord bless you and keep you and cause you to abound in every good work.

ARTICLE 3

The Rev. Bel appointed the Stated Clerk to function as clerk pro tempore.

ARTICLE 4

Credential letters submitted by the delegates indicate that our nineteen Classes are duly represented by the following brethren:

Classis California

Ministers—G. S. Kok and E. Tanis.
Elders—H. Vermeulen and George Oppenhuizen.

Classis Chicago North
Ministers—R. O. De Groot and W. H. Rutgers.
Elders—L. Bere and S. Hoving.

Classis Chicago South
Ministers—G. Hoeksema and J. H. Monsma.
Elders—E. Posthuma and J. Kuiper.

Classis Grand Rapids East
Ministers—J. Weidenaar and J. Entingh.
Elders—L. J. Rooks and G. Daverman.

Classis Grand Rapids South
Ministers—J. L. Bult and M. Vander Werp.
Elders—R. Haan and J. Vander Ploeg.

Classis Grand Rapids West
Ministers—H. Verduin and M. Vander Zwaag.
Elders—C. Goudzwaard and B. De Jager.

Classis Hackensack
Ministers—H. Bouma and H. Radius.
Elders—P. Hoodiman and H. Fokens.

Classis Holland
Ministers—R. J. Danhof and G. Gritter.
Elders—N. Stielstra and F. Oldemulders.

Classis Hudson
Ministers—H. Evenhouse and E. Kooistra.
Elders—G. Bos and J. De Leeuw.

Classis Kalamazoo
Ministers—Donald Drost and J. O. Bouwsma.
Elders—F. Bosker and H. J. Vander Ground.

Classis Minnesota
Ministers—R. A. Rozeboom and W. Terpsma.
Elders—H. Vande Riet and B. Den Ouden.

Classis Muskegon
Ministers—J. P. De Vries and L. J. Lamberts.
Elders—H. Ten Hoor and B. Zenderink.

Classis Orange City
Ministers—J. H. Geerlings and A. D. Folkema.
Elders—Peter Miersma and Henry Heynen.

Classis Ostfriesland
Ministers—K. Tebben and L. F. Voskuil.
Elders—Ben A. Abbas and Louis Gruis.

Classis Pacific
Ministers—J. De Jong and J. Vanden Hoek.
Elders—Reynard Bos and B. Koops.

Classis Pella
Ministers—John Vander Ploeg and Wm. Van Peursem.
Elders—G. De Boer and G. Rooy.

Classis Sioux Center
Ministers—W. Hekman and J. Guichelaar.
Elders—J. Ten Harmsel and J. C. De Bruyn.

Classis Wisconsin
Ministers—E. Joling and H. De Mots.
Elders—Henry Kuiper and H. Veenstra.

Classis Zeeland
Ministers—J. H. Bruinooge and N. Beute.
Elders—B. H. Brouwer and C. Besteman.

ARTICLE 5

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

President—Rev. G. Hoeksema.
Vice-President—Dr. William H. Rutgers.
First Clerk—Dr. R. J. Danhof.
Second Clerk—Rev. L. J. Lamberts.

The President, Rev. G. Hoeksema, expresses his gratitude to the members of Synod for the honor given to him and his colleagues. In well chosen words the President thanks the former President, Rev. Bel, for the timely message in the Prayer Service. The President of Synod requests the cooperation of all delegates to Synod, that much earnest prayer be made for the help and guidance of the Holy Spirit in the deliberations of Synod and in the activities of the various committees.

ARTICLE 6

The President now reads the "Public Declaration of Agreement with the Forms of Unity," to which all the delegates express their agreement by rising and stating in unison, "I do."

ARTICLE 7

The President welcomed the professors of Theology, advisory members of Synod, of whom Professors L. Berkhof, C. Bouma, D. H. Kromminga, and M. J. Wyngaarden

are present; the Director of Missions, Dr. J. C. De Korne; the Missionary at Large, the Rev. H. Baker; and the Stated Clerk of Synod, Rev. J. De Haan, Jr. The President also welcomes the former Stated Clerk, Dr. H. Beets, the editors of *The Banner and De Wachter,* as well as the reporters of our local newspapers, *The Grand Rapids Press* and the *Grand Rapids Herald.* The Professors of the Seminary are given the privileges of the floor, and President Henry Schultze is given the right to speak on all matters pertaining to Calvin College. The same privilege is accorded to Dr. J. C. De Korne and Rev. Henry Baker pertaining to their respective Mission Boards.

ARTICLE 8

Synod decided to hold sessions from 8:30 a.m. to 11:45 a.m. with a fifteen minute recess from 9:45 to 10 o'clock, and from 1:30 to 5:45 p.m. with a brief respite from 3:15 to 3:30 o'clock.

ARTICLE 9

Professor S. Volbeda informed Synod per letter that he is unable to attend this year owing to absence from home at the time Synod meets. This is received as information.

ARTICLE 10

The President appointed the following brethren to serve on the Program Committee:

The officers of Synod, the Rev. J. Weidenaar, Rev. M. Vander Zwaag, Rev. H. Bouma, Rev. R. A. Rozeboom, Rev. L. Voskuil, Rev. J. Van den Hoek, Rev. W. Van Peursem; and the Elders, J. Vander Ploeg, G. Oppenhuizen, G. Bos, F. Bosker, H. Heynen, J. Ten Harmsel, H. Kuiper, and B. H. Brouwer.

ARTICLE 11

To enable the Program Committee to perform its task, Synod adjourned until 3:30 p.m. and the first session of Synod is closed. The Vice-President led in prayer.

WEDNESDAY AFTERNOON, JUNE 9

Second Session

ARTICLE 12

Synod united in singing No. 436 of the Psalter Hymnal, and is led in prayer by Rev. John De Jong.

ARTICLE 13

The Stated Clerk, Rev. J. De Haan, Jr., reads the report of the Synodical Committee (Supplement I-a).

A. A letter was received by the Synodical Committee from our California Minister's Conference urging a delegation to be sent to a meeting of the "National Association of Evangelicals" to be held in Chicago. A delegation was sent, viz. Rev. G. Hoeksema, Dr. W. H. Rutgers, and Rev. J. De Haan, Jr. A suitable report was rendered by this delegation and is contained in the report of the Synodical Committee. The delegates advise that our church "join the N.A.E., at least provisionally, unless there is a more worthy organization of a kindred nature." The Synodical Committee passes this advice "on to Synod for any possible action which Synod may feel inclined to take." (See Art. 213.)

Synod refers this matter to the Committee on Church Order.

B. A letter was received from Dr. C. Bouma and Dr. J. T. Hoogstra requesting permission for Dr. S. Szabo, the official representative of the Hungarian Ref. Church in Europe, to address Synod. The Stated Clerk wrote Dr. Szabo that such an opportunity would be given on June 16. (Art. 132.)

C. A letter from Dr. Ockenga was received requesting that Dr. C. Bouma represent the "N.A.E." The Stated Clerk advised Dr. Ockenga that Dr. C. Bouma would be given the privilege to represent said organization at Synod on June 16.

Synod approves the action of the Stated Clerk to give permission to Dr. C. Bouma and the Hungarian minister, Dr. Szabo, to address Synod on June 16. Dr. Szabo is detained in our country because of war.

ARTICLE 14

In regard to the preparatory examinations of the seminary graduates who seek to be admitted to candidacy, Synod decided to meet in two sections to hear the sermons of the prospective candidates. The first section, consisting of the first minister and the first elder delegate of each Classis, under the chairmanship of the President is to hear the sermons of one-half of the candidates; the second section, consisting of the second minister and

the second elder delegate of each Classis, under the chairmanship of the Vice-President, is to hear the sermons of the other half of the candidates.

The chairman of each group will appoint as many committees of two men as there are candidates present in his particular group, to review and report on one of the sermons. The prospective candidate receives 15 minutes for the delivery of the sermon, and is expected to hand in a written copy to the committee.

Upon completion of the sermons the whole Synod will meet in the Library building to conduct the examinations in the various assigned branches, and each examiner will be allowed 15 minutes for his branch. The delegates will be given opportunity to ask supplementary questions.

ARTICLE 15

Chaplain Peter Honderd, present at Synod, is given an opportunity to address the delegates. The Vice-President of Synod addressed the brother in fitting words commending him and his work to God and to the prayers of the Church. (Art. 115.)

ARTICLE 16

The Report of the Program Committee is now submitted by Rev. L. J. Lamberts.

The report is adopted as follows:

ESTEEMED BRETHREN:

We recommend that the following committees be appointed and the work be divided among them as indicated below. The first mentioned delegate is to serve as chairman and the second as reporter of their respective committees:

In order to give the advisory committees and their reporters sufficient time to prepare their reports we advise Synod to set aside this evening and tomorrow for committee meetings. We advise that Synod meet tomorrow morning at 8:30 o'clock in the Seminary Chapel for devotionals and roll call, and that immediately thereafter the committees meet separately to do the work entrusted to them.

The material is allocated as listed along side of the committee.

I. EDUCATIONAL MATTERS.

Personnel: Rev. Wm. Van Peursem, Rev. J. Vander Ploeg, Mr. G. Bos, Mr. G. Daverman, Rev. R. De Groot, Mr. B. Koops, Mr. H. Kuiper, Mr. G. Rooy, Rev. E. Tanis.
Adviser: President H. Schultze.

Materials: Report of Calvin's Board of Trustees and report of the R.B.I.

II. BUDGET.

Personnel: Mr. B. De Jager, Mr. L. Beré, Mr. R. Bos, Mr. F. Bosker, Mr. B. H. Brouwer, Mr. L. Gruis, Rev. W. Hekman, Mr. L. Rooks, Rev. K. Tebben, Mr. H. Ten Hoor.

Materials: All financial matters in all reports, financial, statements, quotas, etc., report of Transportation Secretary, report of War Relief Fund, Overtures 1, 21-25, Report on Canadian Churches.

III. HOME MISSIONS.

Personnel: Rev. J. De Jong, Rev. G. Gritter, Rev. J. C. De Bruin, Mr. B. Den Ouden, Rev. J. Entingh, Mr. F. Oldemulders, Rev. L. F. Voskuil, Mr. P. Wiersma.
Advisers: Dr. M. Wyngaarden, Rev. H. Baker.

Materials: Report of Executive Committee of Home Missions, Jewish Missions Reports, Seamen's Home, Church Help Committee Report, Chaplain Committee Report, Committee for South America Report.
Overtures 6-11, 13.

IV. GENERAL MISSIONS.

Personnel: Rev. H. Bouma, Rev. G. Kok, Mr. B. A. Abbas, Mr. P. Hoodiman, Mr. J. Kuiper, Mr. G. Oppenhuizen, Rev.

R. Roozeboom, Rev. H. Verduin, Rev. D. Drost.
Adviser: Dr. J. C. De Korne.
Materials: Report of the General Mission Board.
Overtures 2, 3, 4, 5 and 27.

V. PUBLICATION AND VARIA.
Personnel: Rev. J. H. Monsma, Rev. H. Radius, Mr. C. Besteman, Rev. N. Beute, Mr. R. Haan, Rev. E. Kooistra, Mr. H. J. Vandergrond, Mr. J. Vander Ploeg.
Adviser: Prof. L. Berkhof.

Materials: Report of Publication Committee.
Report of Synodical Examiners.
Report Mission Sunday School Planning Course.
Report Faith, Prayer, Tract League.
Report of Translation Holland Theological Works.
Report Regarding "Reading Service" Sermons.
Radio Committee.
Christian Labor (Agenda I).
Youth Organization (Agenda I)
Overtures 12, 14, 15, 19, 20, 26.

VI. CHURCH ORDER.
Personnel: Rev. J. H. Geerlings, Rev. H. Evenhouse, Rev. J. O. Bouwsma, Rev. H. De Mots, Mr. N. Stielstra, Mr. J. Ten Harmsel, Mr. B. Zendering, Rev. M. Vander Werp.
Adviser: Dr. C. Bouma.

Materials: Report of the Emeritus and Pension Board.
Report of Synodical Committee.
Report on Ref. Alliance, etc.
Mixed Marriages.
Overtures 16, 17, 18.

VII. PROTESTS AND APPEALS.
Personnel: Rev. W. Terpsma, Rev. J. Weidenaar, Rev. A. D. Folkema, Rev. J. P. De Vries, Mr. G. De Boer, Rev. E. Joling, Mr. H. Heynen, Mr. S. Hoving, Mr. E. Posthuma, Rev. J. Vanden Hoek.
Adviser: Prof. D. Kromminga.
Materials: See page 244 of Agenda, also Columbus Case.

VIII. REVISIONS.
Personnel: Rev. J. H. Bruinooge, Rev. M. Vander Zwaag, Rev. J. L. Bult, Mr. J. De Leeuw, Mr. H. Fokens, Rev. J. Guichelaar, Mr. C. Goudzwaard, Mr. H. Vande Riet, Mr. H. Vermeulen.
Materials: Reports on Revision of Article 36. Report on Revised Compendium.

ARTICLE 17

Synod adopted a motion to refer the Report of the Radio Broadcasting committee to the committee on Publication and Varia. (See Art. 54, Supplement XVI.)

ARTICLE 18

A motion was adopted to again recommend the American Bible Society for moral and financial support and to place this organization on the list of accredited causes. (Supplement XIII), cf. Art. 198, B, 16.

ARTICLE 19

A motion to recommend the Lord's Day Alliance for moral and financial support was tabled and referred to the committee on Publication and Varia to report at a later session of Synod. (See Art. 176, Supplement XI.)

ARTICLE 20

Synod decided to meet in the Seminary Chapel on Thursday morning at 8:30 a.m. for devotionals and roll call, and to grant the remainder of the day to the various committees for preparation of their reports.

ARTICLE 21

Synod adjourned after having being led in prayer by the First Clerk of Synod.

THURSDAY MORNING, JUNE 10
Third Session

ARTICLE 22

Synod meets for its devotions in the Seminary Chapel. Professor H. J. G. Van Andel functioned as organist of the recently installed pipe organ in our Seminary Chapel, a gift of the Alumni Association. After singing No. 340 of the Psalter Hymnal and Ps. 42:5 (Dutch version) and the reading of Romans 8:18 to 36, we were led in prayer by Rev. L. J. Lamberts.

ARTICLE 23

The roll call shows that Rev. E. Joling of Classis Wisconsin has arrived. At the request of the President, he expresses his agreement with the Forms of Unity. Elder H. Veenstra is absent.

ARTICLE 24

The clerk reads the minutes of the first and second sessions, which are adopted by Synod.

ARTICLE 25

The President appointed the following Committees:

Obituary Committee: Rev. J. P. De Vries and Rev. J. H. Geerlings (See Art. 166, 167).

Reception Committee: Rev. Hessel Bouma and Rev. George Gritter (See Art. 131).

Committee on Appointments: Dr. W. H. Rutgers, Rev. H. Verduin, Rev. J. Vanden Hoek, Dr. J. H. Bruinooge, Rev. L. F. Voskuil, Rev. H. Radius, and Elders, N. Stielstra, J. Ten Harmsel, L. J. Rooks, and G. Bos. (For report see Art. 213.)

ARTICLE 26

This session is closed with prayer by Elder Rev. J. C. De Bruyn.

FRIDAY MORNING, JUNE 11
Fourth Session

ARTICLE 27

Dr. J. H. Bruinooge leads in prayer after the reading of Psalm 72 and the singing of Psalm 68:10 (Dutch version).

ARTICLE 28

The roll call shows all delegates present with the exception of Elder Henry Veenstra, who informed Synod that he cannot be present until next week.

The minutes of the third session were read and approved by Synod.

ARTICLE 29

The morning session is devoted to the examination of fifteen seminary graduates who seek to be admitted to candidacy. The schedule published in our church papers, prepared by the Executive Committee of Trustees of Calvin College and Seminary and followed by Synod, reads as follows:

PREPARATORY EXAMINATIONS

The examinations will be held in the chapel of Calvin Seminary on Friday, June 11, 1943.

Sermons will be delivered by the following prospective candidates for the ministry:

Walter H. Ackerman	Matt. 5:3
N. Henry Beversluis	Matt. 5:5
Clarence Boomsma	Matt. 5:6
Edward Bossenbroek	Matt. 5:7
C. Oliver Buus	Matt. 5:8
James Daane	Matt. 5:44, 45
William Heynen	Matt. 5:9
John F. Hollebeek	Matt. 5:10
Paul F. Holtrop	Matt. 5:13
John Kromminga	Matt. 6:33
Vincent C. Licatesi	Matt. 5:14, 15
Dick John Oostenink	Matt. 5:16
John C. Scholten	Matt. 6:1-4
John William Visser	Matt. 6:6-8
Ralph Wildschut	Matt. 6:25, 26

These men will be examined as to their knowledge of:

Introduction	by Classis Pella—Rev. J. Vander Ploeg
Theology	by Classis Sioux Center—Rev. W. Hekman
Anthropology	by Classis Wisconsin—Rev. E. Joling
Christology	by Classis Zeeland—Dr. J. H. Bruinooge
Soteriology	by Classis California—Rev. G. S. Kok
Ecclesiology	by Classis Chicago North—Rev. G. Hoeksema
Eschatology	by Classis Chicago South—Rev. R. O. De Groot
Practical Questions	by Cl. G. R. East—Rev. J. Weidenaar

The following credentials must be presented:

a. A written testimonial of the Seminary faculty.
b. A consistorial recommendation, this to be not merely a certificate of membership, but a declaration of the consistory's opinion as to this member's fitness for the gospel ministry.
c. A certificate of health.

These credentials will be examined by the ministers named first of the delegations of Classes Grand Rapids South, Grand Rapids West, and Hackensack.

In agreement with Article 14, Synod now meets in two sections, the first group in the Seminary Chapel with 8 prospective candidates, and the second in the Seminary

Assembly Room, with 7 prospective candidates, to deliver their sermons. At the conclusion of the sermons the entire Synod again meets in the Library building. The committee on credentials reports the credentials to be satisfactory. The committee on credentials also reports that three prospective candidates, N. Henry Beversluis, Edward Bossenbroek, and Vincent Charles Licatesi, have also met the requirements for chaplaincy in the Navy.

ARTICLE 30

This session of Synod was closed with prayer by Elder L. J. Rooks.

FRIDAY AFTERNOON, JUNE 11
Fifth Session

ARTICLE 31

Rev. J. H. Geerlings led in prayer after Synod had united in singing Psalm 42:1 (Holland version).

ARTICLE 32

Synod continued the examination of the seminary graduates according to the following adopted plan:

Introduction—All prospective candidates in the Library Building. Time limit, 30 minutes. Rev. J. Vander Ploeg, examiner.

Synod divides into two groups. The men are examined as to their knowledge of the first three Loci of Dogmatics by the first named Minister delegates of Classis Sioux Center, Classis Wisconsin, and Classis Zeeland, in the Library building; and they are examined in the three remaining Loci of Dogmatics by the first named Minister delegates of Classis California, Classis Chicago North, and Classis Chicago South. Fifteen minutes is devoted to each Locus.

Synod reassembles in the regular place of meeting, the Library building, for the Practical Questions conducted by Rev. J. Weidenaar, delegate of Classis Grand Rapids East. Thirty minutes is devoted to this work.

After the completion of the examinations in the assigned branches an opportunity is given to all the delegates for supplementary questions of which a number of the delegates availed themselves.

ARTICLE 33

Synod, meeting in executive session, hears the reports of the sermon critics and the report of the Seminary Faculty, is led in prayer by Professor L. Berkhof and admits by ballot all the fifteen brethren to the candidacy for the sacred ministry of the Word and the Sacraments.

ARTICLE 34

Synod again in open session informed the young men of the result of the ballot and in name of Synod the President extended hearty congratulations, wishing them a fruitful and blessed ministry under the guidance of God, unto the salvation of sinners and to the edification of the Church. Synod gave expression of its joy and gratitude in prayer as formulated in song by means of Psalm 134:3, "Dat's Heeren zegen op u daal," etc.

ARTICLE 35

The Committee on *Educational Matters,* Rev. J. Vander Ploeg, reporter, submitted the following:

A. The committee advises Synod to approve the action of the Board of Trustees of Calvin College and Seminary in presenting the four candidates—Dr. Ralph Bronkema, Dr. Herman Kuiper, Dr. William H. Rutgers, and Dr. Cornelius Van Til, for the chair of Systematic Theology.

Adopted.

B. The delegates be given an opportunity to add to the names proposed by the Trustees of Calvin College and Seminary on Monday morning, June 14.

Adopted.

C. The complete gross list presented and adopted by Synod shall be referred to the committee on Educational Matters in consultation with the Seminary Faculty and the Executive Committee of the Board of Trustees, and the committee shall out of this gross list present to Synod the names of those whose nomination it advises. (Continued in Art. 46.)

Adopted.

ARTICLE 36

The second clerk was instructed to make proper announcement of the candidacy of the fifteen young men in our church papers informing the Churches of their eligibility for an eventual call.

ARTICLE 37

Synod decided to adjourn until 10 a.m. Monday morning. Elder P. Hoodiman closed this session with prayer and thanksgiving to God.

MONDAY MORNING, JUNE 14
Sixth Session

ARTICLE 38

Synod unites in singing Psalter Hymnal No. 389, and Rev. E. Kooistra reads I Corinthians 13 and led in prayer.

ARTICLE 39

The roll call shows all delegates present, except Elder H. Veenstra. Elder C. Meyering is present in place of Elder Henry Ten Hoor as delegate of Classis Muskegon, and Elder Rev. H. Bode in place of Elder F. Bosker. Both expressed their agreement with the Forms of Unity.

ARTICLE 40

Rev. J. H. Monsma was absent to conduct the funeral rites for Rev. John Dolfin, who passed away last week Saturday morning. The President of Synod appointed the Stated Clerk, Rev. John De Haan, Jr., and the Second Clerk, Rev. L. J. Lamberts, to represent Synod at the funeral. Rev. Henry Verduin, Rev. J. O. Bouwsma, Elder G. Oppenhuizen, Rev. J. P. De Vries, Rev. E. Kooistra, and Dr. J. C. De Korne received permission of Synod to attend the funeral of the late Rev. John Dolfin.

ARTICLE 41

The Clerk of Synod is requested to prepare proper resolutions and expressions of sympathy to the Dolfin family in their bereavement.

ARTICLE 42

Miss Tena Huizenga, missionary to our Sudan Mission field is present at Synod and is heartily greeted by all the delegates of Synod. The President invites her to address Synod. She informs Synod of having spent 66 days on the Ocean and is grateful to God for the safe journey through the perils of the high seas. Dr. J. C. De Korne responds briefly to the address of Miss Huizenga.

ARTICLE 43

Miss Jennie Stielstra, missionary to the Sudan Field, bids Synod a hearty farewell, and plans to return to her field of labor on June 25 if proper passports can be obtained. The President of Synod bids her God-speed.

ARTICLE 44

The minutes of the fourth and fifth sessions are read and approved by Synod.

ARTICLE 45

The telegram sent to Synod by J. H. Bosscher of Rehoboth is referred to the Committee on General Missions. (See Art. 80.)

ARTICLE 46

(Cf. Art. 35)

Synod, in executive session, added the names of Dr. J. H. Bruinooge, Rev. J. Luchies, Rev. G. Hoeksema, and Rev. John Weidenaar, to the gross list and referred these names to the Committee on Educational Matters in accordance with the decision of Synod in Article 35, Points B and C. Synod decided to consider the gross list for possible nominations as closed.

ARTICLE 47

Synod adopted the motion to rescind that part of the decision of Synod, 1930, Acts, 1930, Art. 23, page 20, which reads, "and certainly not before the twentieth of June." In keeping with the decision of Synod, 1930, which now reads, "In order to lengthen the time for possible objections to reach Synod the election shall take place at Synod as late as possible." Synod decides to elect a successor to the chair of Systematic Theology on Thursday morning. (See Art. 93.)

ARTICLE 48

Synod in open session, considerd the report of the *Committee on Publication and Varia,* Rev. H. Radius, Reporter.

ESTEEMED BRETHREN.

1. The committee has studied Report VI, Agenda, Part II, page 51 in re *Faith, Prayer and Tract League* and recommends that Synod again give the said organization its endorsement by commending it to our people and churches as asked by the League. (Supplement XXIX).

Ground: This cause is a most worthy cause and merits our support in this day of increased mission activity.
Adopted.

2. Report V, Agenda, Part II, page 50, Report of the committee for better protection of archives. Your committee advises Synod to adopt the recommendations 1 and 2 on page 50 of the Agenda.

1) That the Archives of Synod be placed in a room at our Christian Reformed Publishing House, 47 Jefferson Avenue, where some of the records of Synod are now kept. This room is in the fire-proof basement of this building and is 8 feet by 8 feet in size. There is no door to this room. A wooden door lined with tin may be fitted here at a small cost. A new fire-proof door is not available at the present on account of war priorities.
2) To instruct the Board of Trustees of Calvin College and Seminary to arrange for the building of a fire-proof vault wherein the records of Synod may be safely kept, in one of the new building additions proposed to be constructed on the Campus of Calvin when conditions warrant.

Adopted.

3. Report XIX, Agenda Part II, page 158 in re *"Reading Service" sermons* (Supplement XXXII) and Overture Number 20 Agenda, Part II, page 236 (*Classis Pacific*). The Committee having studied both, advised Synod to adopt the Overture of Classis Pacific with the slight change to read as follows, "that Synod again appoint a committee in the publication of English sermons for reading service for another year."

Grounds:
a. There is constant need for new sermons.
b. The previous books are highly appreciated. (Cf. Art. 213).

Adopted.

4. Report XVI Agenda Part II, page 139 in re *"Translation of Holland Theological Works,* the committee after due deliberation, advised Synod to adopt the recommendations including A and B with reasons as found on pages 141-142 of the Agenda II. (Supplement XXXI.)

A. We *recommend* that Synod postpone taking final action in this matter for the time being.

In the light of the foregoing it might seem logical for us to advise Synod to proceed immediately to provide the above mentioned translations. We are, however, not prepared to do so. We are restrained by the following *considerations:*

1 The proposed undertaking is too large to be hurriedly decided upon and executed. This is especially pertinent since there would be no great gain or loss entailed in a year's postponement of final action.

2. It is not wise to undertake a project of these dimensions until a measure of ripened public opinion has been developed in the matter. If there is a conscious need on the part of the church generally for this work, it has at least not yet come to expression, nor has there been any enthusiasm generated for it. Some even question whether the extent of the use to which it would be put would justify the expense. The mind of the church needs first to become more crystallized.

3. In rendering translations such as contemplated in this report two possibilities present themselves. It might either be a full translation of the original, or a reproduction in digest form, an abridged edition. We judge there would be no appreciable difference in the cost. But we are not prepared to offer a judgment at this time as to which of the two would be the more desirable. Possibly some discussion in the church press and at church meetings would tend to clarify this point also.

B. We *recommend* that a committee be appointed which shall, in the light of anticipated developments, present recommendations to the next Synod. Synod also decided to refer a letter of Rev. L. Verduin to this committee. (Continued in Art. 53.) (See Art. 213.)

Adopted.

ARTICLE 49

Elder J. De Leeuw of Classis Hudson obtained permission to be absent for the afternoon session to attend a funeral.

ARTICLE 50

Elder L. Beré closed the morning session with prayer.

MONDAY AFTERNOON, JUNE 14
Seventh Session

ARTICLE 51

After Synod has united in singing No. 398, stanzas 1, 2, 5 of the Psalter Hymnal, the Rev. G. S. Kok invoked the divine blessing.

ARTICLE 52

Rev. C. Witt of Classis Holland, alternate for Rev. G. Gritter, is present and expressed his agreement with the Forms of Unity.

ARTICLE 53

Synod continued consideration of the report of the *Committee on Publication and Varia.* cf. Art. 48.

Overtures No. 14 and 15 Agenda, Part II, pages 230, 232, in re requesting the President of the United States to proclaim a national day of prayer. Both overtures deal substantially with the same request. The committee advised Synod to adopt the overture No. 14 of Classis Orange City, together with the grounds given, but with the following changes:

1) To delete the statement, "This national day of prayer to fall on the second Wednesday of March.'

Grounds:

The selection of a particular day is better left to the discretion of the President as he views the entire country.

2) To insert the word "annual" before national Day of Prayer, making it to read, "to proclaim an annual national day of prayer."

Grounds:

We believe this is particularly the implication of reasons number 3 and 4 as given in overture of Classis Orange City. The overture as adopted reads as follows:

"Synod request the President of the United States to proclaim an annual National Day of Prayer as well as a National Day of Thanksgiving.

Grounds:

1. Our present war situation and our present food situation most urgently call for such a National Day of

Prayer. Our present food situation may even continue for some time after the war. But not only in a time of dire need do we need such a National Day of Prayer, it is even necessary to have such a day in time of peace and in time of normal conditions. At all times it is well for the people of our nation unitedly to call upon God in prayer and beseech Him for His blessing upon agriculture and industry.

2. We believe that right now is the proper time to present such a request as this to our President because many government officials and a large number of the people of our nation are open for convictions on this score.
3. We believe that such a proclamation of a National Day of Prayer by the President will help to bring the people of our country to the realization of our utter dependence upon God.
4. We believe that such a National Day of Prayer will give force and meaning to our National Day of Thanksgiving. For Prayer uttered in humble dependence upon God will also create in the soul a deep sense of gratitude.

ARTICLE 54

Belated Report XXVI, *Report of "Radio Broadcasting Committee."* The committee has given its attention to this comprehensive report and advised Synod to adopt the following Recommendations: (Supplement XVI.)

A. That Synod continue our Back to God Hour during the season, 1943-44. We suggest that the season run for 26 weeks, to begin the middle of October, 1943, and to continue until the middle of April, 1944.

Adopted.

B. That Synod authorize the Committee (Funds permitting) to carry on during the summer months over several of the more popular stations. There are several handicaps to overcome when the season lasts but for 26 weeks. It takes months to build up new audiences. This would partly overcome such difficulties.

Adopted.

C. That Synod decide to broadcast by transcriptions over a chain of stations. (Benefitting by our past experiences and contacts we believe we can arrange for next

season a more extensive chain at a lower cost. We are contemplating for next season a Sunday evening broadcast over some large station).

Adopted.

D. We have informed Synod on different occasions that our denominational broadcasts should not try to duplicate what is done by local efforts. The purpose of our Back to God Hour should be to complement that work. The aim should be to bring our distinctive truths to our American people in the light of our Reformed confessions as they relate to the Church, the home, the State, and Society. Although they should have an evangelical emphasis, the messages ought to be especially delivered to make known our Calvinistic world-and-life-view. In other words, our chain program is to have a more universal appeal. There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed Standards. Besides, millions of people in our nation have forsaken God and have left the church. We must call men and women back to God. Our messages should be pointedly Reformed.

1. The above stated aim and policy has been presented repeatedly in our reports, but has not been expressly adopted by Synod. We recommend its adoption.

Adopted.

E. The Committee requested that Synod sustain its Synodical Radio committee in the policy agreed on and express that it desires that the speakers shall adhere to it.

Adopted.

F. With respect to one speaker for our Radio Hour (cf. mandate of Synod, 1942) your Committee is of the opinion that we are not yet ready to recommend one speaker at this time. We call Synod's attention to the large number of vacancies in our church and do not feel justified in calling a man away from his church to devote all his time to the radio ministry. Besides, we do not believe it is fair to one congregation to expect its pastor to devote so much time to the preparation of his messages. At the same time, we advise Synod to move forward and for the coming season suggest that you instruct your Committee to select a team of *three* speakers. (In other years we have had seven, six and five.)

Adopted.

G. That Synod express its appreciation to the soloists and the Christian High School Chorus.

Adopted.

H. That Synod authorize your Committee to appoint a Music Director, who will select from our own circles a Radio Choir. We believe that there are several devoted and talented singers in our Grand Rapids and vicinity churches who ought to volunteer their services for this ministry.

Adopted.

I. We started the last season with messages of 8-10 minutes. The letters received from the radio audience indicated that giving brief messages did not meet with the favor of a large majority. Since December the proposed arrangement was followed.

Singing by the Choir.

15-18 minute address.

Adopted.

J. That Synod appoint a Committee to serve for the next season. (See Art. 213.)

Adopted.

ARTICLE 55

Overture No. 26, Agenda Part II, page 242, *Petitioning of President of the United States as Commander-in-Chief of the Armed Forces* to curb and prevent profanity on the part of the officers of said armed forces. *Also the overture of Classis Chicago North,* too late for publication in the Agenda, reading as follows: "Classis requests the Synod convening June 9, 1943, to give further attention to the use of profanity in the armed forces of the U. S. A. A previous protest by the Synod has been sidestepped by our government by referring the various protesting bodies to a regulation for army officers. Fact is, that both officers and privates abuse the name of God freely and blasphemous quotations by higher officers appear in print from time to time. Classis therefore requests Synod to give a more pertinent protest.

The committee after studying both overtures herewith advises Synod to adopt the following petition to the President of the United States — thereby incorporating the thrust of both overtures. "Synod of the Christian Reformed Church, convened in Grand Rapids, Mich., June,

1943, is deeply appreciative of the efforts put forth by the authorities to curb profanity among men of the armed forces. It is our hope and prayer that such work be continued. But since it has repeatedly come to our attention that in spite of the efforts put forth to curb profanity among officers and men in the armed forces of our country, there still is much profanity used by the officers in commanding the men in their charge. Therefore, we urge the President of the United States and Commander-in-Chief of our armed forces to take more effective measures toward the prevention of the use of profanity and cursing on the part of the officers.

Grounds: as given in the Overture of Classis Kalamazoo, Agenda, Part II, page 242, which reads as follows:

1. While profanity is a national evil also in civil life we do not hold that the President is responsible since that concerns the private lives of the citizens. When officers, however, use profane language in commanding their men, since they are responsible to the Commander-in-Chief, we feel that he can do something about this matter.
2. We feel that the blessings of God cannot rest upon our nation if we consciously tolerate this evil of profanity on the part of our leaders in the armed forces, therefore we feel it incumbent upon us to use our influence to eradicate this evil if possible.
3. As a church we instruct our men who enter the armed forces to serve their country patriotically and to submit themselves to their superiors. We are convinced that this duty toward God and country does not entail that the Christian men in our forces must submit themselves to forms of address and commands, in which the holy Name of God and of His Christ are desecrated. These men are constantly offended; yet you will admit that their position hardly allows them to object to such treatment. For that reason we feel that our Synod should make an appeal to the President to take the necessary measures to the prevention of this great evil.

Adopted.

ARTICLE 56

Report IV, Agenda, Part II, page 47, *"Mission Sunday School Lesson Planning Committee.* The committee advised Synod:

1. To receive said report as information. (Supplement XXV.)
2. To adopt the plan suggested which is as follows:

LESSON PLAN FOR THE YEAR 1943

January	3	The Boy Jesus; Luke 2:40-52
	10	The Baptism of Jesus; John 1:19-34, Matt. 3:13-17, Mk. 1:9-11
	17	The Temptation of Jesus; Matt. 4:1-11
	24	Jesus' First Disciples; John I:37-51
	31	Jesus' First Miracle; John 2:1-11
February	7	Jesus and Nicodemus; John 3:1-21
	14	Jesus and the Samaritan Woman; John 4:1-42
	21	Jesus at the Pool of Bethesda; John 5:1-18
	28	The Parable of the Sower; Matt. 13:3-8, 18-23
March	7	(Prayer Day Sunday) Jesus Teaches His Disciples to Pray; Matt. 6:5-13
	14	The Parable of the Tares and the Wheat; Matt. 13:24-30, 36-42
	21	The Parable of the Prodigal Son; Luke 15:11-24
	28	The Parable of the Rich Fool; Luke 12:16-21
April	4	Jesus in Gethsemane; Matt. 26:30-46
	11	The Trial of Jesus; John 19:17-30
	18	Jesus' Crucifixion and Death; Luke 23:33-56
	25	Jesus Rises From the Dead; Matt. 28:1-15
May	2	The Risen Christ and the Two Discouraged Travelers; Luke 24:13-35
	9	Jesus Appears to His Disciples in the Upper Room; John 20:19-29
	16	Jesus Appears to His Disciples at the Lake; John 21:1-17
	23	The Risen Lord, the World's Savior; Matt. 28:16-20
	30	Jesus Ascends into Heaven; Luke 24:50-53, Acts 1:1-11
June	6	The Home to Which Jesus Went; John 14:1-4; Rev. 22:1-5
	13	Jesus Sends the Comforter; Acts 1:6-9, 2:1-40
	20	The Creation of the World; Gen. 1:1-25, 31
	27	The Creation of Man; Gen. 2:7, Ps. 8
July	4	The Beginning of the History of Man; Gen. 2:4-25
	11	The Beginning of Sin; Gen. 3:1-24
	18	Home Life Wrecked by Sin; Gen. 4:1-26
	25	The World-wide Result of Sin; Gen. 6
August	1	God's Judgment Upon Sin; Gen. 7 and 8
	8	The Renewed Outbreak of Sin; Gen. 9:18-27, 11:1-9
	15	Abraham Called to Leave Home; Gen. 12:1-9
	22	Lot's Choice and Its Results; Gen. 13 and 19
	29	The Marriage of Isaac; Gen. 24

September	5	Jacob and Esau; Gen. 25:27-34, 27:1-41
	12	Jacob and Uncle Laban; Gen. 29:1-30
	19	Joseph Sold Into Egypt; Gen 37
	26	Joseph in Prison; Gen. 40 and 41
October	3	Joseph's Brethren Come to Egypt; Gen 40:53-57, chaps. 43, 44
	10	Joseph Reveals Himself to His Brethren, Gen. 45
	17	The Deaths of Jacob and Joseph; Gen. 49 and 50
	24	The Life of Job; Job 1 and 42
	31	The Birth of Moses; Exodus 1:7-22, 2:1-10
November	7	The Call of Moses; Exodus 3
	14	God Dealing with Stubborn Pharoah: Exodus 7-11
	21	The One Thankful Leper (Thanksgiving Sunday);
	28	The Passover; Exodus 12:1-36 Luke 17-11-19
December	5	The Birth of Jesus Foretold; Gen. 3:15, 49:10, Isa. 7:14, Isa. 9:2, 6, 7, Micah 5:2, Mal. 3:1-3
	12	The Birth of Jesus' Forerunner; Luke 1:5-23, 57-80, John 1:6, 19-29
	19	The Birth of Jesus; Luke 2:1-20
	26	Jesus' Reception By the Faithful; Luke 2:22-39

Adopted.

ARTICLE 57

Report of the *Publication Committee* (Supplement IX). The Advisory Committee having reviewed the report advised Synod:

1. To receive said report as information.
2. Since the term of office of the present editor-in-chief of our Church Sunday School papers will expire, Synod must take action in this matter. From the nomination submitted: Rev. P. Holwerda, Rev. J. Schuurman, Rev. J. G. Van Dyke, Rev. L. J. Lamberts, the result of the balloting showed the Rev. L. J. Lamberts elected.
3. The question of the feasibility of bids for printing of Agenda and Acts is left to the Stated Clerk. This is in accord with the decision of Synod, Acts 1936, Art. 132, page 82. (See Schaver, C. O., page 64, (a); 174 (5).

Adopted.

ARTICLE 58

Overture No. 19, Agenda, Part II, pages 234, 236, which reads as follows:

A. The Classis of Chicago South overtures Synod to decide that *The Banner* be sent free of charge to every one of our members in the armed forces of our country for the duration. *Grounds:*

1. At present about half of our churches are furnishing their members in the armed forces with a free copy of *The Banner* but a considerable number of churches do not follow this practice.
2. *The Banner* can prove to be a real help in stimulating the spiritual life of our soldiers.
3. To send *The Banner* to each one of our soldiers will be a method of doing Home Mission work at a very small cost.

B. The committee advised Synod not to adopt this overture, but to urge that this matter be taken care of by the local congregations. *Grounds:*

1. This will help foster ever closer contact between the congregation and its own members in the armed forces.
2. This is in line with the practice of many churches.
3. This will not place a financial burden upon the Publication House of the Church. (cf. Publication Report, IV, Proposals to Synod, 2. (See Supplement IX.)

Adopted.

ARTICLE 59

Report II, Agenda, Part I, pages 26-33, *Report on Youth Organizations.* The Committee advised Synod to adopt the following recommendations:

A. That Synod reaffirm the stand taken by previous Synods and endorse the National Federations, and assert that these as well as the Leagues and local Societies are very valuable agencies for the spiritual development of our youth.

B. That Synod urge the consistories to pay close attention to their local youth organizations, in accordance with the suggestions made above, and that they especially concern themselves with the problem of proper leadership. See Agenda, II, B. 3.

C. That Synod, since leadership is so essential, encourage its development in the following ways:

1. Urge the proper authorities of our educational institutions—Calvin College and Seminary—to incorporate if possible into the appropriate courses the subject of youth organization and leadership.

2. Urge the editors of our Church papers to give greater attention to youth and youth organizations.
3. Suggest to the editorial staff of *The Young Calvinist* in particular, that articles on youth leadership be featured now and then for the benefit of present leaders.

D. That Synod appoint a standing Youth Committee of six members, two of which are to represent Synod, two the A.F.R.Y.M.S. and two to represent the A.F.R.Y.W.S. This Committee shall report to each Synod. Its task shall be:

1. To encourage the carrying out of the program suggested under IV, C, and whatever other program Synod may adopt. (Agenda I, page 33.)
2. To seek the realization of the ideal of a United Youth Movement as suggested in III. (Agenda I, page 32.)
3. To interest itself in the problem of our youth organizations, and devise ways in which they may be made more effective. (See Art. 213.)

Adopted.

ARTICLE 60

Overture (Belated) Classis Chicago North respectfully overtured Synod to reprint the abbreviated transcript of a report to the Synod of 1934 by the committee for the study of *"Home Evangelization,"* embodying particularly its report on "methods of Reformed Evangelization work."

Grounds:

1. This report is a very valuable one and has proved to be a splendid guide for the study and teaching of this subject.
2. The last copies were distributed among the students of the Evening school of the Grand Rapids Reformed Bible Institute in 1939. There are no more available.
3. This report should be in the hands of every one studying and carrying on evangelization work in our church today.
4. The cost, spread over the entire church, would be very nominal indeed.

The committee advised Synod to adopt this overture of Classis Chicago North and proceed with said publication. We recommend that ground No. 4 be deleted and that said publication, if published, be sold at nominal cost.

Adopted.

ARTICLE 61

Overture Belated, Classis Chicago North respectfully overtured Synod to publish in the Acts of Synod and also in *The Banner* a list of all quotas together with their amounts.

Grounds:

1. There is uncertainty at present as to just which causes are quotas. One church never knew until a year was over that Ministers' Relief was a quota. An article on the last page of *The Banner* of April 23, 1943, includes Chaplain Committee and Seamen's Home as quotas, though the Acts of Synod, 1942, nowhere call them such. The same Acts refers to ministers' relief and soldiers' fund as "recommended causes," pages 20, II and III and 22 C, while the Acts of 1941 calls them Quotas on p. 128.
2. Such a list did appear on page 128, cf. Acts of 1941, and such a list in the Acts and in *The Banner* can be of great aid to our people in becoming familiar with our denominational quotas.
3. Such a list can be of great help to our classical treasurers and to our congregations in computing the amounts due from our individual churches for the various quotas.
4. Such a list will help to set our quotas apart from recommended causes, a seperation we deem advisable. For while recommended causes are ones to which congregations contribute or not according to their own preference, quotas are causes to which each church as a member of the denomination is supposed to contribute." (See Art. 198.)

Adopted.

ARTICLE 62

A. *Overture Classis Grand Rapids South.* "Classis Grand Rapids South overtures Synod to print the Heidelberg catechism in a booklet form which could be sent to our men in the armed forces of our country. *Grounds:*

1. These men have no contact with said catechism during their absence from the home church.
2. The Heidelberg catechism will be appreciated by those who are confessing members and may be of great help in a time when neither *Banner* nor *Young Calvinist* are available.
3. The Heidelberg catchism may be appreciated more now than ever before by those who formerly were rather indifferent.
4. The Heidelberg catechism may prove to be a real help to ward off influence created by other denominations and sects.

B. The Committee advised Synod not to adopt said overture for the following reasons:

1. In view of the good material already accessible to the men in service, they do not need this in addition.
2. The Heidelberg Catechism is unsuitable for the purpose intended as it is principally for class instruction.

Adopted.

ARTICLE 63

A letter is addressed to Synod by Rev. Henry Keegstra, Editor, "*De Wachter,*" and Clarence Bouma, Editor, "*The Calvin Forum,*" in re sending "*De Wachter*" to England for distribution to Netherland's refugees.

The committee advised Synod to adopt the recommendation herein contained, namely, making 300 or more copies of "*De Wachter*" available for our Dutch Brethren across the waters. Further we advise Synod that should the above be adopted, funds therefore be made available from the Home Mission Church Extension Fund. (cf. Art. 108, No. 9.)

Adopted.

ARTICLE 64

In respect to a communication from the Consistory of the First Christian Reformed Church of Redlands, California, addressed to Synod, requesting that this body petition the U. S. Government to lift the blockade and do all within its power to deliver foodstuffs to the famine stricken subjugated nations of Europe, the chair ruled to inform this Consistory that said request is not an eccle-

siastical matter, and therefore cannot be considered to be within the jurisdiction of the Synod. (See Article, Church Order 30.) (Continued in Art. 172.)

Adopted.

ARTICLE 65

Miss Johanna Timmer is given an opportunity to address Synod in behalf of the American Federation of Young Women Societies. She expressed her thanks to Synod for the moral support rendered in the past. The Rev. J. Weidenaar responds in behalf of Synod.

ARTICLE 66

Synod considered the Report of the *Budget Committee,* Elder L. Beré, Reporter.

This committee reported as to the finances of the Synodical Committee for Church Help. (See Supplement IV.)

A. The Committee has reviewed and considered the Financial report of the treasurer of the church help committee and recommends Synod approve same.

B. The Budget Committee concurs in the recommendation of the Church Help Committee and recommends that Synod adopt a quota of 75 cents per family. (Supplement IV.)

Adopted.

ARTICLE 67

The Budget Committee reported as to the finances of the Jewish Missions. (See Supplement VI.)

A. The Budget Committee read and studied the report of the Treasurer of the General Jewish Mission Fund and recommended same be received as information.

B. The Budget Committee reviewed the Financial reports of Chicago Jewish Mission and Paterson Hebrew Mission and recommended they be received as information.

C. The Budget Committee recommended a quota of 57 cents per family for the General Fund Jewish Missions, to be distributed as follows:

Paterson Hebrew Mission	$0.22
Chicago Jewish Mission	0.35

Reasons—The relative substantial assets of both missions was not accumulated by excessive quotas, but were

received from other sources.

Both missions expended receipts from churches largely in spiritual work.

Adopted.

ARTICLE 68

The Budget Committee reported on Report X, Agenda, pages 67, 68, Transportation Secretary, (Supplement XVII.) (See art. 213 on Appointments.)

A. The Committee read the report of the Transportation Secretary and took cognizance of quotation from letters received from Office of Defense Transportation.

B. The Committee recommended that Synod give a vote of thanks to Mr. Bert Pousma for services rendered and suggest cooperation on the part of Synodical delegates and others traveling on Church business to curtail use of public transportation and to make all reasonable economies in transportation expenses.

Adopted.

ARTICLE 69

The Budget Committee reported as to the *Finances of the Ministers' Pension and Relief Administration, Agenda Report XII, (See Supplement XII).*

A. The committee has reviewed the financial report of the Ministers' Pension and Relief Administration and recommended Synod approve same.

B. We further recommend that Synod adopt the proposed quota of $1.60 per family for the Pension Fund.

C. The committee recommended the acceptance of the Financial Report of the Treasurer of the Relief Fund as information.

D. The committee recommended Synod concur in the request to have all consistories take one free-will offering for the Ministers' Pension and Relief Fund during 1943.

Adopted.

ARTICLE 70

The Budget Committee reported as to Overture No. I of the Agenda, which reads as follows:

In accordance with the requirement of the Synodical ruling, Acts of 1941, p. 98, 111, Classis Minnesota informs

your body that seven of our congregations did not pay in full their quotas for Calvin College and Seminary. Classis has conferred with these churches and is convinced they could not fully meet the quotas and that in most cases commendable efforts have been put forth.

In one case the non payment was due to an error in computation and in such cases as demanded greater efforts classis has admonished the congregations to do all in their power to meet their quotas. A fuller report on each case is in the hands of our delegates in case Synod desires to look into the records.

The Committee recommended to accept this as information. *Grounds:*

Classis Minnesota is reporting in accordance with Synodical ruling Acts of 1941, page 98.
Note—The reports on each congregation involved were submitted to the committee for information.

Adopted.

ARTICLE 71

The Budget Committee reported as to the *Treasurer for Canadian Churches,* Agenda XXX, (See Supplement I-c.)

A. The committee proposed that Synod accept this report as information.

B. The committee recommended to Synod the appointment of a committee to be known as "Canadian Treasury Committee" to administer the fiscal affairs of the Canadian churches.

Suggested personnel—Mr. Tony Noordewier, Synodical Treasurer; Mr. Henry Denkema, Rev. Leonard Trap.

Grounds:

1. The treasurer for Canadian churches, Rev. Leonard Trap, reports a balance as of Dec. 31, 1942, of $9,623.97, a substantial fund, and recommends to Synod the appointment of such a committee to assist him in administering these funds.
2. The balance in this fund will probably increase and the restrictions on transmitting monies out of Canada may continue in force for some time.

Adopted.

ARTICLE 72

The Budget Committee reported as to the finances of the *Seamen's Home, Hoboken, New Jersey,* Agenda XIV, (See Supplement VII.)

A. The report of the Treasurer of Seaman's Home was received and the committee recommended this report be accepted as information.

B. The committee recommended Synod ask all churches for a free-will offering. *Reason* — Though this organization has rather substantial assets received from the Van Agthoven estate, it is considered desirable by the Board of Seamen's Home to treat these assets as an endowment fund.

Adopted.

ARTICLE 73

The Budget Committee reported as to the finances of the *Committee for South American,* (See Supplement VIII).

A. The committee received the financial report of the treasurer. Recommended it be accepted as information.

B. The committee recommended to Synod to adopt a quota of 25 cents per family.

C. The committee recommended approval of the application for a loan of $1,100 to the congregation of Tres Arroyos, South America.

ARTICLE 74

The Budget Committee reported as to the finances of *Calvin College and Seminary,* Agenda XXV, (See Supplement II, F.)

A. The committee has received the financial report as submitted by the board of finance, and recommended the same be approved.

B. The Budget Committee reviewed the proposed budget for the fiscal year, September 1, 1943, to August 31, 1944, totalling $147,580 and recommended that the same be approved.

Adopted.

ARTICLE 75

With respect to the Budget Committee recommendation that the quota for Calvin College and seminary be set at

$4 per family for the duration of the war, Synod decided to postpone action until the Committee can give more detailed information, and the Educational Committee has filed its report.

The Budget Committee in reviewing and examining the financial reports of operation was impressed with the efficiency and very conservative management of the fiscal affairs of our College and Seminary. (See Art. 193, 195.) (Budget Committee Report continued in Art. 193.)

Adopted.

ARTICLE 76

Synod now considered the report of the *Advisory Committee on Indian and Foreign Missions,* Rev. G. S. Kok, Reporter. (Supplement V.)

I. Synod received the report as information, and commended the Board for the fine work it has done.

II. *Indian Missions.*

With respect to Indian Missions the Committee recommended the following:

A. Preliminary recommendations:

1. We recommend that Synod give to Mr. George Oppenhuizen, delegate from Classis California and from General Conference, an opportunity to address Synod at a plenary session, on the problem of native church organization on the Indian Field. (cf. Art. 92.)
2. We recommend that Synod invite the Director of Missions to present our visiting missionaries to Synod, and that they be permitted to address Synod very briefly. (See Art. 181.)

B. The committee has carefully read the report of the Board containing a survey of the Indian Field Station by Station. We recommend that Synod accept this report as information.

C. Since several stations on the Indian Field are in need of missionaries, we recommend the following trios and quartet for Synod's approval:

1. For Rehoboth: The Rev. D. Drost, G. J. Rozenboom, and M. Vander Werp.
2. For Carisso: Candidate Walter Ackerman, Rev. D. E. Houseman, and Rev. P. De Jong; classis Pella being the calling church.

3. For Star Lake: Candidate V. C. Licatesi, Rev. H. Schripsema, Rev. J. A. Mulder, and Candidate R. Wildschut. The calling church for this field is Sherman St., Grand Rapids, Michigan.

4. For Two Wells: The Rev. S. Werkema, F. Netz, and W. VanRees.

Adopted.

ARTICLE 77

The Committee recommended that the Fuller Avenue Christian Reformed Church of Grand Rapids, Michigan, serve as the calling church for Two Wells.

Adopted.

ARTICLE 78

The Committee recommended that Synod interpret calling "out of a trio presented by Synod or the Board for Synod" (Mission Order VI 2, page 253, Acts 1942) as meaning that the calling church call all three of the trio if necessary, in order of choice of said Consistory.

Adopted.

ARTICLE 79

The Committee recommended as to the *Hospital Policy at Rehoboth* the following:

A. Fees for medical service at Rehoboth. The Board asks for Synodical approval of the following item from the Minutes of the annual Board meeting of 1943:

In carrying out the instructions found on page 89 of Acts of Synod, 1942, the Board considered the possibility and feasibility of charging the Indians a nominal fee for medical service. Consideration was given to the recommendations of Rev. G. J. Vande Riet in his report as Acting Pastor at Rehoboth, to recommendations of General Conference found in GCM 405 to 407, to Dr. Brown's letter dated May 21st, 1943, and to a recommendation of the Finance Committee. On motion the Board went on record as favoring the policy of charging a fee for medical services; and give the Finance Committee power to act in working out the details of this policy after it has had further consultation with General Conference and Dr. Brown.

B. We recommend that Synod approve of the policy and plan as proposed by the Board.

Adopted.

ARTICLE 80

The Committee reported with respect to the *Rehoboth Division of Labor,* that it had received a telegram addressed to Synod from Mr. J. H. Bosscher, reading as follows: (cf. Art 45.)

"In re Board's report to Synod on the division of labor —Since I have received letter only of secretary but no copy of the official decision of the Board, I respectfully request the Synod to defer action on this until next year, or leave way open for the consideration of possible objections. Reason: I have not had opportunity to present my reaction to the Board of Synod on the proposal that is now before you. J. H. Bosscher, Gallup, New Mexico."

The Committee advised with respect to this telegram that Synod take no action, and refer this telegram to the Board for a reply. *Grounds:*

1. Mr. Bosscher asks that action be held up on a Board decision of which he himself says he does not have an official copy.
   While it is true that he has not seen an official copy of the Board's decision, it is also true that there is no regulation demanding that an employee should receive such a copy. All requirements touching the right of workers in matters of this nature have been met by the Board which, in the study it made of this problem over a period of nearly a year, consulted fully with Mr. Bosscher regarding it.
2. This request of Mr. Bosscher goes contrary to the spirit of Acts of Synod, 1940, p. 127: "When it happens that the advice of General Conference does not pass in certain instances, it is out of order for individual workers to appeal or press the Conference's advice. The memorandum to Synod, in which the opinion of the Conference (or minorities of said Conference) is stated as advice to Synod, is in order only as a last resort." If this is the case when dealing with an opinion of General Conference, how much more would it be the case in dealing with the opinion of an individual worker.
   It is directly contrary to Acts of Synod, 1940, p. 128: "Missionaries should leave administrative problems to the Board and its Executive committee."

3. If there should be any details of the Board-adopted plan which would work a hardship on any mission employee concerned, the Board is the appointed body to make the necessary adjustments. In case a mission employee continues to be dissatisfied with a Board decision, the Synodically prescribed procedure is not to send a telegram to Synod asking that action on a Board decision be held up, but is to seek redress with the Board, and only as a last resort can a memorandum be sent to Synod. See Acts of Synod, 1940, p. 127, as quoted above. (Supplement V.)

Adopted.

ARTICLE 81

The Committee recommended that Synod adopt the following plan as proposed by the Mission Board relative to the *Rehoboth Division of Labor.*

I. PASTORAL WORK.

1. The Rehoboth pastor shall be President of the Rehoboth consistory which supervises all congregational activities such as preaching and administration of the sacraments, catechetical work, and shepherding of Rehoboth members, including those who do not attend services or are unfaithful in other ways.

Adopted.

2. He shall make use of the opportunities offered by the presence of the Navajo children in the school by conducting catechism classes and giving spiritual leadership. This shall be done in co-operation with the head of the school.

3. In co-operation with the Superintendent of the hospital, he shall visit the patients for spiritual comfort and instruction.

4. He shall co-operate with the Rehoboth campworker to avoid overlapping.

5. He shall give spiritual advice and leadership to white workers and Indian workers and their families.

Adopted.

II. CAMP WORK.

1. The emphasis of the campworker shall be to bring the Gospel to non-Christians in the Rehoboth area, and supervise religious work in his district, including outstations.

2. The campworker shall work in co-operation with the Rehoboth pastor and consistory in order to avoid overlapping and to insure efficiency. At the request of the Rehoboth pastor and consistory, he is to call on those Rehoboth church members whom he can reach more readily than the pastor can.

Adopted.

III. EDUCATIONAL WORK.

1. Until we secure an Educational Superintendent the Principal will have responsibility for curriculum and student activities. In the matter of students' work details the initiative shall rest with the Business Manager, but he shall arrange his schedules in consultation with the principal.

2. Until we secure an Educational Superintendent, the responsibilities for admissions to the school and for school discipline rests with the School Principal; however, she is expected to seek the advice of the Business Manager. On matters of dormitory discipline she is to work in co-operation with the matrons and the Business Manager.

3. It shall be the task of the Principal (or the Educational Superintendent) to see to it that the proper atmosphere and opportunity for spiritual work are provided for in the school.

4. When we secure an Education Superintendent, further regulations shall be made with the understanding that the Educational Superintendent shall have charge of both High School and Grade School.

Adopted.

IV. MEDICAL WORK.

1. The Doctor is to be in charge of all medical and surgical and nursing work, and shall supervise the work of the entire hospital staff, and the purchasing of all hospital supplies and equipment.

2. He shall see to it that the proper Christian atmosphere and opportunity for spiritual work are provided for in the hospital in cooperation with the Rehoboth pastor.

Adopted.

V. BUSINESS DEPARTMENT.

1. The Business Manager shall have charge of all the Rehoboth grounds, buildings, roads, sidewalks, sewers, and of the heating of the public buildings.

2. He shall serve as consultant on building operations and major repairs, and in the purchase of major equipment for the entire Indian field.

3. He shall manage the laundry and commissary with consideration for hospital and school regulations as far as the needs of the institutions are concerned.

4. He shall supervise burials.

5. He shall direct the industrial work of details of school children; the schedule for this is to be arranged in cooperation with the Educational Superintendent and Principal.

6. He is to prepare the Rehoboth budget for submission to General Conference after he has consulted with other Department heads.

7. Purchases are to be limited to items included in the Budget approved by Board and Synod and, with the exception of petty cash items, invoices for all purchases are to be sent to the Board office at Grand Rapids for payment.

Adopted.

ARTICLE 82

The Committee recommended that Synod approve the following in regard to the Zuni Junior High School:

The Christian Reformed Board for Foreign Missions has endorsed and now asks Synod's approval of the following Committee report dealing mainly with the proposed Junior High School for Zuni, but including also two other related matters:

I. That the Board authorize the Zuni school staff to include grades 9 and 10 in the regular program of activities. These grades have been previously authorized, but always with the understanding that no extra teacher and no extra equipment was needed. This recommendation goes a step farther. This recommendation involves putting grades 7, 8, 9 and 10 on a departmental basis, with two teachers giving full time to this work, the principal and one other teacher. This also involves an expenditure of $250.00 for putting windows in the north wall of the

old chapel, and $150.00 for science equipment. It will also involve the addition of one man to our present Zuni staff. After the war, there will probably be a building program; there is need for an auditorium which can also be used for a gymnasium. The Zuni school staff sees no necessity for adding grades 11 and 12.

Grounds for adding grades 9 and 10:

a. By accepting pupils as beginners we assume an obligation which is not completely discharged if we drop the children at the end of the eighth grade.
b. These grades present a missionary opportunity we dare not shirk.
c. If we do not have these grades, and pupils by government regulations must find educational facilities until they are eighteen, we can reasonably expect the Roman Catholics to take over these children above the eighth grade.

Adopted.

II. That Mr. C. Kuipers, who up to this time has been giving half time to teaching in the school and half time to assisting Rev. George Yff, be appointed for full-time service in the school as teacher and principal. This in in harmony with the recommendation of Zuni Local Conference, Rev. Geo. Yff, and Miss Nellie Lam, the present principal. The relations between Rev. G. Yff, missionary in charge of the Zuni station, and Mr. Kuipers as principal of the school are to be in accordance with the following six points.

1. Article 15 of the E.C.M. of October 27, 1938, shall remain in force. This article reads as follows: "The committee to define the relations between the missionary and other workers at Zuni (E. C. M. Art. 45) reported: 'The entire Zuni Mission Post, the property, the workers, and their work, is under supervision and control of the missionary in charge. From the above it follows that as the responsible head of the Zuni post, he reports to the Board' . . . . This was adopted."

2. Mr. Kuipers shall have charge of enrollment.

3. He shall exercise such supervision over the teaching staff as his work as full-time teacher will permit.

4. He shall recommend to the superintendent the reappointment of the teachers with the exception of Miss

Lam who has an indefinite appointment. The superintendent in turn shall recommend reappointment to the Board.

5. Mr. Kuipers shall be subject to annual reappointment upon recommendation of the superintendent until such time as the Executive Committee in consultation with the superintendent will decide that such reappointments are no longer necessary.

6. After due consultation with the principal the missionary in charge may give such instruction in the Christian religion and the Zuni language to the students of the Mission School as the missionary program at Zuni shall require.

Adopted.

III. That Zuni Local Conference be re-established with regular bi-monthly meetings.

Adopted.

IV. That in accordance with a recommendation of Zuni Local Conference, Rev. George Yff be given authority to engage an industrial assistant at not more than $110.00 per month for a married man; if a single man is engaged, the salary will be proportionate.

(Supplement V.) (Continued in Art. 87.)

Adopted.

ARTICLE 83

Synod adjourned. Elder G. De Boer closed this session with prayer.

TUESDAY MORNING, JUNE 15
Eighth Session

ARTICLE 84

Rev. N. Beute requested Synod to sing Psalter Hymnal No. 390 and leads in prayer after the reading of Psalm 48.

ARTICLE 85

The roll call shows that Rev. George Gritter again is present as delegate from Classis Holland. Cf. Art. 52.

ARTICLE 86

The clerk reads the minutes of the seventh session, and with a few minor changes, they are adopted by Synod.

ARTICLE 87

Rev. G. S. Kok, Reporter, continued his report on *Indian and Foreign Missions* (Cf. Art. 76.) (Supplement V.)

Calling Churches:

1. The committee received the following *overture from the Rehoboth Consistory:* "The Rehoboth consistory respectfully requests Synod to designate the Rehoboth congregation as the calling church for the missionary pastor at Rehoboth, according to the Mission Order adopted by Synod of 1942, Art. VI, Sec. 2. *Reasons:*

a. Rehoboth is better able to judge about its peculiar needs than a distant consistory.
b. The present method of designating a calling church for Rehoboth ignores the autonomy of the local consistory.
c. Rehoboth consistory was recognized as the calling church for the Two Wells, post, when Rev. J. W. Brink was called. This post belongs to the Rehoboth field.
d. The Rehoboth congregation contributes a just share towards the salary of the missionary.

Rehoboth Consistory."

2. The Board endorses the overture of Rehoboth consistory as found on page 244 of the Synodical Agenda for 1943, II, 27; the Board endorsement, however, extends to only the overture plus the first ground and does not include the second, third, and fourth grounds presented by the Rehoboth consistory.

a. The committee endorses the request of the Rehoboth Consistory and the concurrent advice of the Christian Ref. Board of Missions, and we, therefore, recommend that the Rehoboth Consistory be appointed by the Synod as the calling body for the Rehoboth Missionary-pastor.
b. Our one ground for this advice is that it is in the interest of efficiency to give this right to the Rehoboth Consistory.
c. We do not endorse grounds "b,' "c," and "d" of the Rehoboth overture. *Grounds:*

1) As to "b' the actual situation at Rehoboth is that we have a missionary who is incidentally also a pastor, and he serves the denomination as missionary in the

first place. Therefore, Rehoboth cannot be dealt with as a completely autonomous church.

2) As to "c" the precedent mentioned dates back to the time before our present Mission Order was adopted and therefore carries no weight.

3) As to "d' Rehoboth Consistory has offered to contribute $600 towards the salary of the missionary-pastor; this however, leaves the bulk of the budget of the Rehoboth church to be paid from denominational funds, and therefore calls for no special consideration.

Adopted.

ARTICLE 88

The Rehoboth High School.

The committee recommends that Synod adopt the following plan as proposed by the Committee on Rehoboth High School and endorsed by the Board:

"Rehoboth High School. The board has endorsed and now asks for the Synodical approval of the following report of a Committee on Rehoboth High School:

The Synod of 1942 went on record as favoring a complete High School at Rehoboth. It charged the Board of Missions to investigate "what will be required for a satisfactory curriculum and the cost of maintaining such an institution." A report of our finds must be made to the next Synod. *

I. THE KIND OF SCHOOL.

The curriculum and the cost of maintaining depend on the kind of School to be established. We recommend that the Board advise Synod to aim to secure a High School, which will be:

1) A training school for the preparation of native leaders in the promotion of the evangelization of the Indian.

Grounds:

This is in accordance with the report of the Board of Missions to the Synod of 1942, which led Synod to favor the establishment of a High School. This report contained the statements: "A Christian High School could and should be combined with a training school for native mission workers . . . Without a definite centralized school,

*Acts of Synod, page 88.

little will come of the training of native workers.'** "We believe that a strong educational program is essential in Missions."***

2) An Institution to fit Indian youth to be Christian leaders in the social and economic life of the Indian.
Grounds:

a. This is implied in the statement contained in the report of the Synod of 1942: " . . . . (men) must be taught to live to the glory of God in every sphere of life."
b. We can expect that the School will qualify for great service only when its curriculum is in accordance with the peculiar needs of the Indian.
c. The good-will of the Indian will be promoted when the graduates of the School live exemplary Christian lives in the midst of their own people. This will aid in the work of evangelization.

3) A School to meet the requirements set by the State of New Mexico for a fully accredited High School.
Grounds:

a. Only then have we the right to expect that it will qualify for great service when it has a high academic standard.
b. The School should justly deserve the approval of the State Department of Education so that its graduates may be eligible for positions in the schools, hospitals, etc., on and off the reservation.

Adopted.

II. THE CURRICULUM.

The kind of School described above requires that the Curriculum should include:

1) Bible Study and Related Subjects, such as Ref. Doctrine, Church History, Christian Expression, Hymnology.
2) Vocational Studies, such as Manual Training (Carpentry, Masonry, Mechanics) and Agriculture for the boys, and Home Nursing, Home Economics (Sewing and Baking) for the girls.

**Acts of Synod, pages 228, 229.
***Acts of Synod, page 228.

3) Standard Academic Studies, required by the State Department of Education such as: English, Mathematics, Social Science, Natural Science.
4) Physical Education, for this is required by the State Board of Education, and the Indian is very fond of physical exercise.

Adopted.

III. FINANCIAL OUTLAY.

A. *Buildings:*

The cost of the High School depends largely on the size of the institution. The expenditure will be commensurate with the number of students. We do not favor entering upon a building project which would necessitate huge disbursements for buildings, a large teaching force, etc. For this reason we advise the Board to recommend to Synod that the emphasis should be placed not on the securing of a large enrollment, but on the quality of instruction and of the student body.

Though the High School should be on a moderate scale, still some building program should be adopted. We advise the following:

1. Funds should be appropriated for the construction of a principal's home. This should be built as soon as possible. General Conference recommends an appropriation of $5,000 for this purpose.

2. The Mission and Nurses' Lodge, which is sorely needed and for which the Synod of 1941 appropriated $7,500,* should be built large enough to accommodate the nurses, the teachers of the Elementary School, and teachers of the High School.

3. As long as the number of students is small, we can get along with the present school facilities, especially if the former public school building, now the property of our church, can be made serviceable. However, sooner or later, a new school building should be constructed. The present school building is in poor condition. Because of the prevailing abnormal and uncertain conditions, it is impossible to estimate what such a structure would cost two or three years hence. It can, however, be said that an appropriate building would cost about $50,000 with an additional $10,000 for equipment. We advise

*Acts of Synod, 1941, page 127.

the Board to recommend to Synod to set aside $10,000 during 1944 for this purpose.

4. As the High School grows the housing of the students will become more pressing. A dormitory for the older boys and another for the older girls will be needed. As we should not lay too heavy a burden on the Church, we suggest that the consideration of the building of these dormitories be postponed until most of the money required for the new school building is on hand. We advise the Board to recommend to Synod that in the meanwhile the number of pupils in the entire school at Rehoboth shall be limited to 120, for whom we have dormitory space.

B. MAINTENANCE COST.

It is difficult to estimate the cost of maintaining the Complete High School. This is true not only because of the rapidly changing conditions of our time, but also because of factors, such as the number of students, the kind of curriculum, etc., which have a bearing on the cost and which have not yet been determined by Synod. If the proposal to limit the number of students to 120 for the present meets with the approval of Synod, the cost will not be excessive. Synod has authorized instruction in the 9th, 10th and 11th grades. A teacher to give instruction in this limited High School has accepted the appointment. The estimated cost in maintaining this High School for the next two years is about $3,000 per year.

It is obvious that the cost of teaching some subjects is higher than that of teaching other subjects, e.g., it costs more to teach Chemistry than Reformed Doctrine, Agriculture than English. We advise the Board to recommend to Synod that the emphasis for the first years at least should be placed on those studies which can be taught with the minimum of expense.

It might be stated that the Department of Education of New Mexico requires that a School with a two-year High School must have a minimum of one teacher, a School with a three-year High School must have a minimum of two teachers, and a School with a four-year High School course must have a minimum of three teachers.

We humbly request Synod to receive this as a preliminary report and to permit the Board to present a more

detailed report to the next Synod. *Grounds* for this request:

1. It is impossible to establish the complete High School at this time. Such an Institution should gradually develop and further, world conditions do not permit any building expansion.
2. We would like to wait with presenting a detailed curriculum until the man, who has accepted the appointment authorized by Synod, to teach High School courses at Rehoboth, has spent some months on the field and can advise us as to the High School needs."

We further recommend that Synod instruct the Board to consider the desirability of giving Bible instruction in both English and Navajo. (See Supplement V.)

Adopted.

ARTICLE 89

Continuation of the *Report on Indian and Foreign Missions,* Rev. G. S. Kok. Reporter, (Supplement V.)

REORGANIZATION OF NATIVE CHURCHES.

I. The Board has endorsed and now asks Synodical approval for the following recommendations of the Committee on the Reorganization of Native Churches on the Indian Field:

A. We recommend that the Board express its approval of the work being done by General Conference in making studies relative to church membership of the Indians.

B. We recommend that the Board endorse the plan proposed by Rev. J. R. Kamps in his letter of October 7, 1942, with the additional stipulation that the initiative in proposing forward steps may also come from the Board's Committee on Native Church organization. His plan embodies the following features:

1. The established churches continue to function as before as long as the setting up of Believers' Rolls does not deplete their membership to the extent that they cannot continue as organized churches.

2. The missionaries should in the various centers in their field or district acquaint Christians with the plan for establishing native churches and obtain their request to have their names transferred from the regular church

rolls to the Believers' Rolls. It would seem desirable to have as many Believers' Rolls in any one district as there are centers of Christian activity. It might be well to start out with from one to three according to circumstances and later make additional Rolls if this is considered advisable.

3. The missionary should from time to time present requests for transfers to the consistory, and upon the granting of the transfers the Believers' Rolls would be constituted.

4. The setting up of a missionary committee where they are ready for it would be up to the missionary in charge in accordance with the regulations set forth in the report adopted by Synod.

5. The status of the churches now on the field would be determined by Classis California in connection with the reports of church visitors or possible requests for disbandment by some of the churches on the field.

Grounds for this recommendation:

1. It is consistent with the general outline of procedure adopted in ECM 1226.
2. It is a reasonable procedure for putting into effect the decisions of Synod of 1942.

Adopted.

C. REHOBOTH.

We recommend that the Board advise the Rehoboth consistory to take steps toward separating Zuni and Bethlehem Chapel from the Rehoboth congregation, and to distribute their membership to Believers' Rolls of the missionaries in charge of those posts. *Grounds:*

1. The missionaries in charge of these posts favor this change.
2. This is in line with the Synodical decision.

Adopted.

D. FARMINGTON-TOADLENA CONGREGATION.

We recommend that the Board advise the Farmington-Toadlena consistory to take steps to disband the congregation, and to distribute the membership to four Believers' Rolls, one each for the Toadlena, Carisso, Shiprock, and Farmington areas. *Grounds:*

1. Aside from the missionaries, there is no suitable material for consistory members in this congregation as now constituted.
2. The posts affected are too far apart for fellowship in one congregation.

Adopted.

E. TOHATCHI CONGREGATION.

Since the information at hand leads this committee to believe that Nahaschitty has approached the ideal of a native church more nearly than any of our other posts on the Indian field, we recommend that the Board urge the Tohatchi consistory to seek the best means of putting into effect the decision of the 1942 Synod in regard to the organization of native churches.

Two questions closely related to the problems of the reorganization of native churches are being made the object of further study by the Board through Committees.

a. The 1942 Synod (Acts, p. 69E) instructed the Board to make a study of the problems of the spiritual nurture of missionaries. A memorandum on this problem was submitted to our missionaries and to General Conference for discussion. The reaction of members of General Conference to this memorandum were placed in the hands of a special Committee of the Board for study. The report of this special Committee has in turn been referred to the standing Committee of the Board on the reorganization of native churches for further consideration and report.

b. The study of the position of unordained workers on our Indian field, especially with a view to the ideal of native church organization as already mapped out by Synod, was assigned to a Committee composed of Rev. P. De Koekkoek and Rev. John Rubingh. This Committee was authorized to invite the assistance of Seminary professors and other authorities on church government in working out this problem.

II. The committee has carefully studied this report and recommended that Synod approve of the plan therein proposed on the grounds mentioned in the report.

Adopted.

ARTICLE 90

Rev. G. S. Kok continued the report on *China Missions.* (Supplement V, II, B.)

The Committee has carefully read the informative material concerning this field as contained in the Board report, and we recommend that Synod accept this report as information.

There are two China matters which call for action by Synod.

1. The Board asks for Synodical approval of a plan whereby we believe it will be possible for Rev. A. H. Smit to return to China this summer. Both of our mission areas in China are in occupied territory, thus there is no possibility of returning there. The plan has been worked out in preliminary correspondence with Rev. A. H. Smit and with the Church Committee for China Relief. The provisional plan which has the approval of missionary Smit and the Church Committee for China Relief, as well as of the Christian Reformed Board of Missions, includes the following provisions:

a. Mrs. Smit and the children would remain in the United States while missionary Smit goes to China for the duration of the war or longer.

b. The Chr. Reformed Board of Missions will provide the salary of the missionary, housing for his family, and his traveling expenses to China.

c. The Church Committee for China Relief would arrange for passport for steamer and for airplane transportation permits to China, and would be responsible for all of missionary Smit's traveling and living expenses in China.

d. For the first year at least, and possibly for the duration of the war, missionary Smith shall give full-time service in distributing relief funds and grain to the destitute in China. In the performance of this service, he will have abundant opportunity to observe conditions in West China with a view to possible extension of our missionary activities to West China.

e. When the relief emergency is over, he will be free to either continue his investigations into mission

possibilities proceed to our Jukao mission field, or return to the United States.

As *grounds* for this adventurous step, the Board submits the following:

1) Already before the war forced the repatriation of our missionaries, consideration was given to the possibility of expanding our work into West China, to which millions of Chinese from the occupied areas of China have fled.
2) Interest in the China work continues strong among our people, and contributions for this work are received in generous amounts.
3) Missionary Smit knows the Chinese language, can engage in efficient missionary service at once, and volunteers his services for this work.

The Committee recommended that Synod approve of this plan on the grounds contained in the report.

2. The Board asks Synod to re-emphasize to our churches the advance program adopted by our China Mission in 1937, and the continuing need for replacements for those missionaries who have had to discontinue their work in China. We should solicit volunteers for that work, and if volunteers are found who feel compelled to offer themselves for China, we should be prepared to consider the possibility of appointing them even before conditions in China are completely settled, as arrangements for preliminary language study can be made in this country. Special attention is drawn to the request of the Tsingkianghsien station for a Bible Woman, as mentioned in The Board report to the Synod of 1942.

We recommend that Synod act in accordance with the above request.

Adopted.

ARTICLE 91

Rev. G. S. Kok, reporter, continues the report on *IV Sudan Missions.* (Supplenment V.)

A. We recommend that the Synod accept the informative material concerning this field as contained in the Board report as information. (Supplement V, (IV) B.)

B. The following two matters require action by Synod.

1. In answer to the question put by the Lupwe Local Conference in the report for October, 1942, we recommend that the Board express itself as follows:

a. The Board heartily endorses the policy of our Sudan Mission already in effect whereby during October, 1942, four hundred and sixty-three attended some form of mission school or church school.

b. As the number of Christians on our Sudan field increases, arrangements must be made for expanding this type of Christian instruction in order that all the children from Christian homes may receive some sort of Christian training.

c. We further recommend that the Board ask the Sudan Mission to give continued careful attention to the problem of the adequate training of teachers for these schools, with the aim of raising these schools to higher intellectual levels and greater spiritual influence. Whereas the Sudan Mission reports that "the situation plainly puts the matter beyond the sole administration of the missionaries," the Sudan Mission is charged with the task of making recommendations to the Board in order that a policy may be adopted which will enable our Sudan missionaries to meet this challenge.

d. We recommend that the Board encourage our Sudan missionaries to continue to place as much responsibility on the native church for the conduct of these schools as the situation warrants. This training is a valuable missionary agency, but in places where there is a Christian constituency it is first of all the problem of the native Christians, either through their church organization or through free associations for Christian instruction.

We recommend that Synod approve of the policy contained in this report.

Adopted.

2. Regarding the attitude which our Board should take toward the new Colonial Policy of the British government in educational matters, we recommend:

a. That the Board reaffirm the decision taken by the Executive Committee in ECM 1236: "It was decided that on the basis of such information as we now have, we would advise our Sudan missionaries to keep clear of government subsidies in education if that is possible. If our refusal to accept government

subsidy would mean the closing of our schools, or weakening of their effectiveness as a missionary agency, it might be possible for us to accept government aid with consequent government registration, but not until we have received assurance from the British government that there will be no interference with the religious quality of the instruction given, and that we retain the right to dismiss teachers who are unsatisfactory from our Christian point of view, no matter how satisfactory they may be according to government standards. Our Sudan missionaries are further to keep in close touch with the Sudan United Mission and the Sudan Interior Mission, and maintain a united front with them if possible in our insistence upon liberty of action in educational matters. This preliminary decision will be reviewed later after more complete information is at hand."

b. That the Board adopt the advice of Rev. E. H. Smith, namely,
   1) That over against the government we take no further action at present.
   2) That, pending a final decision on the government program, our Sudan Mission may feel free to ask the Board for financial help for its teachers and schools.

c. That we again urge our Sudan missionaries to be on their guard against becoming involved in any educational policy that cannot be reconciled with the indigenous church principles.

The Committee recommended that Synod adopt this recommendation of the Board.

Synod so decides. (Continued in Art. 117.)

ARTICLE 92

Elder George Oppenhuizen addressed Synod as to his work on the Indian field, and especially stressed the need of native churches.

ARTICLE 93

Committee on *Educational Matters,* Rev. J. Vander Ploeg, Reporter, advised Synod to adopt the following: (Cf. Art. 35, 46, 124.)

That the following persons be added to the nomination for the chair of Dogmatic Theology, viz., Dr. J. H. Bruinooge, Rev. G. Hoeksema, Rev. John E. Luchies, and Rev. John Weidenaar.

After Synod discussed each one of these individually it decided to adopt the recommendation of the committee. (Continued in Art. 96.)

ARTICLE 94

Elder B. Koops closed the morning session with prayer.

TUESDAY AFTERNOON, JUNE 15
Ninth Session

ARTICLE 95

After Synod united in singing Psalter Hymnal No. 297, stanzas 1, 2, 9, 10, the Rev. M. Vander Werp led us in prayer.

ARTICLE 96

The Committee on *Educational Matters*, Rev. J. Vander Ploeg, Reporter, (cf. Article 93), calls Synod's attention to the following:

The advisory committee was favorably impressed by the reports received concerning the work and the plans of the Assistant to the President of Calvin College, Mr. N. Hendrikse, The Committee advised Synod:

To give Mr. Hendrikse an opportunity to address Synod concerning his work and his promotion plans.

Synod approved, and Mr. Hendrikse avails himself of the opportunity to inform Synod of his plans. (See Supplement II, D.)

ARTICLE 97

The *Advisory Committee on Educational Matters recommended:* (Supplement II.)

a. To approve the reappointment of Mr. N. Hendrikse.
b. To approve the Board's endorsement of Mr. Hendrikse's plan to seek to raise the sum of approximately $300,000 needed for new buildings on the Calvin Campus.

Upon request of the President of Synod, President Henry Schultze provided the necessary information as to the need of new and more adequate facilities in the departments of Science, Physical Education, etc.

Adopted.

ARTICLE 98

The *Advisory Committee on Educational Matters recommended:* With respect to the matter of buildings: (Supplement II, E.)

a. That Synod authorize the Board to proceed with the erection of the proposed Science Building as soon as conditions permit and the necessary funds have been raised.

b. That Synod approve of the Board's plan to interest the young people's organizations in the erection of a Calvin Memorial Hall on the Campus. The intention is that this building shall serve as an assembly hall and as a gymnasium for our students.

c. That Synod approve of the decision of the Board to purchase another suitable residence which may be transformed into a second cooperative house for women. (Continued in Art. 124.)

Synod so decides.

ARTICLE 99

The *Advisory Committee on Home Missions,* Rev. George Gritter, Reporter, called attention to Part VII, E, of the Report of the Committee for Home Missions, (See Supplement III) in which Synod is requested to assure the service Pastors that "wachtgeld" will be paid after the war while they are awaiting a call from one of the churches, and that Synod designate the Fund from which "wachtgeld" should be paid.

The Advisory Committee recommended:

1. Synod assure the service pastors that "wachtgeld" will be paid after the war while they are awaiting a call from one of the churches.
2. The Home Missions Committee be instructed to draw up the necessary provisions governing this matter and report to the Synod of 1944.
3. The "wachtgeld" be paid from the Soldiers' Fund. (See Art. 188.)

Adopted.

ARTICLE 100

The Advisory Committee for *Home Missions,* called Synod's attention to a few corrections which should be made in the Report, IV, B, (Supplement III).

Sioux Falls should be credited $715.72 under Debt paid; the "Recommended Aid" for Worthington should read, $100.00, and for Montello Park, Holland, $550.00; and Arlene, "Debt Paid" should be $233.63; Pipestone the "Salary" should read $1,320, instead of $1,400.00; and Granum under "Debt" should read, $1,662.50 instead of $11,662.50.

Adopted, and Synod made the necessary corrections.

ARTICLE 101

The Advisory Committee for *Home Missions,* called the attention of Synod to a belated communication from Classis Hudson informing Synod that it has recommended to the General Committee for Home Missions that the Goshen, N. Y., church be allowed $500 subsidy for 1944, and the Hoboken, N. J., church be allowed $700 subsidy for 1944. Synod received this as information.

ARTICLE 102

A. The Advisory Committee for *Home Missions,* called attention to another belated communication from Classis Hudson requesting Synod to reconsider the rule in re aid from the Fund for Needy Churches. The maximum aid from this Fund is at the present time $700 per annum for any one congregation. Classis is of the opinion,

1) That this amount of $700 together with the amount raised by the congregation receiving this aid, is inadequate for the support of a minister and his family in some cases at the present time.
2) That the tremendous changes in the economic field call for a change in this rule of a $700 maximum, and justify the request to raise this $700 ceiling to a higher level."

B. In this connection the Advisory Committee called attention also to the overture of Classis Kalamazoo which reads as follows:

"Since the cost of living has advanced at a rapid rate during the past year and will no doubt continue to rise for the duration of the war, Classis Kalamazoo overtures Synod that subsidy to needy churches be raised to such an amount, that each minister is guaranteed a minimum salary of $1,500. (See Agenda, Part II, Overture 13.)

C. The Advisory Committee advised Synod as follows: That Synod answer the overtures from Classis Hudson and Kalamazoo by deciding to abide by the scale according to which the Fund for Needy Churches is being administered at the present time with $700 as the maximum.
Grounds:

1. To change the maximum aid allowed would affect the entire scale since these two matters are closely related.
2. Changes made in the scale by reason of present economic conditions would most likely lead to many difficulties in the future.
3. The ability of the congregation to pay toward the ministers' salaries is also increasing in these times.
4. The bonuses allowed and the fact that the committee allows for "exceptional cases" meets the intent of these overtures to a great extent.

Adopted.

ARTICLE 103

The Advisory Committee for *Home Missions* advised Synod to allow Modesto, California, $700 instead of $650 as recommended by the Home Missions Committee. The $50 additional allowance is to be granted in view of the fact that this congregation received no reimbursement from the Executive Committee to defray the additional expenses incurred in connection with the moving expenses of the new Pastor. (Supplement III.)

Adopted.

ARTICLE 104

The Advisory Committee for *Home Missions* recommended that Synod approve all the other recommendations for aid for 1944 which appear under Part IV, B, of the Report of the General Committee for Home Missions. (See Supplement III.)

Adopted.

ARTICLE 105

Synod declared that by the adoption of Article 104 it has answered the Overtures of Classis Orange City and Classis Wisconsin, (Agenda, pages 226, Overtures 9 and 10.)

ARTICLE 106

The Advisory Committee recommended that Synod declare that in those cases where the allowances are condi-

tional upon an increase of salary, the allowance be reduced by 50 per cent of the recommended increase if it is not met by the congregation involved.

Synod decided that all congregations whose allowance depends on an increase in salary notify the Treasurer of the General Home Missions Committee before the close of 1943 concerning the action taken in the matter.

Adopted.

ARTICLE 107

The Advisory Committee for *Home Missions* called attention to the fact that the General Home Missions Committee recommended "that for 1944 bonuses be allowed as follows: 10 per cent of the subsidy allowed to those congregations paying only $1,200 salary and 5 per cent of the subsidy allowed to those congregations paying only $1,300 salary. No bonuses to be paid where the salary is more than $1,300. These bonuses should, of course, be paid to the pastors involved and the congregations should strive to equal these grants or even exceed them." (See Part IV, B-Note 3 of Supplement III.)

In connection with this the Advisory Committee advised Synod to adopt the following schedule of bonuses to be allowed for 1944: Five per cent of the subsidy allowed to those congregations paying $1,500 salary or more; 10 per cent to those paying $1,400 salary; 15 per cent to those paying $1,300 salary, and 20 per cent to those paying $1,200 salary. These bonuses are to be paid to the pastors involved and the congregations are urged to pay 10 per cent bonus on their part of the salary.

Synod so decides.

ARTICLE 108

The Advisory Committee for *Home Missions* advised Synod to approve the following actions of the General Home Missions Committee:

1. Additional aid was given from the Fund for Needy Churches to the congregations at Dearborn, Michigan; Vesper, Wisconsin; and Bemis, S. D. (See Supplement III, Part IV, A. 2.)

2. Continuance of Subsidy was allowed the church at Momence, Ill., upon the death of the Rev. S. P. Eldersveld so that full salary could be allowed to Mrs. Eldersveld for some months. (Supplement III, Part IV, A, 4.)

3. A bonus of $200 to the Pastor of the Grandville, Michigan, church because of sickness in the home. (Supplement III, Part IV, A 4.)

4. Aid was granted to the following churches upon their obtaining a new Pastor, Aetna, Mich.; Portland, Mich.; Mommence, Ill.; Modesto, Cal.; Goshen, N. Y.; Vancouver, B. C.; The last named was reduced, however, from $700 to $600.

5. Aid was given to churches calling for the first time: Mt. Vernon, Wash., $800.00; Newton, Iowa, $800.00; Boston Square, Grand Rapids, $300.00; Lacombe, Alta, Canada, $400.00; Arcadia, Calif., $700.00; Saginaw, Mich., $800.00; Augusta, N. J., $700.00; and Purewater, S. D., $600.00. (See Supplement III, Part IV, Art. 6.)

6. The Committee instead of granting the subsidy requested by Ontario, Cal., decided to request this congregation to call a Pastor with the understanding that he also serve part of his time as service Pastor in that vicinity, and that part of his salary be met from the Soldiers' Fund. (Supplement III, Part IV, Art. 7.)

7. The committee promised the allotted subsidy to Conrad, Montana and Duvall, Washington, if they were successful in their attempt to obtain Mr. George Weeber as stated supply, (See Supplement III, Part IV, Art. 8.)

8. The following churches received assistance toward the payment of the moving expenses of their pastors: Compton, Cal.; Vesper, Wis.; Estelline, S. D.; Ogilvie, Minn.; Cincinnati, Ohio; and Goshen, N. Y. (See Supplement III, Part IV, Art. 9.)

9. The committee is sending fifty "*Wachters*" every week to England for the Netherlands' refugees and is also sending copies to Jacksonville, Miss., and Midland, Texas, where a number of Dutch aviators are in training. (See Supplement III, Part II, D.) (Cf. Art. 63.)

10. The committee transferred the Rev. B. H. Spalink to Detroit. (See Supplement III, Part II, I.)

11 The committee decided to engage one of our ministers to inaugurate services in Washington, D. C., and to perform spiritual work among our service men in that vicinity. Dr. Goris, loaned to the committee by the Sherman St. Church, is now engaged in this work. (See Supplement III, Part II, M.)

12. The Committee after Lacombe and Burdett had become calling churches, transferred the Rev. S. Brondsema to Everson, Washington, with a view to the organization of a congregation there. (Supplement III, Part II, N.)

13. The Committee decided to station a missionary at Sioux City, Iowa, for a period of one year in view of the dire need of the Sioux City congregation.

Synod so decides.

ARTICLE 109

A. The Advisory Committee for *Home Missions* called attention of Synod to Overtures 6 and 7 which read as follows:

Six—Classis Chicago North respectfully requests Synod to reconsider its decision in re the constituency of the Executive Committee for Home Missions as defined in Article 104, B, 1, page 106 of the Acts of Synods, 1942. The article in question reads as follows:

"That Synod declare that the Executive Committee shall consist in part of the representatives to the General Board from the following Classes: Grand Rapids East, Grand Rapids South, Grand Rapids West, Holland, Muskegon and Zeeland."

The Committee thus constituted to carry out the work of Synod and of the General Home Missions Committee is highly centralized, viz., three Grand Rapids Classes, Holland, Muskegon and Zeeland, and with the choice of three members at large, it so happens that the entire committee is composed of members of the Michigan Classes, and at present three from one Classis. We believe it to be a sound principle and wise as well that as many sections as is reasonably possible be represented in the executive committees of our church. We see no good reason why the executive committee for Home Missions, functioning for the entire church, must be composed solely of members from the Michigan Classes and living in the immediate vicinity of Grand Rapids. (We ought to avert even all semblance of sectionalism in our denominational projects.)

We, therefore, as Classis Chicago North humbly request Synod to revise this decision, so that the Constituency of the Executive Committee for Home Missions will allow

the delegate of the General Home Missions Committee for Classis Chicago North to be a member of said Committee.

Seven—The Classis of Chicago South overtures the Synod of 1943:

Synod declare that the representatives to the "General Board of Home Missions" from Classis Chicago South and Classis Chicago North shall be members of the "Executive Committee for Home Missions." *Grounds:*

1. To give representation to the Churches of Illinois and Indiana on this executive committee will serve to preclude an undue dominance of our Michigan Churches in this highly important branch of denominational work.
2. This will be in harmony with our practice in re the "Executive Committee of the Board of Missions" and in re the "Executive Committee of the Board of Calvin College and Seminary."

B. The Advisory Committee for Home Missions recommended that the following action be taken:

Synod answer Overtures 6 and 7 by deciding to abide by the decision of the Synod of 1942 and thus leave the Home Mission order unchanged on this score. *Grounds:*

1. The arrangement has been in effect only one year and has hardly been given a fair trial.
2. Sectionalism or the semblance thereof would not be removed even if Synod acceded to the request contained in the overtures.
3. Considerable expense would be involved since the Executive Committee must meet every month.

Adopted.

ARTICLE 110

A. The Advisory Committe on *Home Missions* called the attention of Synod to Overture 8 which reads as follows:

"The Classis of Chicago South overtures the Synod of 1943:

Synod eliminate from the "Home Mission Order" adopted by the Synod of 1942 the following sections: from article 4a the words, "In addition to these, Synod shall also elect three members at large to serve as members of the Committee. These shall be chosen from a

nomination bearing the names of centrally located men. The members at large shall serve for three years and Synod shall elect one each year together with his alternate." And from Article 4b the words "the three members at large and." *Grounds:*

1. The three members at large must in the nature of the case be Michigan men. Their membership on the "Board for Home Missions" and on the "Executive Committee of this Board for Home Missions' gives the Michigan Churches an undue preponderance of influence in Home Mission matters.
2. There is no apparent need of having these members serve on the Board of Home Missions in addition to the representatives elected by the various Classes."

B. The Advisory Committee recommended that Synod answer this Overture by deciding to abide by the provision of the Home Mission Order. *Grounds:*

1. It is desirable to have some members in the committee on Home Missions who are especially equipped to judge on financial matters.
2. The work is of such a scope that it is necessary to have a committee of the present size.

Adopted.

ARTICLE 111

The Advisory Committee for Home Missions, called attention to the fact that the terms of Mr. B. Smit and his alternate Mr. Ralph Kooi expire at this time, and that an alternate should be designated for Mr. Jacob M. Vander Wal. The Committee recommended that Synod elect a delegate and two alternates from the following nomination—B. H. Brouwer, M. De Jonge, Jelle Hekman, R. Kooi, P. Marcusse, J. Smeelink. To this nomination proposed by the Committee Synod added the names of Mr. G. B. Tinholt and M. De Young.

The result of the balloting by Synod is as follows:

Mr. B. H. Brouwer was elected delegate, with G. B. Tinholt as his alternate, and with Mr. R. Kooi as alternate for Mr. Jacob M. Vander Wal.

ARTICLE 112

The Advisory Committee called the attention of Synod to the fact that due to the loss of several missionaries and the opening of new fields, the Home Missions Committee

proposed that Synod authorize the calling of six missionaries. (Supplement III, Part VII, J.)

The Advisory Committee advised that the following authorization be given to the Home Missions Committee:

1. Station a missionary at Ypsilanti, Mich. This field has developed rapidly due in large measure to an influx of our own people.
2. Assign a missionary to Washington, D. C. This is a strategic field and the initial work being done offers encouragement.
3. Station a missionary at Minneapolis, Minn., if further investigation warrants such action.
4. Arrange for the calling of six missionaries to meet the needs of the fields named above, to provide for the needs of Worcester, Mass., which was approved as a mission field by the Synod of 1942, and to fill the vacancies that have occurred.

Adopted.

ARTICLE 113

A. The Advisory Committee for *Home Missions* called attention of Synod to the report of the Chaplain Committee (See Supplement XIV, Part I, A.) and reminded Synod that this committee was given two specific instructions by the Synod of 1942, which read as follows:

1) To authorize the committee to contact ministers whom it considers qualified, thereby directly challenging them to take up the chaplaincy in the Army or Navy.
2) To request the commission on Army and Navy Chaplains to inform the government Departments of Army and Navy Chaplains regarding our attitude towards the Sacraments, petitioning the government to acknowledge our conviction in this matter."

B. The Advisory Committee wishes to inform Synod that from the report it is evident that the Chaplain Committee has carried out these instructions. With regard to the first, it has enjoyed a reasonable degree of response on the part of our ministers, and with regard to the second, it received definite assurance from "both Chiefs of Chaplains that in administering the sacraments, as well as in preaching the Gospel, full freedom of convictions and established modes were respected."

C. The Advisory Committee advised Synod to approve the work of the Chaplain Committee in carrying out its mandate.

Adopted.

ARTICLE 114

The Advisory Committee for *Home Missions* called attention of Synod to the fact that the Chaplain Committee requested Synod to send an official endorsement of a bill appearing before both houses of Congress "to create a real Chaplain's Corps with a Chief of Chaplains for the Navy corresponding to that of the Army and other coordinated branches of service in the Navy. (See Agenda, Part II, Report XVIII, B, page 155. ff, Supplement XIV.)

With respect to this matter the Advisory Committee advised Synod to send such an endorsement through the Chaplain Committee, and that said Committee be further instructed to bring this matter to the attention of our Classes, giving the Classes the necessary information. (Continued in Art. 127.)

Adopted.

ARTICLE 115

Rev. Henry Baker, Missionary at Large, and a member of the Chaplain Committee, introduced the ministers of our denomination now serving our nation in the service of the Chaplaincy and extended to them a hearty welcome. He presented the following Chaplains, Rev. C. Holtrop, Rev. N. De Vries, Rev. C. M. Schoolland, Rev. M. Goote and Rev. S. Vroon. All these brethren addressed Synod briefly on some phase of their present labors. The President of Synod briefly addressed the Chaplains and bespeaks the gratitude of the Church to them for their willingness to represent us in the Gospel Ministry among the armed forces of our country, and for the inspiration they provide.

At the time Synod was in session the Chaplain Committee informed Synod that the following Ministers were now serving as Chaplains:

No.	NAME	CHURCH
1.	Boer, Harry	Holland
2.	Dekker, Harold	still in processing for Naval Reserve
3.	De Vries, Nicholas	Gallup, New Mexico
4.	Goote, Marinus	Falmouth, Michigan
5.	Hoitenga, Dewey	Peoria, Iowa
6.	Holtrop, Corneal	Fremont, Michigan

No.	NAME	CHURCH
7.	Honderd, Peter	Sullivan, Michigan
8.	Stob, George	Burton Heights, Grand Rapids, Mich.
9.	Schoolland, Cornelius	Cicero, Illinois
10.	Vande Kieft, Henry	Coopersville, Michigan
11.	Vander Ark, Clifford	Western Springs, Illinois
12.	Vander Kooi, George	Sioux City, Iowa
13.	Vander Meer, John	Crown Point, New Mexico
14.	Van Houten, Fred	Otley, Iowa
15.	Van Schouwen, Cornelius	De Motte, Indiana
16.	Verbrugge, J. C.	Grand Haven, Michigan
17.	Van Til, Henry R.	Sumas, Washington
18.	Vroon, Simon	South Holland, Illinois
19.	Wezeman, Richard	German Valley, Illinois
20.	Dusseljee, A.	California

ARTICLE 116

Synod granted the request of Chaplain Holtrop to provide an official statement for each one of the Chaplains present at Synod, indicating that they were present in response to the summons of the Chaplain Committee.

Synod so decides, and ordered the Clerk of Synod to carry out the instruction.

ARTICLE 117

The *Advisory Committee on Indian and Foreign Missions* (cf. Art. 91). Rev. G. S. Kok, Reporter, submitted the following list of candidates for our Indian, China and Sudan Missions and recommended that Synod adopt the following: (Supplement V.)

Candidate Walter Ackerman, Rev. Arnold Brink, Rev. Peter De Jong, Rev. Donald Drost, Rev. William Dryfhout, Rev. John Entingh, Rev. Donald E. Houseman, Rev. Gareth Kok, Rev. J. A. Mulder, Rev. F. Netz, Rev. M. Ouwinga, Rev. G. J. Rozenboom, Rev. Herman J. Schripsema, Rev. Evert Tanis, Rev. Garrett Vande Riet, Rev. Marvin Vander Werp, Rev. W. Van Rees, Rev. B. Van Someren, Rev. R. Veenstra, Rev. L. F. Voskuil, Rev. S. Werkema, Candidates, V. C. Licatesi, R. Wildschut, and Rev. A. Poel.

Adopted.

ARTICLE 118

I The committee on Indian and Foreign Missions reported that it had studied the matter of Mission Calls to Post or Field. The Commitee called attenion to the fact that the previous Synod referred the matter of Mission Calls to Post or Field to the Classes for study so that they

might express themselves upon it to the Synod of 1943. (See Acts, 1942, Art. 101, III, B, 1, page 94.)

II. The Advisory Committee reported further that six Classes expressed themselves on this matter, namely, Classis Chicago North, Classis Wisconsin, Classis California, Classis Minnesota, Classis Hudson, and Classis Pacific.

III. The Advisory Committee advised Synod to again refer this entire matter to the Classes for further study, and that Synod urge all Classes to express themselves on this very important matter to the Synod of 1944. *Grounds:*

1. Thus far only six Classes have expressed themselves.
2. Very likely due to the fact that the report contained in the Acts of Synod of 1942, page 259 ff, does not contain the last two points D and E, which are found in the report on page 246 of said Acts, the matter has not been presented clearly to the Classes.

IV. To aid the Classes in their study, Synod decided to incorporate in the Acts the materials spread in the Acts of 1942, as follows:

A. That the Board declare as its conviction that it is constitutionally possible and practically advisable to call missionaries for the Indian field in general, rather than for one particular post.

B. That in view of long established usage to the contrary, and in view of the provision of the Mission Order (Article VI, Section 4) which may legitimately be interpreted to presuppose a call to a specific post, we ask Synod to express itself on this point. (If Synod endorses our position, the Mission Order should be amended by adding to Article VI, Section 2, the following sentence: "The calls which these churches extend shall be calls to the Indian or China or Sudan fields as a whole, leaving it to Synod and its agency to determine at which post on the designated field such a missionary shall serve." If that amendment is adopted, it will not be necessary to change Section 4 of this Article, since Section 4 can then be properly interpreted within the framework of Section 2; and all of the rights which Section 4 now gives to the missionary will be maintained.)

C. That in case A and B are adpoted, we ask Synod to authorize the Board to enter upon negotiations with the churches and groups of churches and Classes which have extended calls or have given appointments under the old system, and with the missionaries called or appointed by them, with a view to effecting the change harmoniously. The decision of Synod found in Acts 1939, p. 91, paragraph 4-a, must be maintained, but it should also be interpreted in terms of a practical program.

D. That the Board goes on record as not favoring the transfer of a missionary or worker from one post or location on the field to another, unless there be weighty reasons for such transfer.

E. Then when such a transfer or change is made, it must be in consultation with the missionary or worker concerned, and, if possible, with his approval. In case there is a difference of opinion or judgment between the Board and such a missionary or worker, in the matter of transfer, the change shall be provisional until the next Synod shall have had opportunity to express itself on the matter. The missionary or worker shall have the right of appeal to Synod, and the final decision on the matter shall rest with that body. Note: The consent of the calling church in this matter will not be necessary, since the missionary or worker is called or appointed to the field under this arrangement.

Adopted.

ARTICLE 119

Synod decided to consider nomination for the chair of Dogmatic Theology in our Calvin Seminary on Wednesday morning.

ARTICLE 120

This session of Synod was closed with prayer by Elder Henry Kuiper.

WEDNESDAY MORNING, JUNE 16
Tenth Session

ARTICLE 121

The Rev. L. F. Voskuil opened the session with prayer, after Synod has sung Psalter-Hymnal No. 50.

ARTICLE 122

The roll call shows that all the delegates are present, with the exception of Elder Veenstra of Classis Wisconsin.

ARTICLE 123

The minutes of the Eighth and Ninth sessions are read and approved.

ARTICLE 124

Synod now discussed in alphabetical order the eight candidates, Dr. Ralph Bronkema, Dr. J. H. Bruinooge, Rev. G. Hoeksema, Dr. Herman Kuiper, Rev. John E. Luchies, Dr. William H. Rutgers, Dr. C. Van Til, and Rev. John Weidenaar, who were nominated by Synod, from which nomination one is to be chosen on Thursday morning as the successsor to Professor L. Berkhof, in the department of Dogmatic Theology in Calvin Seminary. Synod also decided that printed ballots be prepared. (Cf. Art. 35, 46, 93, 134 (e) 145.)

Adopted.

ARTICLE 125

This session of Synod was closed with prayer by Rev. J. C. De Bruyn.

WEDNESDAY AFTERNOON, JUNE 16
Eleventh Session

ARTICLE 126

Rev. R. A. Rozeboom requested Synod to unite in singing Psalter Hymnal No. 395, and invoked the divine blessing.

ARTICLE 127

Synod now continued the Report of the Advisory Committee on *Home Missions*, Rev. G. Gritter, Reporter. (Cf. Art. 114.)

This Committee called attention to the fact that the Home Missions Committee proposed in view of the crying need of sound Gospel preaching in our land that Synod authorize the Home Mission Committee to engage ministers to conduct Preaching Missions as occasion is given. "The plan is to engage men who for a period of from four to six weeks shall conduct meetings in cities and communities in which, with the cooperation of our ministers and those of orthodox churches, a series of meetings will be held to stimulate interest in the things of God and to arouse the people from their spiritual lethargy." (See Supplement III, Part VII, K.)

The Committee advised Synod to empower the Home Missions Committee to conduct Preaching Missions according to the plan suggested.

Adopted.

The Home Missions Committee proposed that Synod approve a nomination for Home Missionaries to be offered by the advisory committee. The following nomination is herewith presented: L. Bouma, A. Brink, D. Drost, J. M. Dykstra, J. Entingh, H. Evenhouse, G. Goris, G. Gritter, J. Guichelaar, S. Kramer, E. Masselink, M. Ouwinga, W. Rutgers, J. Schuring, M. J. Vander Werp, M. Vander Zwaag, W. Van Peursem, T. Ver Hulst, L. Voskuil, D. H. Walters.

The Advisory Committee advised Synod to approve.

Adopted.

The Home Missions Committee decided on a policy of calling seven service pastors. (See Supplement III, Part VII, M.)

The Advisory Committee advised Synod to endorse this policy.

Adopted.

ARTICLE 129

I. The Advisory Committee for Home Missions reported that the following overture was received from Classis Chicago North, which reads:

Classis Chicago North expresses its conviction that a Program of Evangelization within its confines is desirable and urgent. Classis requests that the Synodical Home Missions Committee assign a Missionary and station him within our confines to survey the field, organize the Program, stimulate missionary endeavor and generally launch an intensive and extensive Program of Evangelization. *Grounds:*

A. A program of this nature is definitely provided for in our denominational Home Mission set up. (See Acts of Synod 1936, p. 190; 1937, p. 74; 1942, p. 214.)

B. The compact and populous area provide the challenge and opportunity and the existing churches the potential man-power for volunteers and workers.

C. The present influx of war industries and workers intensify the challenge at the present and guarantee an expanding field for the future within the limits of Classis.

D. A missionary under Synodical control and supervision could, if necessary, be re-assigned to another field or recalled with a minimum of disturbance or embarrasment to the field and to the Missionary.

E. The Classis contributes to the General Home Mission Program and funds, and is entitled to such participation and consideration as herein requested.

II. The Advisory Committee advised Synod to refer this matter to the General Home Missions Committee for consideration. *Grounds:*

A. It is not altogether clear what Classis Chicago North has in mind.

B. The Home Missions Committee is the logical body to investigate the facts.

C. A similar communication from Classis Chicago North was before the General Home Missions Committee and the Rev. H. Baker has been appointed to contact said classis with a view to investigating this matter.

Adopted.

ARTICLE 130

The Advisory Committee for *Home Missions* reported that the following overture requesting Synod to combine the Soldiers' Fund and the Chaplains' Fund, and to set a fixed amount for this as a quota, was considered.

The Committee advised Synod that:

1. Synod decide to keep the Soldiers' Fund and Chaplains' Fund separate and to establish no definite quota. *Grounds:*
   a. The overture from Classis Chicago North offers no grounds, although we assume that the reason for this overture is the confusion which exists in the minds of some of our people regarding these funds.
   b. These funds are administered by two different committees and thus the matter is not as simple as it might appear.
   c. Both funds are temporary and our people are responding with a spontaneity which makes a definite quota unnecessary.
2. Synod decide that hereby the overture from Chicago North pertaining to this matter is answered. (Continued in Art. 188.)

Adopted.

ARTICLE 131

Rev. Hessel Bouma, Chairman of the Reception Committee introduced the following speakers:

1. Mr. R. Postma, who represented the *American Federation of Reformed Young Men's Societies,* stated that 7,500 copies of *The Young Calvinist* are now being sent to our young men and young women in the armed forces of our country. No denomination is doing as much as we are for the men and women in the service. Our young people in uniform are remaining loyal to our faith, showing that the work done in the Christian home, Christian schools is paying rich dividends, so that we have much to be thankful for. (See Supplement X.)

Rev. H. Evenhouse responded for Synod and recommended the cause for continued moral and financial support.

2. Dr. Ralph Mortensen, who had been in China until recently, spoke in behalf of the *American Bible Society.* He heartily thanks the Christian Reformed Church for its splendid contribution for this worthy cause. Dr. Mortensen spoke briefly of the distribution of Bibles and the wonderful openings provided for the dissemination of the Word of God in China, and to prisoners of war. (See Supplement XIII.)

Rev. John Vander Ploeg thanks Dr. Mortensen in name of Synod, and recommended that the American Bible Society is worthy of our moral and financial support.

3. Rev. Leonard Trap conveyed the greetings of the *British and Foreign Bible Society,* and expressed their thanks for contributions received. This organization receives financial help from our Canadian Churches. Rev. Trap stated 1,050 translations of the Bible are now being furnished. He also informed Synod that the transportation of Bibles overseas incurred only small loss. He requested Synod to place this organization on the accredited list of worthy causes.

Rev. Henry Radius responded for Synod.

4. The Rev. L. B. Trowbridge, representing the *American Tract Society,* informed Synod of the work of this organization; e.g., it supplies tracts for soldiers and sailors, and also tracts in many foreign languages for the foreigners in our country.

Rev. J. Vanden Hoek responded for Synod. (Cf. Art. 186.)

5. Rev. L. Benes, representing the Reformed Church in America, conveyed the greetings of his denomination, and thanks Synod for the cooperative spirit between the two denominations.

Rev. Henry Verduin responded for Synod.

6. Mr. Peter J. Zondervan, chaplain of the local G. R. camp of The Gideons, spoke in behalf of this organization. He stated that 4,600,000 copies of New Testaments and Psalms have been placed in the hands of men and women in the armed forces of our nation.

Rev. G. S. Kok responded in name of Synod.

7. Mr. Mark Fakkema, representing the *National Union of Christian Schools,* addressed Synod, and stated that the enrollment in our Christian Schools has increased

during the last few years, while the attendance in the Public Schools has decreased during the same period of time. He stated that fifty per cent of our children are now receiving instruction in the Christian School, but he added that this is still insufficient.

Mr. G. Bos, responded in name of Synod, and recommended continued financial and moral support of the *National Union of Christian Schools.*

8. Rev. William Van Peursem represented *Bethseda Sanatorium* at Denver, Colorado, and bespeaks the needs of this institution. He stressed the need that tuberculars among our people make use of the splendid curative value of the Denver climate.

The Rev. J. O. Bouwsma responded in name of Synod, and recommended the continued support of this institution.

9. Dr. J. O. Buswell, representing the American Council of Christian Churches, addressed Synod and stated that no church or organization which is a member of the "Federal Council of the Churches of Christ in America, is eligible for membership in the Council of Christian Churches as long as it retains membership and connection with the Federal Council of Churches of Christ in America. Dr. Buswell presented copies of the Constitution of the American Council of Christian Churches to Synod for distribution. He also presented a letter containing a request to affiliate with his organization. The letter was referred to the Committee on Church Order.

The President of Synod responded. Cf. Art. 202.

10. Dr. C. Bouma, representing the "National Association of Evangelicals" addressed Synod in behalf of this organization. He informed Synod that this organization came into existence in 1941 and that its Convention was held recently in Chicago. He informed Synod of the membership and personnel of the directors of said organization. The aim of the organization is to take a united stand against Modernism.

The President of Synod responded. Cf. Art. 202.

ARTICLE 132

Dr. J. T. Hoogstra introduced Dr. Stephen Szabo as the representative of the Hungarian Reformed Churches. Dr. Szabo informed Synod of the similarities between the

"Gereformeerde Kerken of the Netherlands" and the Hungarian Reformed Churches. He stated that Hungarian Calvinists have kept their country from being both Germanized and Romanized. (Supplement XV for complete address.)

Dr. C. Bouma responded for Synod, and Synod arose to indicate its appreciation of the fact that Dr. Szabo was present.

ARTICLE 133

Chaplain Henry Vande Kieft now addressed Synod, and spoke of the opportunities offered to Chaplains to reach officers and men in the army. (See Art. 115, 116.)

The President responded.

ARTICLE 134

The *Advisory Committee on Educational Matters,* (Cf. Art. 124.) Rev. J. Vander Ploeg, Reporter, continued its report, and recommended that Synod approve of the following decisions of the Board of Trustees for Calvin College and Seminary. (Supplement II.)

a. To grant licensure to the following: Edward G. Boer, Paul A. Boertje, Peter Dekker, Engbert Ubels, George D. Vanderhill, Wm. F. Vander Hoven, Henry Vander Kam.

b. To grant extension of licensure to the following: Johannes Bekkering, Anthony Hoekema, John W. Wevers.

c. To take the necessary steps to protect the rights of the pre-seminary students of the Junior and Senior years by making it possible for them to be matriculated as seminary students.

d. To decide to keep open the chairs of both Dr. Henry Stob and Dr. Henry Zylstra as long as they are in the armed service and to permit them to share in the promotions.

e. To give the man who shall be appointed as professor in the Seminary the same opportunity that was given to Professor-elect Hendriksen, to prepare himself for his work.

f. To advise that we should not add another year to the seminary course at this time.

Adopted.

ARTICLE 135

The Advisory Committee on *Educational Matters* reported that it had discussed the matter of the Navy Chaplain V-12 Program at length and that it had decided to supply copies of this program because of the importance of this matter. Under this program pre-theological students desiring to qualify for the Naval Chaplaincy are to pursue a prescribed college course accelerated to three calendar years. This course includes the pre-theologial subjects prescribed by the American Association of Theological Schools, together with those subjects which the special training for naval service requires. Upon completion of this course the student concerned is to enter a Seminary approved by the ecclesiastical authorities who vouch for him. Seminaries coming in under this plan are expected to enable such Naval Chaplaincy candidates to take an accelerated theological course so as to complete the six semesters in two calendar years instead of three academic years. As the Seminary Faculty declared itself in favor of adopting this program and each member of this Faculty indicated himself willing and ready to do his part, the Board declared itself in favor of the adoption of this emergency program. (Supplement II), (Supplement XVI).

The Committee advised Synod to approve of the decision of the Board of Trustees to adopt this emergency program.

Synod so decides.

ARTICLE 136

The Advisory Committee on *Educational Matters* advised Synod concerning the deferment of pre-theological students from military service: (Supplement II.)

a. That Synod approve of the resolution of the Seminary Faculty endorsed by the Board to cooperate with the American Association of Theological Schools in requesting the Selective Service System to amend Occupational Bulletin No. 11 as issued March 1, 1943, so as to include the following provision:

"Any young man 18 years of age on filing his Selective Service questionnaire, or at any time prior to induction, may request and receive favorably consideration for a II-A deferred classification as a pre-

theological student provided" . . . (and then follow certain well-known requirements anent accelerated courses, etc.)

b. That our Stated Clerk be instructed to inform the authorities of the Selective Service System of the above decision.

c. That Synod approve of the resolution of the Seminary Faculty which reads as follows: "That the Seminary Faculty, in close cooperation with the college Faculty enter into closer relations with the present pre-theological students in our College (and also, if necessary, with such students in the senior class of our high schools) keeping in constant touch with them with a view to their deferment and their prospective career as theological students and as ministers of the Gospel, and seeking to aid them whenever desirable and feasible in maintaining their standing as deferred for military service with a view to service."

d. That Synod grant its approval to the plan that Synod itself (through its officers when in session, and through its Stated Clerk between sessions) shall function as the designated ecclesiastical agency to write the needed credentials for properly accredited Christian Reformed pre-theological students who under the terms of the law may be considered by their draft board for deferment from military service.

e. That Synod give its approval to the following resolution of the Seminary Faculty: "That the Faculty appoint one of its members to serve together with the College President and the Stated Clerk of Synod as a Committee of three whose task it shall be to carry out these decisions, to be on the alert for any new developments that may arise in connection with this matter, and to take such action in harmony with these resolutions as the immediate occasion may require."

Adopted.

ARTICLE 137

The Advisory Committee of Educational Matters presented the matter of the *Reformed Bible Institute.* (See Art. 171, Supplement XXII.)

As there was only one copy on hand of the R.B.I. report it was decided that copies in sufficient quantity be mimeographed.

ARTICLE 138

Upon the recommendation of the Advisory Committee on Educational Matters, Synod gave to the Rev. H. J. Kuiper, Chairman of the Board of the R.B.I., the privileges of the floor in re matters pertaining to this institution.

ARTICLE 139

Synod *rejected* the advice of the Advisory Committee on Educational Matters advising Synod to appoint an R.B.I. Advisory Committee of three members to serve as a medium of contact between Synod and the R.B.I. The function of the proposed Committee was: (Cf. Agenda II, p. 56.)

a. To acquaint itself with the character and influence of the R.B.I., by taking note of its, organization faculty, curriculum, teaching, and the placement of the R.B.I. graduates; and by having within its possession and examining all official statements which reflect the character and purposes and aims of the R.B.I.
b. To serve the Board and Faculty of the R.B.I. with such advice as will enable the R.B.I. most effectively to fulfill its particular function in our Reformed educational system.
c. To render a report concerning the R.B.I. to Synod each year.

ARTICLE 140

The motion to appoint a committee to determine whether there is room for a central national R.B.I. (day school) in our Reformed System was tabled until a following session of Synod. (See Art. 171.)

ARTICLE 141

This session of Synod was closed with prayer by Elder E. Posthuma.

THURSDAY MORNING, JUNE 17
Twelfth Session

ARTICLE 142

Synod united in singing Psalter Hymnal No. 144, stanzas 1 and 4 and Rev. J. Entingh led in prayer.

ARTICLE 143

The call of the roll shows all delegates present, with the exception of Elder Veenstra and Elder H. TenHoor, who is ill.

ARTICLE 144

The minutes of the Tenth and Eleventh sessions of Synod were read and approved.

ARTICLE 145

(Cf. Art. 124.)

Upon the request of the President of Synod we were led in special prayer by Dr. Henry Beets to invoke the guidance of the Spirit of God to choose a successor to the occupant of the chair of Dogmatic Theology in our Calvin Seminary.

The result of the ballotting shows that Dr. Cornelius Van Til was elected on the first ballot. Dr. W. H. Rutgers was chosen as alternate.

ARTICLE 146

The Stated Clerk of Synod was authorized to inform Dr. C. Van Til of his call to be effective as of September, 1944. The Stated Clerk is to inform Dr. C. Van Til of the privilege to exercise at his discretion the right to preparation as accorded to Professor-elect Rev. Wm. Hendriksen. Cf. Article 134 (e).

ARTICLE 147

Elder Peter Wiersma, of Classis Orange City, informed Synod that duties at home make it imperative for him to leave tomorrow. Synod approved.

ARTICLE 148

Elder Rev. H. C. Bode requested Synod to be excused in view of the telegram received informing him of the accidental death of a son of the late Dr. William Bode. Synod conveyed its heartfelt sympathy to the sorrow stricken family.

ARTICLE 149

Elder Henry Heynen closed this session with prayer.

THURSDAY AFTERNOON, JUNE 17
Thirteenth Session

ARTICLE 150

Rev. E. Joling requested Synod to unite in singing Psalter Hymnal No. 292 and leads in prayer.

ARTICLE 151

The *Advisory Committee on Revisions,* Rev. M. Vander Zwaag, Reporter, now presented the matter of the *Revised Compendium.* (Supplement XXXIII.)

Upon advice of the Committee Synod expressed its appreciation of the labors performed by the Committee on Compendium Revision, re-appointed by the Synod of 1942.

The recommendation of the Advisory Committee was to adopt the Revised Compendium, as it appears in the Agenda, pages 169-204, with the following changes:

Question 6: "Are you able to keep the law of God perfectly?"

The Answer to Question 17: "Not all men will be saved, but only those who are ingrafted into Christ and receive all His benefits by a true faith."

The Answer to Question 25: "I believe that God made all things out of nothing by the Word of His power."

The Answer to Question 30: "In order to redeem us the Eternal Son of God took upon Him the very nature of man in personal union with the divine."

Question 43: "What do we understand by the resurrection of Christ?"

Answer to Question 52: "The new life manifests itself in true conversion."

Answer to Question 64: "I believe that in the fellowship of God I now have in my heart the beginning of eternal joy, and that in the life to come I shall possess perfect and never ending bliss in His praise and service."

Answer to Question 79: "The subjects of Christian baptism are believers and their children."

Answer to Question 80: "Children of believers must be baptized because they as well as their parents are in the Covenant, and members of the Church of God."

Answer to Question 101: "In the fourth commandment God requires of me that I keep holy unto Him the Lord's Day, and on that day engage in the public worship and service of God."

Answer to Question 115: "Our Lord teaches us as we address God in prayer to express our own childlike trust

and reverence, and to confess His Almighty power and heavenly majesty."

Question 119: "What do we pray in the fourth petition, Give us this day our daily bread?"

Synod also decided that Galatians 3:13 be incorporated as a proof text under the answer to question 40, and also other proof texts be added from the New Testament and be placed under the answer given to question 101.

This work to be done by the Revised Compendium Committee. This Committee must also determine whether Romans 14:23b can serve as proof for question 93.

Adopted.

ARTICLE 152

Synod decided:

1. To authorize the publication of the Revised Compendium, and refer the matter of its publication to the Publication Committee, with instructions to have this Compendium copyrighted.
2. To commend the use of this Compendium to the churches and to instruct the Revised Compendium Committee to write a suitable Introduction to this Revised Compendium publication. (Art. 213, continued in Art. 183.)

ARTICLE 153

The Advisory Committee on *Protests and Appeals*, Rev. J. Weidenaar, Reporter.

Columbus Case.

The Advisory Committed stated that:

This closed case was revived by a communication from Mrs. A. Kornelis to the Synod of 1941 (Acts, p. 111) and one from Mr. John Van Dyke to the Synod of 1942 (Acts, p. 58). These communications did not raise the question whether and how the excommunicates at Columbus, Mont., have sinned, but either by direct admission or by implication they assume that they have sinned. The question which these communications raise is, whether the discipline administered to the excommunicates has proceeded properly, so that their excommunications were the proper and valid outcome. In that case they could not be readmitted to the communion of the Church except with the use of the official Form for Readmission and upon confession of all the sins with which they were charged. Indications of error and unclarity in the proce-

dures prompted the Synod of 1942 to appoint a committee for the investigation of the whole case, and its report is now before Synod.

The Committee advised Synod to adopt the following recommendations:

I. *In the Case of Mr. Thomas Van Dyke.*

That the excommunication of Mr. Thomas Van Dyke be declared invalid and that, if he so desires, he can be restored to full communion upon an acknowledgment on his part, that he did wrong in temporarily giving his adherence to the decision of the reconciliation meeting of April 15, 1929, thereby adding to the confusion which already prevailed and making the existing problem more difficult of solution.

Grounds for this Advice are, as follows:

A. The disciplinary action which ensued upon Mr. Thomas Van Dyke's withdrawal from the reconciliation effected on April 15, 1929, did not follow the proper procedure, as is evident from the following particulars:

1. On Jan. 16, 1931, the consistory felt under necessity of postponing the excommunication of the brother because of confusion in the minds of the members of the church as to the grounds for excommunication and decided to ask Classis for advice as to those grounds. The demand of Art. 77 of the Church Order, that the offence be explained, evidently had not been properly met.

2. On Nov. 2, 1929, the brother was deposed from his eldership on the ground of faithless desertion of his office, which was only one of four grounds given for his suspension and debarment from the Lord's Supper and of all those grounds the least lucid one in the case of a censured and suspended elder. In this deposition the elders of the neighboring consistory of Shepherd cooperated only conditionally and by letter, which mode of cooperation fails to measure up to the intent of Art. 79 of the Church Order.

3. On October 14, 1929, the consistory applied the first step of public censure on the ground merely of the brother's refusal to submit to ecclesiastical discipline; a refusal which by itself can never constitute the ground for censure.

4. On May 24, 1929, the brother was suspended from his eldership and debarred from the Lord's Supper on four separate and distinct counts. This suspension was effected by the local consistory together with the church visitors in violation of Art. 79 of the Church Order, which calls for the cooperation of a neighboring consistory. Moreover the consistory failed to announce this suspension to the congregation, as appears from a reprimand given by Classis Pacific in December, 1929.

5. Of the sins with which he was charged at his suspension and censure the consistory had not properly admonished him. They were:

a. breaking the reconciliation effected April 15, 1929, which act is said to show excessive irreconcilableness;

b. rejection of the authority of the functioning consistory as having been illegally elected.

c. continuing the writing of slanderous communications;

d. faithless desertion of his eldership.

On this last point the consistory had resumed and continued earlier admonitions in the two sessions which occurred within the month which separates brother Thomas Van Dyke's suspension from the reconciliation, thereby adhering to the reconciliation as little as he. On the other three charges the consistory failed to admonish him at all. The meeting which suspended and censured him tried him in absentia and does not appear to have sent him a summons to appear before it.

6. The sinful nature of the acts with which Mr. T. Van Dyke was charged by the disciplining body was never properly argued, either with him or for him;

a. the consistory claims but makes no effort to prove, that his desertion of his office was faithless;

b. the consistory qualifies his breaking of the reconciliation as excessive irreconcilableness but its attempt to establish this claim is not convincing;

c. the consistory claims that the election which placed its latest members in office was legal, but fails to endeavor to rid the brother of his extreme and one-sided notions of church government;

d. the consistory charges that he continues to write slanderous letters without giving a single illustrative example and at the same time neglects to reply to a letter of his which it has just read.

B. Mr. T. Van Dyke received no consideration for the difficulties he faced as elder on the basis of reconciliation:

1. These difficulties he had made known to the secretary of the committee of Classis in the letter announcing his inability to abide by the reconciliation two days after its establishment, and to the consistory through a committee sent to him between April 22 and April 30, 1929.

2. In both communications he had thrown out the suggestion, that the reconciliation might be left untouched if he were released from his eldership (see letter to Rev. J. W. Brink, quoted on p. 11 of the report of the Committee Appointed to Study the Columbus Case, and the Minutes of the Consistory of Columbus under date of April 30, 1929).

3. However, the church visitors were unwilling to consider this way out of the impassé, as appears from the reply of Rev. J. W. Brink to Mr. T. Van Dyke as quoted in the Report of the Committee Appointed to Study the Columbus Case, p. 11, and the letter of Rev. A. H. Bratt as quoted in the same report, pp. 11 and 12.

4. In spite of knowing of the difficulty created for Mr. T. VanDyke by the reconciliation and in spite of knowing of his withdrawal from the reconciliation the secretary of the Committee of Classis together with the consistory proceeded to the publication of the reconciliation on the Sunday thereafter.

5. When the church visitors and the consistory suspended and censured Mr. T. Van Dyke on May 23, 1929, the possibility of leaving the reconciliation untouched but releasing him from the responsibilities of his office was not taken up for consideration.

C. The Basis on which Mr. T. Van Dyke was asked and moved to reconcile was unfair to him and discredited the leadership he had given as vice-president of the consistory.

1. The same men who little more than a month later suspended him from his eldership and debarred him

from the Lord's Table in part on the charge of his writing slanderously, neglect to lay the slander to which he admittedly had been subjected at the congregational meeting of May 29, 1928, at the doors of the responsible parties.

2. In declaring that Mr. T. Van Dyke shared the responsibility for the illegal resolutions taken by the congregational meeting of May 29, 1928, equally with the rest of the consistory, they overlooked the admitted fact, that of all the consistory it was he alone who had raised his voice against those acts at the congregational meeting and had since then appealed to Classis for the purpose of getting the wrongs righted.

3. Mr. T. Van Dyke had asked the consistory to give the former members of that body who had been functioning together with him when the troubles began a hearing, but this request had not been heeded. He repeated it at the reconciliation meeting, but again it was turned down. Yet that same meeting forthwith proceeded in its basis for reconciliation to condemn those former members of the consistory unheard; and one of the faults those former members are charged with is precisely this, that together with the rest of the consistory and Mr. T. Van Dyke, they have condemned two members of the building committee unheard: a charge, moreover, which is not borne out by the record.

Synod so Decides.

Article 154

The Advisory Committee, *Protests and Appeals*, advised Synod to adopt the following recommendations:

II. *In the Case of Mr. John Van Dyke.*

That the excommunication of Mr. John Van Dyke be declared invalid and that, if he so desires, he can be restored to full communion upon an acknowledgment on his part, that he has not observed the proper attitude to the governing bodies of the Church.

Grounds for this Advice are as follows:

A. Although Mr. John Van Dyke was wrong in intruding in a dispute between his father and the consistory at the occasion of a visit by a committee of the consistory at his father's home shortly before March 21, 1929, and was wrong in his rejection of the consistory and its committee when visited by the latter between April 22 and April 30,

1929, in which rejection he persisted from then onward, yet the disciplinary procedure which ensued is seriously marred by the following errors on the part of the consistory:

1. The consistory proceeded to public censure immediately upon hearing of his rejection of its authority and informed him of this censure by letter and not in person, thus eliminating private censure and personal admonition in the case of a sin which was not public contrary to Art. 76a of the Church Order. (See Consist. Min., April 30, 1929, Art. 10f.)

2. The consistory failed to formulate the grounds for the censure explicitly for the brother, referring him to his own expressions without specifying just what these were and what made them offensive, and without adding a word of admonition in its letter to him (same Min., Art. 17).

3. When the consistory later announced this censure publicly to the congregation and asked the congregation to pray for the erring brother, it failed to acquaint the congregation with grounds for the censure, thus violating Art. 77 of the Church Order. This neglect was brought to the attention of the consistory in a protest from Mrs. A. Kornelis, on August 8, 1929.

B. When Classis Pacific reviewed this disciplinary case at its session of December 11 and 12, 1929, having received protests as well as the consistory's request for consent to carry the censure forward, it recognized the consistory's error in not publishing the grounds for the censure, but failed to note other errors and added new ones of its own.

1. It failed to observe the difference in the formulation of the grounds for the censure as given to Mr. John Van Dyke and as recorded in the consistorial minutes for the information of Classis (comp. consist. Min. of Apr. 30, 1929, Art. 15-17 with those of Dec. 3, 1929, Art. 17.)

2. In its review of the grounds for the censure it did not leave the consistory's formulation of these grounds untouched but altered one of them, viz., "laat de openbare bijeenkomsten na," to read "verzuim der genademiddelen, d.i. kerkdienst, enz." (Class. Min., Dec., 1929, Art. 48, second 2.d.)

3. Without clearly indicating what it was doing, and thus occasioning confusion, Classis explicated the grounds of the censure as reported by the consistory from various portions of the consistorial minutes, combining statements from instructions which the consistory gave its committee on April 22, 1929, Art. 4, b), with statements made by Mr. John VanDyke and recorded by the consistory on April 30, 1929, as affording the grounds on which it censured him.

4. The confusion which these inaccuracies of the Classis created spread in two directions. According to point IV of the classical decisions in the Columbus case, Classis sent a report of those decisions to the protesting members at Columbus, and these could not square everything with the communications the censured brother had received direct from his consistory. And since this censure was appealed to the Synod of 1930, as appears from the consistorial minutes of May 23, 1930, Art. 7, part of the synodical decisions in this case was also influenced by the inaccuracies of Classis.

C. Finally, a word must be said with regard to the pronouncement of the Synod of 1930. It rejected the protest of Mr. J. VanDyke against the action of Classis in upholding the consistory of Columbus in the matter of his censure on the grounds that:

a. the investigation showed that he was guilty of the sins charged against him; and

b. in his protest he did not refute these charges.

But it does not appear that Synod, with any degree of thoroughness, inquired into the question whether the disciplinary procedure in the case of Mr. John Van Dyke had followed proper lines and whether the spiritual care over the brother had been properly exercised.

Synod so decides.

ARTICLE 155

The Advisory Committee on *Protests and Appeals,* advised Synod to adopt the following recommendations:

III. *In the Case of Mr. and Mrs. A. Kornelis and Mr. and Mrs. S. Kornelis.*

That the excommunication of these four persons be declared invalid and that they can be restored to full communion upon an acknowledgment on their part, that they have not always acted as they should have done

and have fallen short in the spirit of cooperation and forbearance; Mr. A. Kornelis acknowledging also the wrong he committed when he interferred with the celebration of the Lord's Supper in the church of Columbus on October 8, 1933.

Grounds for this Advice are, as follows:

A. Although these four persons were decidedly exaggerating when on the basis of some real mis-statements of facts they accused members of Classis Pacific and of the Synod of 1930 of sin against the ninth commandment, they were not disabused of their errors but met with equally exaggerated claims and demands from the governing bodies.

1. Classis Pacific, when it changed the formulation of one of the grounds for the censure of Mr. John Van Dyke, to wit, neglect of public worship, to neglect of the means of grace, and again when it declared that this ground ought to be dropped since the consistory had not mentioned it, and the Columbus consistory, when it denied ever having assigned this ground for the censure of Mr. John Van Dyke, themselves furnished the occasion which brought these four members on their wrong track (see Min. of Cl. Pac. Dec., 1929, Art. 48, second 2, d. and compare Min. of Consist. of Dec. 3, 1929, Art. 71, first c; see Min. of Cl. Pac. of Feb., 1931, Art. 36, II, 1; see Consist. Min. of March 23, 1931, Art. 4).

2. Neither the consistory of Manhattan, which took up the accusation, nor the consistory of Columbus, to which it was forthwith referred, made the investigation which could have brought to light the modicum of fact which was at the bottom of their accusation, but both consistories immediately demanded that the accusation be taken back as abominable slander. Columbus' consistory straightway placed these four members before the alternative of retraction or debarment from the Table of the Lord.

3. The consistory of Columbus added to the confusion by rating its claim that the accusation should have been presented to it before being carried to the Manhattan consistory as of equal weight with the charge of abominable slander in spite of the fact that Rev. A. H. Bratt did

not live under the jurisdiction of Columbus' consistory but under the jurisdiction of Manhattan's consistory.

4. Neither Classis nor the Synod of 1932 gave any help toward the clearing up of the misunderstandings but in their pronouncements both show that they shared them.

B. Regarding the matter of their neglect of the means of grace it should be noted, that the fact of such neglect was never denied by these four members, but that one of them accused the consistory of not having admonished them for it. Here also the facts are very confused and confusing.

1. The consistory decided to admonish them concerning this neglect on Feb. 26, 1931 (Art. 20), but on March 21, 1931, (Art. 5) it postponed such admonition till the arrival of Rev. A. Guikema. On June 2, 1931, the committee, of which Rev. Guikema was a member, therefore had to carry out a twofold admonition: one regarding their so-called slander of Rev. Bratt, etc. and one concerning their neglect of the means of grace (Art. 4).

2. On July 15, 1931, the consistory resolved to censure these four persons on the two grounds of protesting against acts of consistory, Classis, and Synod, and of neglecting the means of grace, without first receiving a report or assuring itself that the committee had admonished them for this neglect on June 2 (See Min. of July 15, Art 3). Already on Aug. 30, 1931, the consistory decided to ask Classis for permission to increase the censure. (Art. 8).

3. Some announcement of the grounds of their censure was made in July, 1931, as appears from Art. 3 of the minutes of Jan. 18, 1932. This Art. records the fact of the reception of a protest against the ground of their neglect of the means of grace, since this ground was never discussed with them. Investigation by the consistory disclosed, that on June 2, the committee that visited them had actually neglected to admonish them for this misconduct. The consistory records its regrets over this neglect of its committee but adds that this does not alter the fact that the censured persons are guilty of neglecting the means of grace, thus overlooking the necessity of previous admonition for the valid application of censure.

4. When the matter comes to Classis in Feb., 1932, Classis repeats the same error of combining an admission of the failure of the consistory to admonish them with a reiteration of their guilt (Min. of Cl. Pac., Art. 29, II, 2,a).

5. From the classical minutes it appears that in their protest these four persons, or the three that signed the protest, complained of having been censured on behalf of the consistory by the committee of which Rev. Guikema was a member for not having followed Matt. 18 in the matter of their charges against Rev. A. H. Bratt. This censure they repudiate as out of order, since the charge against Rev. Bratt is covered by Art. 74 of the Church Order instead of Art. 72; evidently in view of the fact, that the so-called sin of Rev. Bratt was publicly committed. In this matter Classis commits the error of refuting the claim of the protestants as to what was *done* by the committee of the consistory at their homes by quoting from the consistorial minutes the *charge* which the committee had received from the consistory.

6. The Synod of 1932, in reviewing the case, failed to detect and to bring to light these confusing errors and simply recorded its conclusion, that Classis had sufficiently answered the charges of protestants and that therefore the protestants are not sustained. Acts, p. 186. Note: The above criticism of the procedure leading to these six excommunications is not exhaustive but illustrative.

Adopted.

ARTICLE 156

The Advisory Committee on Protests and Appeals, further advised Synod to appoint Rev. John De Jong of Manhattan, Montana, and the Rev. Peter Holwerda of the Columbus Case Synodical Committee to go to Columbus, Montana, to inform the parties involved of Synod's decision, with the purpose of bringing this matter to a satisfactory conclusion. (Professor D. H. Kromminga to act as alternate for Rev. P. Holwerda.) *Grounds:*

1. Synod will thus be properly represented.
2. Classis Pacific will also be duly represented.

Adopted.

ARTICLE 157

Synod expressed its thanks to the Columbus Case Synodical Committee of investigation, Rev. Peter Holwerda and Rev. Ralph Heynen, for their exhaustive report. Synod also expressed its thanks to the Synodical Digest Committee, Professors Kromminga, Volbeda and Rev. John De Haan, Jr.

ARTICLE 158

The Advisory Committee, on *Protests and Appeals*, Rev. J. Weidenaar, Reporter, presented the following with respect to the Weeber Case:

A. Report of the Synodical Delegates at Classis Pacific.

"To the Synod of the Chr. Ref. church of 1943.

Esteemed Brethren: The undersigned Synodical delegates functioning in behalf of Synod at the meeting of Classis Pacific on October 7, 8, advised the committee of Classis appointed at that time to study the Geo. Weeber case to come with the following advice to Classis Pacific re Mr. Weeber. This advice was unanimously adopted by Classis Pacific.

"With a view to a possible re-ordination of Mr. George Weeber, we advise Classis Pacific to recommend Mr. George Weeber to the churches to serve as stated supply, as campworker, lay-missionary worker, or some such labors. Such labors to continue for a period of approximately two years. Further disposition of his case to be carried out according to Art. 4, church order, and the decision of Synod, Acts 1918, page 48, article 52. *Grounds:*

1. Mr. Weeber now admits that he has been justly deposed by Classis Pacific at its meeting in March, 1941.
2. The history of the case warrants this procedure.

P.S. We wish to inform Synod that now everything depends upon Mr. Weeber's efficiency in this type of work. Whether he will ever be re-admitted in the ministry depends upon him receiving an opportunity and he making good in that opportunity. Hoping that this may carry away Synod's approval, we remain as ever,

The Synodical delegates,

Signed—Rev. E. Tanis, Cl. Calif.; Rev. R. Hooker, Cl. Pella, Rev. Arnoys, S. Cent.

The Committee recommended that Synod approve the work of the Synodical Delegates in the Weeber case at Classis Pacific.

Adopted.

B. Petition of Mr. George Weeber.

Materially this communication is a protest against Classis Pacific for not re-instating the brother upon his confession that he has been justly deposed. Mr. Weeber also indicates that he feels wronged because Classis Pacific rejected the request of Duvall to appoint him as stated supply. A subsequent invitation to serve as stated supply in Conrad was declined by Mr. Weeber on the ground that the high altitude made it dangerous for the health of his wife. Insofar as this is in effect, a protest, it is not receivable by Synod insomuch as it should be addressed to Classis Pacific. But Mr. Weeber makes it abundantly plain throughout that he does not want this communication viewed as a protest. It is therefore a petition in which he seeks advice in personal matters. This is evident from the following quotation: "I deeply feel the need of approaching some official body, not in a fault-finding manner, nor by way of a formal protest, but for the express purpose of soliciting needed advice and wise counsel."

Synod decided to refer Mr. Weeber to Article 30 of the Church Order in as much as it is not the function of Synod to advise in personal matters.

C. *Separate Request of Mr. George Weeber.*

To the Synod of the Chr. Ref. Churches, in session June 9, 1943.
Dear Brethren:

In regard to the Chaplaincy in the Armed Forces I petition Synod as follows:

Whereas my application for Chaplaincy is being held up for want of the full ecclesiastical endorsement, and

Whereas Washington already had accepted me but were instructed by your Chaplaincy Committee to hold off "until further notification", and

Whereas Classis Pacific has granted me the privilege to preach the Word in the capacity of Stated Supply;

May I herewith petition Synod to grant me the necessary ecclesiastical endorsement?

Humbly submitted,
GEORGE WEEBER.

Signed by Consistory of Coldbrook, Peter Zaagman, Vice Pres.,
Henry Sikkema, Clerk.

Upon the recommendation of the Committee Synod declared that it cannot give Mr. Weeber ecclesiastical endorsement, because:

1. Mr. Weeber is at present neither a candidate nor a minister in the Christian Reformed Church.
2. Possible re-ordination of Mr. Weeber must wait until the time specified in Classis Pacific's decision (approximately two years) has elapsed.

Adopted.

ARTICLE 159

The Advisory Committee on *Protests and Appeals* presented the following with respect to the Burton Heights Case: (Cf. Art. 214.)

I. Summary (Synodical Digest Committee).

It is not so much in hopes of rendering a real service as formally to comply with our mandate, that we report on this matter, in which the disputed points are quite clear and the documents few. The latter consist, first, of the protest of the consistory, together with communications passed between it and the examiners in the procedures, and accompanied by a sustaining communication of Classis Grand Rapids, South, to Synod; second, the report of the examiners to Synod on their transactions and difference in judgment in the case; third, a communication of the consistory to the examiners in which the nomination of Rev. L. Greenway is explained and defended.

Since Rev. Greenway is not a minister in the Christian Reformed Church, his nomination called for the approval of the synodical examiners besides that of the counselor, and the consistory complied with the resolution recorded in Art. 54, III, B, of the Synodical Acts of 1930. The three examiners who were invited to approve the nomination failed to agree, however, even after the consistory had advanced its reasons for the nomination and its claim of having the right to make the nomination. All three brethren are agreed that it is not desirable to call ministers from other denominations; however, the dissenting member contends, that the synodical advice against such calling does not prohibit it, while the majority takes the position, that the consistory has not shown sufficient reasons for its departure from that Synodical advice. The majority members take the position, that in

the absence of doctrinal or ethical objections to the nominee the advice of Synod is by itself sufficient warrant for their withholding consent in this case, while the minority member holds, that in the absence of an express Synodical prohibition of such nominations the examiners may not disapprove without showing reasons for such disapproval.

The disagreement between the Synodical examiners naturally throws the issue into the lap of Synod. Synod shall have to pass judgment, whether the position of the minority is correct or that of the majority. Apart from the question how Synod's decision may affect the nomination involved, such a decision seems to be called for for the guidance of Synodical examiners in similar cases that may arise in the future. The consistory does not state that it desires Synod to approve of the nomination in dispute, but it does protest the majority decision of the examiners and asks Classis to take that decision to Synod for clarification. The Classis is not merely presenting the matter to Synod for clarification, but in addition both sustains the protest of the Burton Heights consistory and overtures Synod to withhold approval of the majority decision of the examiners. From this it is clear, that Synod has to do three things: viz.,

a. pass upon the action of both, the majority and the minority member of the examiners in this case;

b. either give or withhold its approval of the majority decision of the examiners thereby;

c. state, as Classis requests, more specifically the real purpose of Article 54, III, B, Acts of Synod, 1930, pp. 52-54.

In view of the ruling of the Synod of 1934, Acts, p. 133, that the nomination of a minister outside the Christian Reformed Church needs the approval of the Synodical delegates as well as of Classis or the counselor as its representative, it is quite clear that the Synod of 1930 did not intend to prohibit such nominations absolutely. The question which Synod is asked to decide is, therefore, whether Synodical examiners have discretionary power of giving or withholding their approval of such nominations, and, if they have not such discretionary power, what their power is in the matter.

II. *Comment and Recommendations.*

The majority of Synodical Examiners hold that they have discretionary power of giving or withholding approval of the nomination in question; the Minority member holds that the Consistory has discretionary power to such an extent "that no Consistory is in duty bound to state what reasons it has for departing from the advice of the Synod of 1930 . . ."

A. *The Majority Report finds support in:*

1. The decision of Synod 1930 to the effect that Consistories of vacant churches are urged to refrain from calling ministers of other than Christian Reformed Churches.

2. The ruling of Synod 1934 which specifies that the nomination of a minister outside the Chr. Ref. Churches needs the approval of the Synodical Examiners.

B. *The Minority Report finds support in:*

1. The fact that Synod 1930 did not forbid the nomination of ministers from other denominations.

2. The decision of Synod, 1934, reading: "A nomination of a Consistory, containing the name or names of ministers from a church other than the Christian Reformed must have the approval . . . of the neighboring delegates of examination," which decision grants by implication that there may be circumstances in which Consistories are justified in not heeding the admonition of the Synod of 1930.

C. *Recommendations:*

Since on the basis of existing decisions, both interpretations are possible and defensible so that Synod cannot decide either for or against the Majority and Minority members, Synod adopt the following clarification and amplification:

1. While maintaining the decisions of 1930 and 1934, Synod declare that neither the Consistories nor the Synodical Examiners have a purely discretionary power in the matter.

2. Synod rule that no Consistory shall nominate a minister from another denomination without furnishing reasons for so doing to the Synodical Examiners.

3. Synod rule that no Committee of Synodical Examiners shall disapprove of such nomination without furnishing reasons for its action to the consistory.

4. Synod declare that the standard of approval or disapproval to be applied by the Synodical Examiners be:
   a. Soundness of doctrine.
   b. Sanctity of life.
   c. Knowledge and appreciation of Chr. Ref. practices and usages.
   d. The need of calling others than those who are of the Christian Reformed Church.

Adopted.

ARTICLE 160

The Advisory Committee on *Protests and Appeals*, presented the following in respect to the request of the Rev. B. J. Danhof to be privileged to enter upon part time ministerial activities when and if such an opportunity presents itself. The Committee recommended not to accede to the request. *Grounds:*

1. That mental authorities discourage a procedure to grant Rev. Danhof the privilege to "engage in any ministerial activities."
2. That when and if health permit the undertaking of part-time ministerial activities, the Rev. Danhof address himself to Classis Zeeland, the Classis in which he held his last regular pastorate in the Gospel Ministry.

Adopted.

ARTICLE 161

The Committee on Protests and Appeals called attention to the following communication of the Protestant Reformed Churches, which reads as follows:

A. "As Stated Clerk of the Synod of the Protestant Reformed Churches, I have been instructed to write you the following resolution which was made by our last Synod of June, 1942:

"Whereas both Synods of 1940 and 1941, of the Christian Reformed Churches in their response to our urgent plea to recant the errors of 1924, to repent from this evil way of having caused the breach that separates us and to restore the sinful breach that separates us, have shown a spirit of cold indifference, sinful arrogance, and shameful contempt.

"And whereas it is evident that they have firmly resolved to cast our urgings and pleadings to the wind, and to continue in their heresies adopted in the infamous

"Three points" of 1924, and their sinful separate existence; the Synod decides:

"1. To express its sincere disapproval and heartfelt sorrow for this harsh treatment to usward.

"2. That notwithstanding the fact that it is still our belief that it is the calling and solemn obligation of all that confess the same precious faith with us, to preserve the unity of the Spirit in the bond of peace, and therefore, to seek to restore that unity and harmony, whenever they have been disturbed and disrupted, we feel that any further efforts on our part to heal the breach at this time should be vain and futile.'

Your brother in Christ,
(Signed) D. JONKER, Stated Clerk

B. The Advisory Committee recommended that Synod accept this communication as a matter of information without taking further action, since:

1. No new material is presented.

2. The communication itself states, "we feel that any further efforts . . . at this time should be vain and futile."

Synod so decides.

ARTICLE 162

The Advisory Committee on *Protests and Appeals,* with respect to the Stroobosscher case reported that ten letters addressed to Synod were received from the petitioner. The Committee recommended the following:

Synod remind Mr. Stroobosscher of its decisions of 1941 and 1942 to the effect that unless he present his material with the aid of competent help in such a manner that Synod can effectively deal with it, Synod is compelled to leave the matter to the judgment of God.

Adopted.

ARTICLE 163

The Advisory Committee on *Protests and Appeals,* with respect to the *Fortuin Case* called attention to the following:

A. *Material:*

1. Appeal of K. W. Fortuin.
2. Reply of Classis Wisconsin.
3. Comment of Mr. K. W. Fortuin on 2.
4. Opinion of Synodical Digest Committee.

B. *Summary:*

We quote in full the "Opinion regarding the Protest—Fortuin" prepared by the Synodical Digest Committee:

Brother Fortuin has since the last Synod presented a confession of sin to Classis Wisconsin with request and for the purpose of reinstatement into the office of the ministry Classis Wisconsin has acted adversely on this request, and now Brother Fortuin protests this action of the Classis and appeals to Synod. He desires Synod either to order Classis Wisconsin to take different action with regard to his confession and request or to rectify the errors which he attributes to Classis by its own Synodical action. We take the liberty to set down the following observations:

1. Brother Fortuin brings two new elements into the picture of the course of events that led to his deposition. The one is the fact, as he claims, that at the time when he demanded from Alto's consistory "clean papers" for his son, he was, according to the testimony of two reliable physicians on the borderline of a nervous breakdown and for that reason not fully responsible. The other is the fact, as he claims, that things were peaceful and prosperous in the Alto church, till an (ex) elder stirred the congregation up against him. For the rest, he leaves the history of his deposition unaltered.

2. The fundamental mistake of brother Fortuin is, that he does not properly discriminate between a person's standing as member and his standing with respect to the ministry. Here lies the reason for his persistent pleading for reinstatement as a minister on the basis of his confession of the sin (s) for which he has been deposed, and for his repeated criticism of Synod's declaration that he has been reconciled with the church (es). Fact is, that his sin has never led to excommunication, and that neither Synod or Classis has ever criticized congregations which after his deposition accorded him the privilege of the Lord's table. Neither Synod nor Classis has, by that token, ever passed on and rejected whatever confession of sin he made to the consistory or consistories involved, as, e.g., that of Harderwyk. But the brother fails to see, that such a confession, however sincere, does not carry with it a sound claim to reinstatement into office.

3. The unfavorable impression which his renewed plea evidently left with Classis and is likely to make upon others as well springs from his insistence that reinstatement is his right and the duty of Classis. He even refers us to a pronouncement made by the Synod of 1918 regarding the reinstatement of deposed ministers without apparently feeling the force of the following passage from that pronouncement: "En in de herstelling van een afgezet dienaar des Woords, vooral wanneer die afzetting geschied is om redenen de moraliteit betreffende, moet niet gehandeld worden dan met de grootste omzichtigheid en voorzichtigheid." We can not make out whether or not this passage speaks of "moraliteit" in a very narrow sense; in the fundamental sense of the word prevarication certainly is a matter of "moraliteit"; and at any rate "omzichtigheid en voorzichtigheld" are called for when it comes to the readmission to office of men who have forfeited the confidence of the churches by their unreliability and their prevarication.

4. Because the brother views reinstatement into the ministry as his right, he naturally falls into accusations against Classis and Synod for not lending him their active help in regaining the office. On us at least this attitude of by-no-means-mild-severe criticism of Classis Wisconsin and of milder criticism of our Synods makes the impression, that the brother still is wanting in that true and deep contrition of heart which he claims is animating him. It still looks, as Classis Wisconsin stated on a former occasion, as if the brother made his confession more in the spirit of expediency and good policy than in the spirit of godly sorrow. We surmise, that Classis was under the same impression and for that reason in the main failed to give the request of brother Fortuin more favorable consideration.

5. Finally, there is the question which he raises of the obligatoriness of Classis' consulting the synodical examiners, not, when reinstatement of a deposed minister is actually contemplated, but when such reinstatement is merely requested by him. Brother Fortuin assumes, that even in the latter case it is the duty of Classis to ask their advice; Classis Wisconsin very plainly took the position, that only when it actually considers reinstatement does it need the advice of those examiners. It would seem,

that on this point Classis has the right view and not brother Fortuin.

Digest Committee on Protests and Appeals

C. The Advisory Committee recommended that Synod adopt the following:

1. Synod sustain Classis Wisconsin in its refusal to reinstate brother Fortuin in the office of the ministry on the ground that brother Fortuin's confession of sin, while restoring to him the privileges of church membership, can in no case serve as the basis for a demand for re-instatement into the office of the ministry.
2. Synod sustain Classis Wisconsin in its not having consulted officially with the Synodical Examiners inasmuch as such consultation, though required when Classis contemplates re-instatement, is not mandatory when a request for re-instatement is considered.

Adopted.

D. The Advisory Committee informed Synod that the delegates of Classis Wisconsin were not present during the deliberations on the Fortuin case in the sessions held by the Advisory Committee. The delegates of Classis Wisconsin refrained from voting in this case.

ARTICLE 164

(Cf. Art. 146.)

The Stated Clerk informed Synod that he conversed by long distance communication with Professor-elect, Dr. C. Van Til, in which he had informed him of the appointment. Dr. Van Til had asked the Stated Clerk to convey to Synod his deepest appreciation, and stated he would give the matter prayerful and careful consideration.

ARTICLE 165

The Rev. H. J. Kuiper takes the place of Rev. John Weidenaar, and expressed his agreement with the Forms of Unity.

ARTICLE 166

The Obituary Committee presented the following: (See Art. 25.)

ESTEEMED BRETHREN:

Since the previous synodical meeting held in June, 1942, we have again been reminded of the fact that we have

no abiding place here below. Six of our ministers and a devoted missionary worker, Miss Kathrine Rosback, departed this life to take up the service above.

On August 8, 1942, the Rev. J. A. Rottier passed to his eternal reward, having served the church in active service for 23 years.

On December 7, 1942, the Rev. George W. Hylkema was taken out of active service. He was privileged to serve the Church for 35 years.

On January 17, 1943, the Rev. E. J. Krohne departed this life. He had been in service nearly 40 years.

On March 18, 1943, the Rev. L. Ypma answered the summons to the triumphant church.

On April 14, 1943, the Rev. Tice De Boer was called to terminate his task on earth to meet his Master in Glory.

On June 12, 1943, while Synod was in session, the call came to Dr. John Dolfin, to end his ministerial life of almost 40 years, 34 years of which were spent in his present charge.

In view of the devoted life and labors of these brethren, Synod *resolves:*

1. To humbly submit to the Sovereign will of our God who has taken these His servants unto Himself;
2. To acknowledge with gratitude the faithful service these brethren have rendered to the Church;
3. To express our sincere sympathy to the bereaved, commending them to "The God of all comfort who comforteth us in all our tribulation";
4. To place these resolutions in the Acts of 1943 and forward a copy of the same to the bereaved relatives.

ARTICLE 167

(Cf. Supplement XX.)

In connection with the report of the Obituary Committee, Synod took note also of the demise of Dr. John Van Lonkhuizen, who died December 29 as a result of a fall on the icy sidewalk at his home. Dr. Van Lonkhuizen at one time served churches in our denomination, Grand Rapids and Chicago, respectfully. Synod decided to instruct the Stated Clerk to express the sympathy of the church to the bereaved family.

ARTICLE 168

Mr. J. Gritter was granted the privilege of the floor to speak ten minutes in behalf of the Christian Labor Association.

ARTICLE 169

This session was closed by Elder George Daverman with prayer.

THURSDAY EVENING, JUNE 17
Fourteenth Session

ARTICLE 170

Rev. W. Van Peursem requested Synod to unite in singing Psalter Hymnal No. 425, stanzas 1, 2, and invoked the divine blessing.

ARTICLE 171

(Cf. Ar. 139, 140, 145.)

Synod decided to continue financial and moral support of the Reformed Bible Institute until the committee, to be appointed by Synod, determine whether, and if so, where there is room for a central national R.B.I. (day school) in our Reformed System. The report is to be presented to the Synod of 1944.

Synod also decided to request the R.B.I. Board to report its views on the question to the Synod of 1944. (See Art. 213, Supplement XXII.)

ARTICLE 172

The Advisory Committee for *Publication and Varia,* Cf. Art. 64, Rev. H. Radius, Reporter, presented its report on *Labor Unions,* (Supplement XXVII) and recommended the adoption by Synod of the following:

A. Synod of 1943 reassert in re Labor Unions the position taken in 1916 and 1928, and the conclusions of the report, "Christian Social and Industrial Organizations," as adopted by the Synod of 1930.

Adopted.

B. Synod expressly declare itself in agreement with the following principles:

1. Church membership and membership in a so-called neutral labor union are compatible as long as such union gives no constitutional warrant to sins, nor shows in its regular activities that it champions sin.

2. The Biblical doctrine of corporate responsibility and the Biblical teaching of the Christian's separation from the world make it imperative for members of neutral labor organizations to discontinue membership in any such unions whose common practices are clearly in conflict with the principles of the Word of God.

3. Christian conscience cannot condone membership in a neutral organization if it continues and approves its sinful practices in spite of protests against them.

4. The doctrine of corporate responsibility does not imply that membership in unions which have engaged in sinful practices of itself makes one liable to ecclesiastical censure; however, when members of the Church render themselves guilty of acts which are contrary to the Word of God there shall be the usual application of the rules for discipline. Corporate responsibility may render one worthy of ecclesiastical discipline, but the degree of guilt must be determined by the local consistories.

5. Consistories and Classes should take careful note of the practices of all labor organizations existent in their respective communities to determine whether membership in our Church and membership in such organizations are compatible.

C. Synod exhort the ministers of the Church to emphasize the Scriptural principles of the Christian's separation from the world, and the sinful consequences of putting on an unequal yoke with unbelievers to obtain right and justice through means condemned by the Word of God. Further Synod admonish the membership of the Church to break with all organizations which by common practice reveal an anti-Christian spirit. In short, Synod urge upon ministers and elders by vigorous use of the keys intrusted to them to declare the principles of the Word of God which must guide the members of the Church in their relation to the world and the organizations of the world. (See Agenda I, pages 1-25, and Art. 213.)

Adopted

ARTICLE 173

Synod decided to recommend the Christian Labor organization (C.L.A.) for moral and financial aid. (Supplement XXI.)

ARTICLE 174

I. The Advisory Committee on *Publication and Varia,* reported the following anent Overture No. 12, Agenda, Part II, pages 228-230, which reads as follows:

"A. To reject A. and B. as formulated (See Agenda for the Synod of the Christian Reformed Church, Part I, 1943, pp. 24, 25). *Grounds:*

1. There are self-contradictions in these recommendations. Notice Agenda, p. 24, recommendation A. where it is recommended that Synod take over the positions of 1916, 1928, and the conclusions of 1930.

See Agenda, p. 10, point 14, Question 2b, where it is stated that "A Christian becomes fully responsible either by consent or silence for whatever is sinful in the decisions and practices of the organization to which he belongs."

Compare this with Agenda, p. 11, Question 3c, where it is stated that "Here, too, the rule shall be applied that only if one is personally guilty of censurable sin shall one become the object of ecclesiastical discipline."

In the first statement corporate responsibility is assumed. But in the second statement it is denied.

Then in the recommendations on p. 24, B. 2 and 4, this conflict is apparently dealt with, but unsuccessfully. For, if according to the first statement, a person becomes fully responsible for sinful decisions and practices of his organization, he must become censurable whether or not he be implicated in personal acts of violence.

2. Agenda, p. 24, B. 5, is in practice impossible to carry out, especially in the light of the position taken in Agenda, p. 10, point 14, Question 2b, for these organizations are nation-wide. And since in practice impossible to carry out Synod should not make it mandatory upon Consistories, lest we get another dead-letter decision.

B. To adopt C. and D. of the recommendations, Agenda, pp. 24 and 25.

C. That whereas the church is evidently not clear on the question of how far corporate responsibility extends, Synod appoint a committee to study the question of corporate responsibility further. Also the question of whether the sphere of Unions is not a matter from which the church should refrain from legislating, since church

discipline is a matter which concerns individuals, not organizations. (Classis California.)"

II. The Advisory Committee advised Synod to adopt the following:

By advising the acceptance of A. and B., Agenda, Part I, p. 24, (See Art. 172 above) the committee naturally advises the rejection of the suggestion of Classis California that Synod reject these two points, since they contain self-contradictions. Your committee does not feel that these two points are necessarily contradictory. The full recognition of corporate responsibility is quite consistent with the position that mere passive corporate responsibility does not yet make one an object of censure, but that one becomes an object of church censure (as distinguished from discipline of the Word) only by the performance of censurable acts. Active participation in censurable acts may make one an object of ecclesiastical discipline. But even so the degree of participation may be so slight that the church would not think of applying censure.

Your committee also differs with Classis California on B., point 5. From the fact that it is impossible for a Synodical committee to investigate the whole of such far-flung organizations as the A. F. of L. and C. I. O. it does not follow that consistories and classes cannot investigate the character of the locals in their community, and the evils that are perpetrated by such locals.

Synod so decides.

ARTICLE 175

The Advisory Committee *Publication and Varia* advised Synod with reference to Point C of Overture of Classis California.

1. To appoint a Committee whose task it will be to make a study of "Corporate responsibility" in industrial, professional, and business organizations.

2. Synod urge the leaders of the church to warn and instruct our people regarding the dangers of and their participation in the unchristian practices found in the C. I. O. and A. F. of L. (See Art. 213.)

ARTICLE 176

The Advisory Committee on *Publication and Varia* in re *"Lord's Day Alliance'* (cf. Art. 19) reported as to its mandate to secure information on the finances of said Alliance and other data bearing on the extent to which our Church supports said Alliance the following:

1 We have made investigation but the only information received pertained to the Alliances' efforts re Sunday labor and activity in the Armed forces. This material is not ad rem.

2. The Committee advises Synod to instruct our representative in said organization to incorporate the data as to the personnel of the Alliance in his report.

3. Advise Synod to recommend this cause for moral and financial support for the coming year. (cf. Art. 198, B, 10.) (See Supplement XI.)

Adopted.

ARTICLE 177

The Advisory Committee, *Publication and Varia,* rendered a report regarding the League of Evangelical students, on the basis of a communication received, that the Calvin College and Calvin Seminary Chapters of the League of Evangelical Students have both been discontinued. The Committee advised Synod,

a. To receive this as information.

b. To no longer recommend this cause to our people for moral and financial support. (Continued in Art. 214.)

Adopted.

ARTICLE 178

Elder S. Hoving closed this session with prayer.

FRIDAY MORNING, JUNE 18
Fifteenth Session

ARTICLE 179

Upon request of the President of Synod the devotions are conducted in the Holland language. The Rev. J. H. Monsma reads Isaiah 40, and requested Synod to unite in singing Psalm 25:6, and leads in prayer.

ARTICLE 180

The call of the roll shows all the delegates are present, with exception of Elder Ten Hoor and Elder Rev. H. Bode.

ARTICLE 181

(Cf. Art. 76.)

Dr. J. C. De Korne, Secretary of Missions, introduced to Synod the venerable first missionary on our Indian Field, Rev. H. Fryling. He briefly addressed Synod as to the great need of organizing native churches among the Indians. Dr. De Korne also introduced Miss Anjean Nieuwsma and Miss Hattie Grevengoed as missionary helpers on our Indian Field. They gave brief addresses. The President of Synod gave expression of the gratitude of Synod.

ARTICLE 182

The minutes of the thirteenth and fourteenth sessions were read by the Secretary and Synod approved.

ARTICLE 183

The Advisory Committee on *Revisions,* (Cf. Art. 152), Rev. M. Vander Zwaag, reporter, presented its report on the *Revision of Article 36 of the Confession.* (Supplement XXX.)

A. The Committee recommended that the following materials be received as information, even though some of the communications did not appear in the Agenda:

Reports XI, XI-a, and XI-b in Agenda, Part II, pp. 70-107;

A comunication from Classis Chicago South;

Communications from the following consistories: Lafayette, Third Roseland, Highland,, De Motte, Second Roseland, Cincinnati, Evergreen Park, Momence, First South Holland, Lansing, Ill., and Fourth Roseland.

Synod so decides.

B. The Advisory Committee provided Synod with the following Synopsis of materials: The basis materials found in the Agenda, Part II, pages 70-107, consisting of:

a. The Majority Report of the Committee on Revision of Art. 36.
b. The Minority Report of the Rev. G. Hoeksema.
c. The Minority Report of Professor M. J. Wyngaarden.

1. *Synopsis of the Majority Report.*

a. The Majority Report advised Synod:

1) to desist from its present efforts to make a comprehensive study of the relationship of Church and

State for the purpose of determining the question of the advisability of a further revision of Article XXXVI of the Belgic Confession; and,

2) to discharge its Committee appointed for these ends.

b. This advice of the Majority report was substantiated by the following:

1) the fact of the vagueness and inclusiveness of our mandate and the disappointing results of our efforts;
2) the fact that the Synod of 1938 has faced the possibility of a complete revision of Article XXXVI of the Belgic Confession and has rejected it in consideration of grounds which still stand;
3) the fact that the relationship of Church and State is not the subject of the Article the further revision of which is sought;
4) the discordant nature of the views on the relationship of Church and State which are suggested for embodiment in Article XXXVI.
5) the fact that the principle of the separation of Church and State is ill defined and relatively untried, while the present declaration of the duty of the State toward the Gospel and kingdom of Christ cannot be eliminated from our Creed; and,
6) the fact that no scriptural grounds for a further revision of Article XXXVI have so far been advanced or discovered, (Agenda II, pp. 77, 78.)

C. A further elucidation of the Majority report was presented to Synod in the following Synopsis prepared by the Advisory Committee. Synod received the same as information.

Furthermore, the Majority Report expresses itself on the three specific objectives, which the Advisory Committee of the Synod of 1940 extracted from and ascribed to the documents which called forth the appointment of the committee on Revision of Art. 36.

The first specific objective concerns the "discrepancy between the official German and Dutch, and the English version of Article 36." This discrepancy is acknowledged by the Majority Report, although it views said discrep-

ancy as being of miner importance, and declares, "The discrepancy will do no harm, if it be understood, that the English revision adopted in 1938 is normative and that the Dutch and German renderings are subordinate and, if need arises, should be interpreted in harmony with the English." (Agenda, Part II, p. 79.)

It advocates that, instead of removing the discrepancy now, it were better to wait and see whether an actual need of its removal arises.

The second specific objective concerns the question of a possible "readoption of the footnote of 1910," which was deleted in the revision of 1938. The majority report points out that this footnote can no longer serve any good purpose, since the revision of 1938 removed that particular element in Article 36 which the footnote was meant to neutralize; moreover, it points out that, before readoption, the footnote itself would require revision by the elimination of its first part, which would mean that what remained of the footnote could not be "incorporated in nor appended to Article 36, since it would introduce a new topic entirely foreign to the Article and to our Creed." This would virtually call for the addition of a new article to our creed, which the majority report deems better to postpone until an enlargement of the creed as a whole can be considered with hope of success.

The third specific objective taken up in the majority report is the question of "the need of an unambiguous formulation of the relation of Church and State in these days of totalitarianism."

With respect to this question, the majority report stresses:

1) That "the prime need of the church over against that danger is a clear maintenance, also in its creed, of the Kingship of Christ both in the sphere of the church and in the wider sense";
2) That this question "could not profitably be discussed without a discussion also of the most complicated problem of the pluriformity of the Church; and
3) That this problem is primarily one for the State to solve."

2. Synopsis of Minority Report of the Rev. G. Hoeksema prepared by the Advisory Committee. Synod received same as information.

The Minority Report, Agenda II, XI-a, presents first of all a detailed historical background of the present confused situation re Art. 36. It objects to the action of Synod of 1938 which made a rather drastic revision of one of the Articles of our creed and removed the footnote of 1910, that had been part of our doctrinal standards for twenty-eight years and against which no official objections were entered by any consistory, classis or Synod, without presenting any Scriptural or exegetical proof whatsoever. Furthermore, it points out that the report of the committee, the Seminary Faculty, proceeds from the fundamental misconception that the footnote of 1910 aimed merely to correct or neutralize the teaching of Article 36 that the state may and must use physical force in maintaining the true religion, whereas the teaching of the Footnote goes far beyond the condemnation of the use of the sword in religious matters. (Cf. Agenda II, p. 86, point (d)).

It takes issue with the majority report because it gives but scant attention to the two grounds for reconsideration presented in the overtures of Lafayette and Classis Illinois to the Synod of 1940. These, it is objected, are but briefly touched upon only as minor matters after the question of the revision of Article 36 in its entirety has been disposed of. It is the contention that this approach of the majority report but confuses the issue. This is not what Classis Illinois and Lafayette wanted. They asked for a criticism of the action of 1938 and for a reconsideration of the decisions of that Synod. And this, according to the minority report XI-a, is the *primary* matter to be considered.

Re the acknowledged discrepancy between a certain section of Article 36 in the English version, and the corresponding section in the Dutch and German version, disagreement is expressed with respect to the majority report that we just have the "understanding" in our church that the Dutch and German be interpreted in harmony with the English. It is maintained that the Dutch and German versions of the Confession should be official, nor-

mative, and dependable just as the English. Moreover, this would be giving to the words "overal het Woord des Evangelies doen prediken" a meaning which they do not have; and would be interpreting the historic Dutch confession in the light of a mistaken translation." (Cf. Agenda II, p. 97).

In the light of the foregoing, the minority Report XI (a) asks for *three things:*

a. that Synod uphold the position of Classis Illinois that Scripture does not support the view taught in our Confession, Article 36, Dutch version, that it is the task of the state to see to it that the Word of the Gospel is preached everywhere.
b. that Synod declare that Synod, 1938, was in error when it dropped the Footnote of 1910; and
c. that Synod appoint a committee whose task shall be to advise Synod what revision of Art. 36 is made necessary by the adoption of resolution "a"; and to make a comparative study of the Footnote and the Confession, and if it should find a conflict, advise Synod if and how this conflict should be removed in accordance with the Word of God. (Cf. Agenda, Part II, pp. 99, 100.)

3. *Synopsis of Minority Report of Professor M. J. Wyngaarden,* prepared by the Advisory Committee. Synod received same as information.

The minority report, XI-b, found in Agenda, Part II, pp. 101-107, we find to be in substantial agreement with minority report XI-a. It indicates the chief lines of Biblical investigation involved in the question as to whether it can be proved from Scripture that the state must "see to it that the Gospel is preached everywhere," and finds no Biblical evidence, either direct or inferential, that this is the duty of the state. It then comes with the request that Synod appoint a committee to make a further study of the Biblical evidence on this matter, and if it is not able to adduce it, this committee shall come to the Synod of 1944 with a specific recommendation as to the form that Article 36 of our Belgic confession should take, in the light of the two overtures and of all the reports legally before Synod of 1943. In case, however, that Synod wishes to close this matter at this session, it recommends that Synod

alter the Dutch version of Article 36, to read: "de prediking van het Woord des Evangelies overal toe te laten."

C. *Communications received.* As to these the Advisory Committee stated:

Although twelve communications were received in all, in connection with the matter of Article 36, we may report that all of these communications support the position of Minority Report, XI-a. These are the communications from: Classis Chicago South; and the consistories of Lafayette, Third Roseland, Highland, Ind., De Motte, Roseland II, Cincinnati, Evergreen Park, Momence, First South Holland, Lansing, Ill., and Fourth Roseland. Some of these adduce reasons and some do not, but all of them are in agreement with the reasons presented in the report XI-a.

The only exception is the communication from the consistory of Roseland IV which suggest "the advisability of not taking final action on the material contained in these three reports at this present time but rather to place these reports in the hands of a fairly large committee (say a committee of seven) who shall study these reports thoroughly and submit their conclusions to the Synod of 1944," especially since the late receipt of the Agenda made it quite impossible for the church to form a common opinion on this matter before the meeting of Synod.

Received as information.

ARTICLE 184

The Advisory Committee on *Revisions* having studied all Reports and Communications in re Revision of Article 36 of the Confession recommended:

I. We advise Synod to support the position of Classis Illinois that Article 36, Dutch version, is in error in maintaining that it is the duty of the State to see to it that the Word of the Gospel is preached everywhere. *Grounds:*

A. It is far better to remove his erroneous element from our confession than to bring the Dutch and German versions into harmony with what appears to be a *wrong translation in the English language of the original.* The English phrase, "to countenance the preaching of the Word of the Gospel everywhere," is not a proper translation of the Dutch, "overal het Woord des Evangelies te

doen prediken." Besides, since the word, "countenance," means not only *to permit,* but also *to encourage, favor or approve,* a harmonization of the various versions of the creed, as it pertains to Article 36, is not sufficient to remove the objection to its teaching that *it is the duty of the State to see to it that the Word of the Gospel is preached everywhere.*

B. Such support of Classis Illinois' position will secure the necessary revision of Article 36 to bring about the desired uniformity between the English, Dutch and German texts.

C. Such support is highly desirable in view of totalitarian trends in Government, and political aspirations of politically-minded churches.

Adopted.

II. We advise Synod to state that the Synod of 1938 erred when it dropped the Footnote which had been part of Article 36 of our confession since the Synod of 1910.

Grounds:

A. No Scriptural grounds were advanced to show that the teachings of our confession as contained in the Footnote to Article 36 were erroneous.

B. No proof was given that the deletion from Article 36 of the phrase, "And thus may remove and prevent all idolatry and false worship, that the Kingdom of anti-Christ may be thus destroyed," rendered the Footnote superfluous or useless *in its entirety.* The verb "countenance" in the English version of Article 36 means, "to encourage, to favor, to approve." Is it even the duty of the State to encourage favor or approve the preaching of the Word of the Gospel everywhere? If not, is there not some justification for retaining at least a part, if not all, of the Footnote to neutralize any element in Article 36 that might give rise to misunderstanding?

C. Valuable elements in the Footnote of 1910 concerning (1) the duty of office-bearers of the church to govern and build up the church with spiritual means and (2) the mutual rights and duties of the church and the state in their respective spheres, are not touched upon in Article 36 and also remain undefined in its revised form. (Acts, 1938, pp. 17-20.)

Adopted.

III. The Advisory Committee recommended that Synod appoint a committee of seven to make a comparative study of Article 36 and the Footnote with a view of discovering whether any deletions, corrections, and additions should be made in the article in the light of any Scriptural teachings that may be gathered on the subject of the relation between church and state, and to inform the Synod of 1945 of its findings. (The members of this committee can be found in the list in (Art. 213).

Adopted.

IV. Synod authorized the following to be included in the Acts of Synod:

To the Synod of 1943.

ESTEEMED BRETHREN:

A precedent for an independent, written, advice, from one of the Seminary professors, was made at a prior Synod. That advice was included in the printed Acts of Synod. The undersigned requests that the following advice be included in the printed Acts of the Synod of 1943:

Synod drop the grounds upon which the Report concerning the Revision of Article 36 *first* advice, under C, I.

Synod place other grounds under this advice, as follows:

1. We advise Synod to support the position of Classis Illinois that Art. 36 Dutch Version, is in error in maintaining that it is the duty of the State to see to it that the Word of the Gospel is preached everywhere. *Grounds:*
   a. No Biblical evidence, either direct or inferential, that this is the duty of the State, has been adduced.
   b. "It is contrary to the New Dispensation that authority be vested in the state arbitrarily to reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct domain alongside the State" (Quoting Footnote of 1910, to Article 36.)

Respectfully submitted,

MARTIN J. WYNGAARDEN.

ARTICLE 185

The report of the American Bible Society, including a financial statement, was received as information. Synod againd decided to recommend this Society and its work to the loyal support of our churches. (Supplement XIII.)

ARTICLE 186

The report of the American Tract Society was received as information. Synod decided to recommend this organization to the generous moral and financial support of our people. (Cf. Art. 131, 4.)

ARTICLE 187

The report of the American Federation of Reformed Young Men's Societies, and the financial receipts for the support of this organization obtained from our churches was received as information. Synod again decided to recommend this organization to the moral and financial support of our churches. (Supplement X.)

ARTICLE 188

The Advisory Committee on *Home Missions,* Cf. Art. 130, Rev. G. Gritter, Reporter, presented the following advice to Synod:

1. Synod receive the letter as information.

"Your Chaplaincy Committee desires advice of Synod on the question of paying "wachtgeld" to ministers who have been relieved of their chaplaincy but decline call (s) they receive. Is a minister who is relieved of his chaplaincy but who declines call (s), received, entitled to continued support from this fund?

2. That Synod instruct the Chaplain Committee to draw up the necessary provisions according to which "wachtgeld" shall be paid to our chaplains after they are discharged from the chaplaincy and are awaiting a call from one of our churches. Synod instruct the Chaplain Committee to report on this matter to the Synod of 1944.

3. That in the meantime, Synod grant the Chaplain Committee the power to discontinue payment of "wachtgeld" if a call is declined, unless valid reasons for such a decline are presented to the Committee. (See Art. 99.) (See Art. 210, Confession of Faith and our Chaplains. Supplement XIV.)

Adopted.

ARTICLE 189

Elder Louis Gruis closed this session with prayer.

FRIDAY AFTERNOON, JUNE 18
Sixteenth Session

ARTICLE 190

The Rev. J. P. De Vries opened this session with prayer, after Synod had united in singing Psalter Hymnal No. 177.

ARTICLE 191

The Rev. John De Haan, Jr., alternate delegate Classis G. R. West, takes the place of Rev. H. Verduin, and expressed his agreement with the Forms of Unity.

ARTICLE 192

(Cf. Art. 168.)

Mr. J. Gritter, Secretary of the Christian Labor Association, addressed Synod in behalf of his organization. The President of Synod expressed a word of thanks to the brother. (Supplement XXI.)

ARTICLE 193

The Advisory *Budget Committee,* Cf. Art. 74, 75, Elder L. Beré, Reporter, presented the following:

Calvin College and Seminary.

A. The Committee has received the financial report as submitted by the Board of Finance, and recommended same be approved.

B. The Budget Committee reviewed the proposed Budget for the fiscal year, September 1, 1943, to August 31, 1944, totalling $147,580 and recommended that the Budget be approved.

C. The Committee recommended that the quota for our institution for 1944 be increased from $3.50 to $4.00 per family. *Grounds:*

a. Because of decreased enrollment of students there will be a decided reduction of income from tuition fees by many thousands of dollars. There will, however, on this account not be a corresponding decrease in the running expenses of our institution.
b. There is sure to be an increase in running expenses because of the higher prices of materials, labor, etc.
c. In view of the greatly increased income received by our people in general, this is not the time to permit our institution to incur a deficit. (See Supplement II, Continued in Art. 196.)

Adopted.

ARTICLE 194

The Advisory Committee, *Church Order,* Rev. H. Evenhouse, Reporter, presented as to *Pension and Relief Board,*

Agenda, II, page 108, and the Supplementary Report XII, the following recommendations:

1. That Synod receive reports of Pension and Relief Board as information.

2. That Synod approve the emeritation of:

Rev. L. Veltkamp, by Classis Zeeland.

Rev. J. M. Voortman, by Classis Ostfriesland.

Rev. K. Bergsma, by the Executive Committee for Home Missions with approval of Classis Pacific.

Rev. L. Van Haitsma, by Classis Grand Rapids East.

Rev. R. L. Haan, by Classis Sioux Center (Cf. Overture 17).

Rev. J. Bruinooge, by Classis Grand Rapids South (Cf. Overture 18).

3. That Synod approve the advice of the Pension and Relief Board not to deduct the Victory Tax from the salary, since the little savings and the added bookkeeping make it unwarranted. (Cf. Agenda, page 109, Supplement XII.)

4. That Synod approve as to ministers from another denomination:

This pertains to the case of a minister who was ordained in another church and who was recently installed as a minister in our church. As he was ordained prior to January 1, 1940, when our Pension Plan went into effect, we deem it just and proper that he should contribute something for the period between this date and the date of his installation as pastor in our church, that he should contribute the amount of money, which his former church will refund to him from its Pension Fund for this period and that this money shall be contributed when it is received by him.

Adopted.

ARTICLE 195

The Advisory Committee, *Church Order,* presented to Synod the following:

As to Article 121, Acts of Synod, 1942. This article states that "Army and Navy Chaplains shall 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."

We call the attention of Synod to the following: First, this does not cover all cases. A candidate, who has not received a salary from a congregation, may become a Navy Chaplain. On what salary should he contribute 3 per cent? If he should be requested to contribute on the basis of his salary as a Chaplain why not other Chaplains?

Secondly, This is manifestly unfair. It means that though two Chaplains receive the same salary from the United States, the one must contribute far more than the other because the church salary of the first may have been $2,700 whereas the salary of the second may have been $1,300.

We recommend that this article should be revised to read, "Army and Navy Chaplains shall retain their rights to support from the Pension Fund upon payment of 3 per cent of two-thirds of their salary received from the Government and computed according to our Rules." Such a decision would cover all cases and also allows for the added housing expenses of Chaplains. (See Supplement XII.) (Continued in Art. 199.)

Adopted.

ARTICLE 196

The Advisory Budget Committee (Cf. Art. 193) presented:

1. RADIO BROADCASTING.

a. The Committee reviewed the Financial Report of the Treasurer and recommends same be received as information.

b. The Budget Committee concurs in the recommendation of the Radio Broadcasting Committee and recommends Synod adopt a quota of 50c per family.
Note: This quota does not provide for possible additional programs beyond the present 26 weeks. (Cf. Art 198, A, 10.) (See Supplement XVI.)

Adopted.

2. NATIONAL CHRISTIAN ASSOCIATION.

a. The Committee examined the report of the treasurer and recommends same be received as information.

b. The Committee recommends that Synod ask the churches to receive free will offerings for this cause. *Reasons:* Since the major financial support is given by the Christian Reformed Church, and if its aid is withdrawn, it is most probable the work will be discontinued. It is reported to be the only organization in the field distributing literature on the secret society evil. (Cf. Art. 198, B, 14.) (See Supplement XIX.)

3. CHAPLAIN FUND.

a. The Committee reviewed the report of the treasurer and recommends Synod approve same.

b. The Committee recommends Synod ask the churches to receive free-will offerings for this fund. *Reason:* It is considered necessary to increase this fund, thereby establishing a reserve fund for the anticipated requirements of meeting salaries in the interim of discharge from Military Service and re-establishment of the Chaplains in the churches. (See Supplement XIV, Art. 198, B, 3.)

4. REFORMED BIBLE INSTITUTE.

a. The Committee received and examined the financial report of the treasurer and recommends it be received as information.

b. The Committee recommends Synod ask the churches to receive free-will offerings for this fund. (Cf. Art. 198, B, 15, Supplement XXII.)

Adopted.

5. PUBLICATION COMMITTEE.

a. The Committee reviewed the financial report of the treasurer and the auditor's report showing the balance sheet and operating statements. Both reports were reviewed and we recommend Synod accept same as information and approval.

b. The Budget Committee recommends Synod commend the Publication Committee for its efficient management and acknowledge its contribution of $3,000 to Calvin College and Seminary. (See Supplement IX.)

Adopted.

6. CHRISTIAN REFORMED BOARD OF MISSIONS.

a. The Budget Committee reviewed the report of the treasurer and the auditor and recommends Synod receive same as information and approval.

b. The Committee examined the proposed budget of the Christian Reformed Board of Missions, and recommends that Synod approve the Budget for 1944 as follows:

Indian Missions	$143,705.98
China Missions	24,370.00
Sudan Missions	10,675.00
Administration	7,370.00
General	3,050.00
Total	$189,170.98
Less salaries paid direct or through the Board	27,580.00
Total to be appropriated	$161,590.98

c. The Committee recommends a quota of $4.92 per family, the same at last year.

Note: The Budget Committee desires to inform Synod that the quota of $4.92 is not sufficient to meet this appropriation. It would require $5.70 per family to meet the total proposed budget. The deficiency is expected to be overcome by the receipt of special contributions. Since the amount of these special contributions is unpredictable, the Budget Committee concurs in the recommendation of the Finance Committee of the Board of Missions to retain the some quota as last year.

d. The Budget Committee recommends to Synod the adoption of a Supplementary Budget totalling $12,652.50 for various physical improvements and other expenses.

Reason: The funds for this Supplementary Budget are on hand, received as special contributions and not through the classical treasurers. See Supplement V.) (Cf. Art. 198, A, 4.)

Adopted.

7. HOME MISSIONS.

a. The Committee examined and reviewed the report of the Treasurer of the Board of Home Missions

covering the following funds: Church Extension, Emergency and Subsidy. The committee recommends Synod approve same. (See Supplement III.)

Adopted.

b. *Subsidy Fund.* The Committee has reviewed the proposed budget of $47,775 and recommends Synod increase same by $4,000 to cover the bonuses authorized by this Synod. (Cf. Art. 107.)
The committee recommends the adoption of a total budget of $51,775. (See Supplement III.)

c. The committee recommends a quota of $2.00 per family be approved. *Reasons:*
1) Many vacant churches.
2) Quota of $2.00 per family is ample to meet the estimated budget. (Supplement III.)

Adopted.

d. The committee reviewed the proposed budget for 1944 for *Church Extension* aggregating $62,030 and recommends Synod approve same. (Supplement III.)

Adopted.

e. The committee recommends a quota of $1.75 per family *Reasons:*
1) This Synod has approved the expansion program as recommended by the General Committee of Home Missions.
2) The quota of $1.50 recommended by the General Committee would produce only 70 per cent of the proposed budget and receipts from other sources are relatively small. (Supplement III.)

Adopted.

f. *Soldiers' Fund* (formerly Emergency Fund.)
The committee recommends Synod ask the churches for a free-will offering per year. (Supplement III.)

g. The committee recommends that the remuneration for Rev. L. Trap, as *Treasurer for Canadian Churches* be restored to $200. *Reasons:*
1) There is considerable detail work connected with this work.
2) The original remuneration was set at $200.

3) Rev. L. Trap is serving a church which cannot pay an adequate salary. (See Supplement I (c).)

Adopted.

8. CLASSIS PACIFIC.

"Classis Pacific requests Synod to continue the aid given to Classis Pacific for Classical Expense at the rate of 60 cents per family for 1944. *Grounds:*

The expense involved is very high. For 1942 it amounted to $1.40 per family."

The Committee recommends that the request of Classis Pacific for Synodical aid be granted to the extent of 60 cents per family, based on the number of families in said Classis.

Adopted.

9. NATIONAL UNION OF CHRISTIAN SCHOOLS.

a. The Committee received and examined the financial report of the treasurer and recommends it be received as information.

b. The Committee recommends Synod ask the Churches for a free-will offering. (See Art. 198 (B).)

Adopted.

10. SYNODICAL FUND.

a. The Committee reports it has examined the report of the Synodical Treasurer together with the auditor's certificate.

From June 11, 1942, to June 17, 1943

Balance on hand, June 11, 1942	$ 1,581.57
Receipts (includes loan of $3,250)	8,850.92
	$10,432.49
Total Disbursements	8,208.98
Balance on hand 6/17/43	$ 2,223.51

The Committee recommends same be received as information and approved. (Supplement I-b.)

b. The Committee recommends a quota of 35 cents per family. *Reason:*

The Synodical Treasurer believes this will be sufficient unless Synod incurs unusual expenses.

Note: The Budget Committee calls Synod's attention to the fact that several Classes have not paid their full quota.

c. The Committee recommends Synod authorize the payment of $50 to the First Clerk of this Synod.

d. The Committee recommends Synod authorize the payment of $25 to the Second Clerk of this Synod.

e. The Committee recommends that Mr. Henry J. Voss be paid $50 for his many services in connection with our Synodical meeting.

Adopted.

11. SOUTH AMERICA.

Since the approval of the quota of 25 cents per family your Committee received a supplementary report with the request for an increase of 15 cents per family.

Your Committee recommends this report be received for information.

Your Committee recommends a supplemental quota of 10 cents per family. (Supplement VIII.)

Adopted.

ARTICLE 197

The Advisory *Budget Committee* recommended that Synod give the following reply to the Agenda Overtures Nos. 21-25.

A. The Overtures read:

21. A. Classis Holland overtures Synod to create a special Benevolent Fund to be used for spiritual Post-war Reconstruction Work for our spiritual brethren in the Netherlands. *REASONS:*

1. Biblical: Such planning for post-war help would be in harmony with the teaching and the practice of St. Paul (I. Cor. 16: 1-4).
2. Confessional: Question 55 of Lord's Day XXI of our Heidelberg Catechism enjoins this giving and planning upon us in its summary of the doctrine of the Communion of the Saints: "that every one must know himself bound to employ his gifts readily and cheerfully for the advantage and salvation of other members."
3. Historically: The Reformed Church of Reformation days has always responded with help for churches of other nationalities.
4. Practical: a) The demands of reconstruction will be so great that the only common sense way of meeting them will be by early planning. b) After the war, transitional depression may make us frantic, and consequently dim our vision of the opportunity to help those who have suffered beyond description. c) Many of our local benevolent funds are lying idle. d) Modernists are planning extensive reconstruction projects. We should be willing to help our spiritual brethren. e) By help-

ing our brethren we give them the needful courage. f) By helping our capable brethren who have been confronted with paganism directly we shall serve our own church, nation, and the Kingdom of God, in resisting the work of the devil.

B. Classis Holland overtures Synod that the allocation and the distribution of these funds be in charge of the Synodical Committee on Netherlands Relief in consultation with the president and secretary of the Synodical Committee on Ecumenical Calvinism. CONSIDERATIONS: 1) This would prevent multiplication of committees. 2) Such a set-up would insure wise and equitable distribution.

C. Classis Holland overtures Synod that all moneys received be labelled by the consistories "Special Benevolent Fund" with the understanding should it be impossible or impractical to distribute them according to the intention of the contributing congregation, these moneys automatically revert to the funds of the donating congregations.

D. Classis Holland overtures Synod that it instruct the Committee for Netherlands Relief to deposit the money held in charge by this committee into the "Special Benevolent Fund," as created by Synod. *REASONS:* 1) "The Special Benevolent Fund" is of somewhat wider scope than the "Netherlands Relief Fund." 2) The same Committee will have charge of the newly created fund in behalf of Synod.

E. Classis Holland overtures Synod that both the Committee on Netherlands Relief and the Committee on Ecumenical Calvinism be instructed to inform themselves of the spiritual needs of our Reformed brethren and to be authorized to act as a Committee on Post-war Reconstruction Advice. *CONSIDERATIONS:*

1) When God in His mercy sends us peace new problems will constantly arise. Such committees would be in constant touch with changing situations.
2) No matter what the outcome of the war may be, a well-informed committee will be highly desirable and its advice will be greatly appreciated by inquiring consistories.

22. Firstly, since the "Gereformeerde Kerken van Nederland" have on account of the war sustained almost irreparable losses in church property both

at home and in the East Indies, and since our people in the Netherlands will be unable for years to come to do full justice financially to the Kingdom of God according to need, Classis Sioux Center overtures Synod to appoint a committee whose duty it shall be to collect funds immediately *through the local deaconates* to help at least in part repair the present losses named above, *these funds to remain in the hands of these deaconates until the time when needed. Each deaconate shall make a report to this committee at stated times.*

Secondly, to have this committee of Synod work with a committee of the "Gereformeerde Kerken in Nederland" after the war is over, that the funds collected for that purpose may be distributed for the best interest of the Kingdom, either in the Netherlands or East Indies, or both.

Thirdly, in case these funds are collected and cannot be distributed according to the above named purpose, the committee of the Chr. Ref. Synod of America in conjunction with the advice of Synod will use these funds for the best interests of God's Kingdom anywhere. *Reasons:*

1) Our confession "I believe the communion of saints" warrants in a time like this that we demonstrate this through deeds.
2) This is in conformity with the charge given by Paul in Cor. 16:2.

23. Classis California, February 24, 1943, decided to overture Synod:

That Synod urge all our churches to establish funds with a view to helping the needy Reformed Churches in the Netherlands after the war. *Grounds:*

1. Now is the time that we can raise money for such funds.
2. It is clear today that the need for such help will be overwhelmingly great.

24. Classis Wisconsin at its spring session, March 16, 1943, decided to express itself as being in agreement with the essence of Classis Holland's overture in re Netherlands Benevolence.

25. Classis Pacific overtures Synod at the request of Zillah to establish a special Benevolent Fund to be used for Post-war reconstruction work for our spiritual brethren in the Netherlands.

For grounds, see report of Classis Holland in *Banner*, February 19, 1943, p. 189.

Classis accepts these grounds en toto.

B. In consideration of these Overtures the Advisory Budget Committee recommended that Synod:

1. Create a *Netherlands War Relief Benevolent Fund* for reconstruction work among the brethren of the faith of the Netherlands. *Grounds:*

a. The losses sustained are well nigh irreparable.
b. This conforms with the charge given by Paul in I. Cor. 16:2.
c. Our confession of the communion of the saints commits to this position, compare Lord's Day 21 Question 55.

Adopted.

2. That the present War Relief committee be dissolved. *Grounds:*

a. The purpose of the War Relief Fund is comprehended in the new Netherlands' War Relief Benevolent Fund.
b. This would prevent multiplication of committees.

Adopted.

3. That a Committee of six members be appointed, this Committee to include the members of the former War Relief Fund, viz., Dr. Henry Beets, Mr. J. J. Buiten, Dr. Y. P. De Jong, and Mr. John Hekman. We further recommend that Synod also appoint on this Committee one member of the Committee on Ecumenical Calvinism. *Grounds:*

This would co-ordinate the committees sufficiently for effective operation.

Adopted, and Synod added to the above named members of the Committee Professor L. Berkhof and Mr. Marinus Housekamp.

4. That this committee be charged to seek information of the special needs relative to reconstruction work and

that it be authorized to collect and distribute funds as soon as circumstances will allow.

Adopted.

5. That the balance of the War Relief Fund be transferred to the Netherlands' War Relief Benevolent Fund. *Grounds:* This fund is wider in scope than the War Relief Fund.

Adopted.

6. That the allocation and distribution of these funds be in charge of the Synodical committee on Netherlands W.R.B.F. *Grounds:*

This would insure the most efficient administration of this fund.

Adopted.

7. That in the event these funds cannot be distributed according to design the Synodical committee on N.W.R.B.F. in conjunction with the advice of Synod be used for charity. *Ground:* This money is given for the purpose of charity.

Adopted.

8. That Synod hereby declares this to be its answer to the overtures of Classis Holland, Sioux Center, Wisconsin, California and Pacific, on this matter.

Adopted.

9. The Budget Committee recommended that Synod ask the churches for free-will offerings for this proposed fund. (See Supplement XX, Article 198, B, 4.)

Adopted.

ARTICLE 198

The Advisory *Budget Committee* further recommended that Synod declare the following causes to be considered as Quotas:

A. The Budget Committee recommends that Synod declare the following causes to be considered as *quotas.*

1. *Calvin College and Seminary Quota* $4.00 per family. The receipts of this fund are used to pay the current expenses incidental to the operation of our college and seminary.

2. *Ministers' Pension and Relief Fund.*

a. *Pension Fund Quota* $1.60 per family. The receipts of this fund are used to pay the stipulated pensions

to our emeritated ministers. Our ministers pay 3 per cent of their salaries through our church treasurers to this fund.

b. *Relief Fund Quota:* One free-will offering each year. The receipts of this fund are used to aid such of our emeritated ministers as are in need of special help.

3. *Synodical Expense Fund Quota* 35 cents per family. The receipts of this Fund are used to pay all expenses incidental to the work of Synod and its various committees.

4. *Christian Reformed Board of Missions Quota* $4.92 per family. The receipts of this fund are used to pay all expenses incurred in the pursuit of our mission work on the Indian, China, and Sudan Mission Fields.

5. *Church Extension Fund Quota* $1.75 per family. The receipts of this fund are used for Home mission work before conditions permit the establishment of a congregation.

6. *Fund for Needy Churches quota* $2.00 per family. The receipts of this fund are used to grant subsidies to small churches that are not self supporting and for the purpose of supporting the resident pastor financially.

7. *Church Help Fund Quota* 75 cents per family. The receipts of this fund are used to make loans to congregations for building purposes.

8. *South America Quota* 35 cents per family. The receipts for this fund are used to carry on our mission work in South America.

9. *Jewish Mission General Fund Quota* 57 cents per family. The receipts of this fund are used to carry on our Jewish Mission work in Paterson, N. J., and Chicago, Ill.

10. *Radio Broadcasting (Back to God Hour) Quota* 50 cents per family. The receipts of this fund are used to pay all expenses incurred incidental to our "Back to God Hour" radio broadcast.

B. The *Budget Committee* recommended that Synod approve the following causes to our churches for their continued moral and financial support:

1. National Union of Christian Schools.
2. Soldiers' Fund (Work of Service Pastors).

3. Chaplaincy Fund ("Wachtgeld" for Chaplains at the time of discharge from service and awaiting and eventual call).
4. Netherlands' War Relief Benevolent Fund.
5. Christian Labor Association.
6. Bethesda Sanatorium.
7. Christian Psychopathic Hospital at Cutlerville.
8. Christian Sanatorium at Goffle Hill, New Jersey.
9. Hoboken Seamen's Home.
10. Lord' Day Alliance.
11. American Federation of Reformed Young Men's Societies.
12. American Federation of Reformed Young Women's Societies.
13. Faith, Prayer, and Tract League.
14. National Christian Association.
15. Reformed Bible Institute.
16. The American Bible Society.
17. The American Tract Society.
18. Gideons.
19. British and Foreign Bible Society.

C. The *Advisory Budget Committee* further recommended that the above information as to *"Quotas, and Recommended Causes"* for moral and financial support, be included in the Acts of Synod: *Grounds:*

1. Many of our people are unable to distinguish at the present time as to the purpose of the Quotas.
2. It will aid in more intelligent giving on the part of our people.

Adopted.

ARTICLE 199

(Cf. Art. 195.)

The Advisory Committee, *Church Order,* recommended that Synod approve:

1. the action of the Pension and Relief Board in granting an allowance to Mrs. H. Oostendorp of $400 per year, in accordance with Article 42, page 22, Acts, 1939, (Supplement XII);
2. the action of the Pension and Relief Board in the disbursements as recorded in the detailed reports of the Relief Fund, and are satisfied that the funds

were wisely expended. From January 1 to March 31, a total of $615.00, (Supplement XII);

3. of the notification as to the death of two pensionaries, the Rev. L. Ypma and the Rev. T. De Boer, Supplement XII);
4. of the rectification of the error and omission appearing in the list of Pensionaries on page 115 of the Agenda II. The Pension allowance to Rev. R. Posthumus should read $440 instead of $770, and the omission of the name of Mrs. J. Haveman, Pension $580, (Supplement XII);
5. the action of the Pension and Relief Board in making adjustments in the Pensions of those who were beneficiaries of the Emeritus Fund before January, 1940, have added $20 to a large number of pensions because of the higher cost of living and the increase in the average salary of our clergy. All of these pensionaries who received this increase are receiving less than the pensions fixed by the Rules for ministers and widows who were granted a pension after January 1, 1940. (Supplement XII.)

Adopted.

ARTICLE 200

The Advisory Committee, *Church Order,* recommended to Synod to adopt the following as its reply to Overture 16.

A. The Overture reads:

"Classis Pella requests Synod to interpret its decision in re Art. 41 so that it may be clear how the questions are to be asked and answered. *Grounds:*

a. The decision of Synod in regard to this matter is ambiguous because it has decided on the one hand that "Synod approve the method of asking the questions under Art. 41, C.O., by the written questionnaire method as well as the oral method,' and on the other, "to revise the second paragraph of Art. 41, so as to read: 'Furthermore, *the President shall, among other things, put the following questions to the delegates of each church;* (italics ours) which questions may be answered either orally or in written form.'"

b. We have been informed that another Classis has also wrestled with the same ambiguity. Classis Pella further overtures Synod to couch the supervisory questions of Art. 41 in such a fashion—as far as possible—that the replies cannot be made by a bare "yes" or "no," but will require the respondents to formulate the replies with some words of elucidation. For examples, we refer Synod to the questions 3, 4, and 5 as found in the Synodical Committee's Report to Synod of 1942. (Cf. Agenda, part I, p. 34, 1942.) *Grounds:*

a. This will assist in avoiding a mechanical and perfunctory compliance with the requirements of Art. 41.

b. This will promote the discussion of the spiritual life of our congregations and also foster the mutual supervision which Art. 41 was originally intended to do.

B. In reply to point "a," there is no ambiquity in the 1942 decision of Synod anent this matter. We understand it to mean:

1. That Synod approves of the written as well as the oral form for replying to the questions of Art. 41, C.O.
2. That replies to the questions shall be made by the delegates either from the written statements previously prepared by the consistories or in oral form.
3. That also in the case of the use of previously written replies the supplementation of such questions by further oral questions and answers is not at all excluded as the expression, "among other things," indicates.

C. In reply to point (b)

1. We feel the desirability of avoiding questions that can be answered by a more perfunctory "yes" or "no."

2. We do not deem it desirable to reformulate the questions which have just been adopted at the previous Synod.

Adopted.

ARTICLE 201

The Advisory Committee, *Church Order,* called attention of Synod to an Overture from Classis Grand Rapids South anent Art. 44 of the Church Order, which reads as follows:

A. Classis Grand Rapids South overtures Synod to amend Art. 44 of our Church Order by inserting after the clause, "To visit all the churches once a year," the words: "or if a Classis so decides once every two years." *Reasons:*

The recently revised list of questions under Art. 41 which is asked at every meeting of Classis covers practically the same ground as the questions asked by the Church-visitors.

B. In reply to this Overture Synod decided that it sees no need for acceding to the request of Classis Grand Rapids South. *Grounds:*

1. Our church fathers did not think it superfluous to have both church visiting and Art. 41.
2. The difference between church visiting and Art. 41 is adequate to warrant continuance of both.

Adopted.

ARTICLE 202

The Advisory Committee, *Church Order,* presented to Synod the following matters in regard to the *National Association of Evangelicals:*

A. *Materials bearing upon this matter:*

1. The Synodical Committee's report, viz., that part which explains the appointment of three delegates of our Church to the recent Constitutional Convention of the National Association of Evangelicals held at Chicago. (Supplement I-a.)

2 The report on this convention from these three delegates, viz., the Rev. G. Hoeksema, the Rev. Dr. W. H. Rutgers, and the Rev. J. De Haan, Jr. This report is incorporated "in toto" in the Synodical committee's report and is on the Synod's table. (See Article 13.)

3. An overture from the First Christian Reformed Church of Bellflower, Calif., urging that our denomination become a member of the National Association of Evangelicals.

This Overture from the Consistory of Bellflower reads as follows:

ESTEEMED BRETHREN:

"The Consistory of the First Christian Reformed Church at Bellflower, California, having made a study of the aims and objectives of the organization known as

the National Association of Evangelicals, is convinced that this movement is worthy of our wholehearted support, and that our denomination should affiliate with this movement in an official capacity. We hereby overture Synod to proceed with this action for the following reasons:

a. We believe it is high time that Evangelical churches take a united stand to oppose and counteract the evil influences of the well-organized forces of modernism and liberalism.

b. This organization is fit to represent those of evangelical faith in America as its constitution, doctrinal statement and representative literature plainly indicate.

c. The only other Protestant organization of this kind, known as the Federal Council of Churches, because of its avowed liberal stand, is not an acceptable medium of expression for those of the evangelical faith."

4. An overture of Classis Muskegon to the previous Synod (1942) anent a possible Protestant Council of Churches, and the letter addressed to that Synod by the secretary of the American Council of Christian churches (See Acts of 1942, pp. 126-127); and also a paragraph in the report to this Synod of our committee on Correspondence with other churches, to which this overture and letter were committed. This committee reports that it has written for further information to the office of the American Council but has not yet received a reply.

In addition to this material, your committee has, of course, also taken note of the two addresses delivered at this Synod, the one on the American Council of Christian Churches by Dr. J. Oliver Buswell, and the other on the National Association of Evangelicals by Dr. Clarence Bouma. Both of these men have also met with the committee to answer questions on the movements they represent.

B. *Explanation and comment.*

This matter should not be confused with that of a possible Alliance of Reformed Churches, nor with a possible Reformed Ecumenical Synod, nor with the matter of Cor-

respondence with churches holding the Reformed Faith. The matter before us now concerns an association or council in which all truly orthodox Protestant Churches may band together to accomplish certain desired ends which alone they cannot accomplish and to defend certain rights which they jointly have. The Federal Council of the churches of Christ in America (F.C.C.C.) has for years been the only Protestant organization seeking to achieve some of these objectives for the Protestant churches. But although the F.C.C.C. has posed as the voice of the whole of American Protestantism, we, and all truly orthodox groups with us, cannot look upon the liberal Federal Council as speaking for us. There is need for an organization that can truly speak for orthodox Protestant groups, just as the F.C.C.C. may properly speak for the liberal Protestant groups. The need of a united voice for orthodox Protestant Christianity has increasingly been felt in recent years. Our church has withdrawn from the Federal Council and among us in recent years voices calling for an orthodox organization of this kind have been heard.

The 1942 Classis Muskegon overture as well as the Bellflower overture before this Synod voice this need. So does the report of our three delegates to the recent Chicago convention of the National Association of Evangelicals (N.A.E.) Both the speaker for the American Council of Churches and the one representing the National Association of Evangelicals at this Synod have stressed it. And all these voices are agreed that we as a church should do our part in such a movement. Your committee is of the same opinion and trusts this also represents the attitude of Synod.

In order to do our part in such a movement, the Muskegon overture at the previous Synod (perhaps already drafted in 1941) proposed that we take steps to organize such a Council. This, however, is no longer necessary. At just about the same time when this overture was conceived (possibly 1941) preliminary steps had been taken by other groups to do this very thing, and today we have two such organizations, each of which invites us to become a member, viz., the American Council of Christian

churches, and the National Association of Evangelicals (N.A.E.). This places us before the embarrassment of choice, where we might well wish there were no choice. Your commitee feels deeply the need for united action on the part of all Orthodox groups. To be effective in attaining the aims and objectives of such a movement there should not be two competing movements but only one.

The committee has studied the literature of the two organizations, paying attention to the doctrinal basis, the constitution, the organizational set-up, and the objectives of each. Synod has heard a representative of each organization and your committee has interrogated both. On the score of doctrinal basis there is no essential difference between the two organizations. Neither does there appear any worth-while difference in the aims and objectives of these two movements. Moreover, both movements constitute a protest against the Federal Council of churches, even though the one movement mentions the Federal council in its constitution and the other does not. In this light the matter before us reduces to the question: Which of the two organizations is the stronger and has the greater promise of attaining the desired end, viz., of being and increasingly becoming the truly representative spokesman of orthodox Protestantism. On this score there cannot be much difference of opinion. We note the following:

1. The National Association of Evangelicals appears to be the stronger, the more representative, and the more promising of the two. Although it is hard at this stage of their organization to give exact statistics for either movement, the N.A.E. appears to have taken hold in wider circles and groups. During the past year regional conferences of the Association were organized in every part of the country, which cannot be said of the American Council. At the recent Chicago convention no less than 500 delegates from every part of the country and from the most diverse orthodox bodies and groups were present, whereas the American Council according to the testimony of its own representative consists of only about 15 members. The N.A.E. has a monthly paper of its own founded and maintained entirely for the movement,

whereas the publicity of the American Council is carried in a paper which was already in existence and published by one of the promoters of the movement. All in all, it is quite clear that the National Association of Evangelicals is the stronger and more virile of the two movements.

2. The National Association also has a distinct advantage over the American Council in that the leadership in the former is much more representative of all orthodox groups than the latter. In fact, whereas the leadership in the American Council is more or less concentrated in one group, the same which took the initiative in its organization (Bible Presbyterian group), the leadership in the National Association of Evangelicals is distributed over a large and representative number of denominational groups, and no one such group is in the lead or holding a dominant position. The members of the Board of Administration of the N.A.E. include representatives of the following groups: Free Methodist, Church of God, Northern Baptist, Pilgrim Holiness Church, Christian and Missionary Alliance, Methodist, Presbyterian U. S., Reformed Presbyterian, United Presbyterian, Southern Baptist, Continuing Presbyterian Church of Canada, Mennonite Brethren, Reformed Church of America, Assemblies of God, Skandinavian Alliance Mission, Nazarenes, Northern Baptist, Christian Reformed.

3. The National Association has a more democratic and more representative set-up. The American Council consists only of the delegates of the constituent denominations (a body of only 15 persons in 1943), operating through an Executive Committee. But the N.A.E. has an annual convention of hundreds of delegates from the constituent member bodies and this convention chooses a Board of Administration of 25 members, which in turn has an Executive Committee of its own.

C. *Recommendations.*

In the light of the above information, and in the spirit of the 1942 overture of Classis Muskegon, and in harmony with the advice of our delegates to the Chicago Convention, and pursuant to the overture of the Bellflower consistory, we advise:

1. That we as a denomination become a member of the National Association of Evangelicals.
2. That we as a denomination agree to pay $100 as our contribution to the association for the ensuing year.
3. That each Synod shall make provision for the appointment of delegates to the next ensuing national convention of the N.A.E.
4. That the number and the personnel of this delegation shall be determined at least in part with a view to the place where the convention is to meet, so as to keep the expenses of such delegation within reasonable limits.
5. That, if at all possible with a view to point 4, some (or all) of the officers of Synod be included in the delegation, and that the Stated Clerk shall *ex officio* be a member of this delegation.
6. That such delegation expense shall be met from the Synodical Treasury.
7. That the Christian Reformed delegation at each convention shall submit a joint report to the following Synod and make such recommendations as it may deem necessary.

Adopted.

ARTICLE 203

The Advisory Committee, *Church Order*, called attention of Synod to the *Report of the Historical Committee* (Supplement XVIII).

Synod was advised to:

a. Receive this report as information.
b. Commend the commitee for its work.
c. Encourage the purchase of the publication of the book, *"Early Minutes of Classis Holland,* 1848 to 1858."
d. Recommend the continuation of the committee to do as proposed in the close of their report. (Continued in Art. 206.)

Adopted.

ARTICLE 204

Synod decided to refer the Report of the Committee on *Mixed Marriages,* Agenda II, Report XIII, pages 117-132, to the Classes for further study, with the expression of

the Classes to be reported to the Synod of 1944. *Grounds:*

a. The churches have had insufficient time to study, since the Agenda, Part II, was received too late.

b. The recommendations proposed require the serious thought and consideration of the churches. (Report included in Supplement XXIV.)

Adopted.

ARTICLE 205

Rev. Henry Verduin is again present as delegate, Classis Grand Rapids West.

ARTICLE 206

Advisory Committee, *Church Order,* (Cf. Art. 203) called attention of Synod to the *Report of Reformed Alliance of Churches,* Agenda, Part I, pages 34-41 (Supplement XXVIII).

I. The following recommendations were proposed in the report:

A. Synod declare its cordial approval of a Federation of Calvinistic Churches for the better prosecution of joint ecclesiastical interests as an ultimate ideal in full awareness of the need of much preparatory educational work among the members of the Churches co-operating toward the attainment of this ideal.

B. Synod declare itself as favoring the formation of an alliance of individuals holding the system of doctrine expressed in the historic Reformed Confessions for the propagation of the Reformed world and life view through the publication and distribution of literature, radio broadcasting and a university.

C. In order to do its share toward the realization of the aim set forth under Point B of this advice, Synod appoint a Committee of Two for the study and furtherance of this kind of work in co-operation with other similar Committees which co-operating Churches may appoint, and to suggest to this Committee of Two the advisability for it and the co-operating Committees to bear in mind also the work of the Calvinistic Conference Committee and

of seeking a broad meeting of Calvinistic men, at which possibly the Calvinistic Conference Committee can serve.

II. The Advisory Committee offered the following observations as to these recommendations of the Committee appointed by the Synod of 1942:

In studying these recommendations drafted a number of months ago, we wondered whether, in the light of certain recent developments, the members of a Committee on a Reformed Alliance would not wish to revise these recommendations as of today. Among those recent developments are the decisions regarding this matter reached two weeks ago at the Tenth General Assembly of the Orthodox Presbyterian Church, which were mostly of a negative nature, and especially the action looking to the founding of a University which in recent months has been initiated by certain individuals of the Orthodox Presbyterian Church group, entirely on their own and in a way not contemplated by the present report. (Cf. Recommendation C above.) This being the situation, your advisory committee only thought it proper and fair, if at all possible, to get into touch with the members of the Committee on a Reformed Alliance and to get their opinion on the matter as of today. We were in the fortunate position of being able during the sessions of the present Synod to confer through a sub-committee of our own with each one of the four members of the Committee on Reformed Alliance. We are now able to state that all members of the Alliance study committee agree that recent developments since the writing of their report would lead them materially to alter their original recommendations. We next presented a tentative draft of the recommendations we had in mind to the members of this Committee, and the outcome is that, after incorporating certain suggestions made by them, all members of both committees are in substantial agreement on the recommendations submitted below for Synod's possible adoption.

The matter before us involves action on two possible projects: the one, a possible Alliance of Reformed *Churches;* the other a possible Alliance of Reformed *Indi-*

viduals. The original advice of the study committee deals with the former in its recommendation A (see above), and with the latter in its recommendation under B and C (see above). We take these two matters up separately at this time.

A. *As to a Reformed Alliance of Churches;*

On this matter we would submit the following for Synod's consideration.

1. The present desirability of such an (American) Alliance of Reformed Churches would depend entirely upon the question whether such an Alliance would be an effective agency for the joint testimony and action for the Reformed Faith on the part of its constituent member churches. In this connection it should be remembered that the number of such possible participating churches in this country, would, at best, be very small. In fact, the five churches invited to the Pittsburgh meeting of which the report speaks, constitute so small a group that it is difficult to see how the formation of an alliance of these churches could in any way promote the effectiveness of their testimony, whereas the overlapping of present denominational and future alliance activities might readily lead to unnecessary duplication, competition, and weakening of effort. The statistics of these churches are as follows: Orthodox Presbyterian Church — 6,425 souls (1942); Reformed Presbyterian Church — 7,166 souls (1933); Reformed Presbyterian Church, General Synod— 1,929 souls (1926); Associate Presbyterian Church (not present at Pittsburgh, but invited) 329 souls (1933); Christian Reformed Church—126,593 souls (1943). This means that the membership of the four Presbyterian churches participating would be less than one-eighth the membership of our own comparatively small church.

2. The committee appointed for this matter by the Orthodox Presbyterian Church reached the following conclusion in this matter: "It is the judgment of your committee that a Federation of Calvinistic Churches is an ideal for which we should strive but at the present time it is neither practicable nor wise." We also have the information that the recent General Assembly of this church received the report with no further action being taken.

B. *As to a Reformed "Alliance of Individuals."*

1. Our Alliance study committee contemplates that such a possible alliance would be engaged in three possible activities, namely, publication and distribution of literature, radio broadcasting, and the founding and maintaining of a Calvinistic University. Leaving the first of these three proposed projects aside, it may well be asked: What radio broadcasting will such an Alliance, whose membership is bound to be limited and will largely be drawn from the Christian Reformed and Orthodox Presbyterian Churches, be able to accomplish which present agencies of these churches and their affiliates are not able to accomplish just as effectively?

2. As to the matter of organizing such an Alliance (Society) for the purpose of founding and maintaining a University, it was not clear in the original report whether what was intended in the recommendation was the founding of such a University alongside of the present existing higher educational institutions (Calvin College, Calvin Seminary, and Westminster Seminary) or the hope and prospect that ultimately a Calvinistic University might develop out of at-present-existing Calvinistic higher educational institutions. After our conference with the members of this committee it is now clear that the former was not contemplated. However, it is also clear that some of the men behind this university plan in the Orthodox Presbyterian group have in mind the founding of an entirely new denominationally unrelated University alongside of the existing institutions mentioned above. But the prosecution of such an ideal would raise a host of serious questions such as: Have we the resources in money and scholarship as well as in teaching personnel to found such a university? Would such a "University" for years to come be anything but a modest college? Would not any such new institution only weaken our existing Calvinistic institutions of higher learning? Do we as a Church wish for a society controlled University (which would, of course, have to include a divinity school as well if it is to be a University) alongside of our denominational Seminary and College? These, it seems to us, are serious and pertinent questions

that must be faced carefully before a project of a Calvinistic University is endorsed.

3. The information is at hand that at this month's General Assembly of the Orthodox Presbyterian Church the report of their committee on a Reformed Alliance, which met with ours on the same subject at Pittsburgh, was received, with no further action being taken. This means that the original proposal of our Alliance Committee under "C," namely, as to the appointment of a committee of two loses its point. At the same time, it does not mean that the University plan is thereby dropped. In fact, certain individuals of the Orthodox Presbyterian group are strongly promoting such a project and recently have had a meeting for its discussion.

Received as information.

III. The following recommendations were presented by the Advisory Committee:

A. As to a possible (American) *Alliance of Reformed Churches*

1. That, with full appreciation of such an Alliance as an ultimate ideal, at present no further steps be taken in this matter.

B. *As to a possible Alliance of Reformed Individuals.*

1. To declare that it rejoices in every effective organized effort for the promotion of Calvinistic thought and life, of which the work carried on by the American Calvinistic Conference Committee is a notable recent example.

2. To declare that this is not to be construed as Synodical endorsement of every project which such agencies may seek to promote, and that this applies especially to the plan of founding a Calvinistic University alongside of existing Calvinistic institutions for higher learning.

3. That, in view of some recent discussion and agitation about the founding of a possible American Calvinistic University, and in view of the bearing which such contemplated plan would have for our own institutions of higher learning, Calvin College and Seminary, a committee be appointed for an exploratory study of this important subject (Committee appointed, See Art. 213.)

Adopted

ARTICLE 207

The Advisory Committee, *Church Order,* called the attention of Synod to the *Report Ecumenical Reformed Council,* Agenda I, page 41; P.S. to Supplement XXVIII. The purpose of such a Council is to bring together in Synod our sister Reformed Churches of the Netherlands, those of South Africa, and our own. War conditions made it impossible for the committee to function.

The Advisory Committee proposed to Synod:

1. To receive the report as information.
2. Continuation of the committee. (See Art. 213.)

Adopted.

ARTICLE 208

The Advisory Committee, *Church Order,* suggests to Synod the possible merger of the Committee for a Reformed Ecumenical Synod with the Committee on Correspondence with other Churches. *Grounds:*

The committees deal with matters closely related.

Synod so decided.

ARTICLE 209

The Advisory Committee, *Church Order,* presented the following with respect to the *Report Correspondence with Other Churches.* (Supplement XXIII.)

a. To receive the report as information.
b. To continue the Committee. (See Art. 208 and 213.)

Adopted.

ARTICLE 210

The Advisory Committee, *Church Order,* called the attention of Synod to an Overture, Classis Grand Rapids East, to consider and pass on the nature and ecclesiastical effect of Profession of faith to our Service Pastors or Chaplains and before Service Groups. The Advisory Committee recommended the following reply:

Synod declares that there is no objection to permit a member of the Armed Forces to make confession of faith before a Christian Reformed Service Pastor (or Christian Reformed Chaplain) in the presence of other believers when the exigencies of military service make it impossible for this person to be examined by the Consistory of the Church of which he is a member, and to make public confession in the home Church, or in a near by Christian Reformed Church.

Adopted.

ARTICLE 211

The Rev. H. J. Kuiper and Elder G. De Boer register their negative vote against the decision recorded in Article 210 and submit the following:

"The undersigned *protest* the decision of Synod regarding profession of faith by our young people in military service. The protest is made on the following grounds:

1. Our experience in World War I should make us cautious in in the matter.
2. The consistory alone has the right to admit members to full communion in the church.
3. The right of the congregation to consent tacitly to public profession by those examined by the consistory is ignored.
4. Public profession of faith is not essential to salvation, according to Scripture for those who do not have the opportunity.

(w. s.) H. J. KUIPER
(w. s.) G. DE BOER.

ARTICLE 212

The Rev. Henry Verduin reported for the *Committee on Appointments:*

ESTEEMED BRETHREN:

Your Committee on Appointments submits the following report:

According to the request of their respective Classes we recommend that Synod approve the following delegates:

1. BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

(For length of term, see Acts of Synod, 1939, page 62.)

Classes	*Members*	*Alternates*
G.R. East		Dr. G. Goris
G.R. West	Rev. R. Veldman	Dr. J. G. Van Dyke
Minnesota		Rev. Jacob Mulder
Orange City	Dr. R. Bronkema	Rev. W. Bajema
Pacific	Rev. W. Groen	Rev. J. Vanden Hoek
Pella	Rev. J. Vander Ploeg	

Adopted.

2. CHRISTIAN REFORMED BOARD OF MISSIONS

Classes	*Members*	*Alternates*
G.R. West	Rev. H. Verduin	Dr. P. Y. De Jong
Muskegon	Rev. R. Veenstra	Rev. J. C. Verbrugge
Orange City	Rev. J. Rubingh	Rev. A. D. Folkema
G.R. South		Rev. M. J. Vanderwerp

Adopted.

3. SYNODICAL DELEGATES FOR EXAMINATION

Classes	*Members*	*Alternates*
G.R. West	Rev. R. Veldman	Rev. M. Vander Zwaag
Minnesota	Rev. J. Ehlers	Rev. G. Lyzenga
Orange City	Rev. J. H. Geerlings	Rev. W. Bajema
Ostfriesland	Rev. C. Greenfield	Rev. H. J. Kuizema

Adopted.

4. GENERAL COMMITTEE FOR HOME MISSIONS

Classes	*Members*	*Alternates*
G.R. East	Rev. E. F. Visser	Rev. D. Grasman
G.R. South		Rev. J. Brat
California		Rev. L. Bouma
G.R. West	Rev. P. Vos	
Orange City	Rev. J. R. Van Dyke	Rev. A. Jabaay

Members-at-large (cf. Art. 111.)

Adopted.

ARTICLE 213

The *Advisory Committee* on *Appointments* recommended the following:

1. *Synodical Committee*—Dr. Y. P. De Jong, Rev. W. Groen, Rev. E. Van Halsema, Stated Clerk (ex officio).

2. *Stated Clerk*—Rev. John De Haan, Jr., Dr. R. J. Danhof, alternate.

3. *Synodical Treasurer*—Mr. T. Noordewier; Mr. H. J. Voss, assistant.

4. *Synodical Treasurer for Canada*—Rev. L. Trapp; Rev. A. H. Bratt as alternate (cf. Art. 71). "Canadian Treasury Committee" to function with Rev. Trap, Mr. Tony Noordewier, Mr. Henry Denkema.

5. *Publication Committee*—Mr. J. B. Hulst, Prof. D. H. Kromminga, Mr. Jacob Feenstra, Dr. H. H. Meeter, Mr. Henry Denkema, Rev. John Gritter, Mr. G. J. Rooks.

6. *Committee for South America*—Dr. H. Beets, Rev. D. D. Bonnema, Dr. M. J. Wyngaarden, Rev. H. Blystra, Rev. P. Jonker, Jr.

7. *Committee for Church Help Fund*—Rev. A. Wassink, Mr. C. R. Mulder, Rev. J. R. VanDyke; General Alternate, Rev. H. J. Triezenberg.

8. *Representative American Bible Society*—Rev. J. Beebe; alternate, Rev. H. Bouma.

9. *Representative of British and Foreign Bible Society*—Rev. L. Trap; alternate, Rev. H. Wierenga.

10. *Representative on General Comission of Army and Navy Chaplains*—Rev. J. M. Vande Kieft, Rev. H. Baker; alternates, Rev. E. Kooistra, Rev. E. Boeve.

11. *Chaplain Committee*—Rev. J. M. Vande Kieft, Rev. H. Baker, Rev. E. Kooistra, Rev. E. Boeve.

12. *Committee Ecumenical Council and Correspondence with other Churches*—Prof. L. Berkhof, Prof. D. H.

Kromminga, Dr. J. T. Hoogstra, Rev. I. Van Dellen, Prof. S. Volbeda, Stated Clerk.

13. *Historical Committee* — Prof. D. H. Kromminga, Dr. H. Beets.

14. *Committee Mission Sunday School Lesson Planning*—Rev. G. Goris, Rev. R. Veenstra, Rev. P. Jonker, Jr., Mr. Thomas Afman, Mr. G. Dykman.

15. *Committee Sunday School Planning* — Dr. H. H. Meeter, Prof. H. Schultze, Rev. J. Weidenaar.

16. *Committee for Digests of Protests*—Stated Clerk, Dr. S. Volbeda, Prof. D. H. Kromminga.

17. *Transportation Secretary*—Mr. Bert Pousma.

18. *Committee for Mimeographing Reports and Making Arrangements for the Synod*—Mr. H. J. Voss, Alternate, Dr. E. Y. Monsma.

19. *Committee for Ministers' Pension and Relief Administration*—Mr. Henry Hekman, Mr. N. Hendrikse, Rev. J. O. Bouwsma, Mr. W. K. Bareman, Rev. R. J. Bos; Alternates, respectively: Mr. F. L. Winter, Mr. G. B. Tinholt, Rev. J. F. Schuurman, Mr. B. De Jager, Rev. T. Yff.

20. *Representative Lord's Day Alliance of the U. S.*—Rev. J. J. Hiemenga, Rev. J. T. Holwerda.

21. *Representative on National Christian Association*—Rev. R. O. De Groot; Rev. J. P. Smith, as alternate.

22. *Radio Broadcasting Committee*—Rev. D. H. Walters, Rev. H. Baker, Rev. B. Essenberg, Mr. M. Fakkema, Rev. W. Kok, Rev. R. Frens.

23. *Committee of Study regarding translation of Holland Theological Works*—Prof. D. H. Kromminga, Rev. L. Verduin, Mr. B. K. Kuiper.

24. *Calling Church for next Synod*—Lee St. Church, Grand Rapids, Mich.

25. *Committee for Federation of A.F.R.Y.M.S. and A.F.R.Y.W.S.*—Rev. C. Witt and Mr. N. Hendrikse.

26. *Committee to study and Report on the Place of the R. B. I. in our Educational System*—Rev. W. Groen, Rev. A. Van Dyken, and Rev. D. Hollebeek.

27. *Committee on Corporate Responsibility*—Prof. L. Berkhof, Prof. C. Bouma, Prof. W. Hendriksen, Rev. C. Huissen, Dr. R. J. Danhof.

28. *Committee on Article 36 (to report in 1945)*—Dr. R. Bronkema, Dr. H. Kuiper, Rev. G. Lyzenga, Rev. James Bruinooge, Rev. J. G. Van Dyke, Rev. Leonard Verduin, Rev. John Weidenaar.

29. *Editing Final Draft of the Revised Compendium*—Rev. M. Monsma, Dr. Henry Stob, Rev. G. Hoeksema.

30. *Exploratory Study of Founding a proposed Calvinistic University*—Dr. H. H. Meeter, Prof. H. Schultze, Prof. J. De Vries, Prof. H. Van Zyl.

31. *Columbus Case*—Rev. J. De Jong, Rev. Peter Holwerda, and Prof. D. H. Kromminga as Alternate for Rev. Holwerda.

32. *Netherlands' War Relief Benevolent Fund*—Dr. H. Beets, J. J. Buiten, Dr. Y. P. De Jong, John Hekman, Prof. L. Berkhof, Mr. Marinus Housekamp.

33. *National Association of Evangelicals*—See Article 202, Recommendations 3-7.

34. Committee re "Reading Service" Sermons—Revs. A. Jabaay, H. J. Triesenberg, M. Arnoys.

Note—Some committees were re-arranged to *save travel. See Report of Transportation Secretary*, cf. Art. 177, Supplement XVII.

Adopted.

ARTICLE 214

The Advisory Committee, *Publication and Varia,* presented to Synod the following report of the *Delegates Ad Examina:*

The following delegates Ad Examina were present at the examination of the Candidates herein named and advised their admission to the Ministry.

CANDIDATE	CLASSIS	DELEGATE	CLASSIS
Harold Dekker	Chicago South	J. Van Beek	Chicago North
		P. Jonker, Jr.	Holland
		J. Masselink	Kalamazoo
J. B. Ibershof	G. R. West	J. Weidenaar	G. R. East
		A. J. Rus	G. R. South
		E. J. Krohne	Zeeland
A. E. Rozendal	G. R. East	A. J. Rus	G. R. South
		R. Veldman	G. R. West
		E. J. Krohne	Zeeland
Harry Boer	Holland	P. Holwerda	G. R. South
		D. D. Bonnema	Zeeland
		J. P. De Vries	Muskegon

CANDIDATE	CLASSIS	DELEGATE	CLASSIS
P. Ouwenga	Minnesota	M. Arnoys	Sioux Center
		J. H. Geerlings	Orange City
		N. Jansen	Wisconsin
H. Peterson	Pacific	E. Tanis	California
		R. H. Hooker	Pella
		M. Arnoys	Sioux Center
Rev. W. Verwolf (Colloq. Doct.)	Wisconsin	W. H. Rutgers	Chicago North
		H. Kuiper	Chicago South
		H. Moes	Minnesota
B. Haan	Ostfriesland	J. H. Geerlings	Orange City
		J. Griffioen	Pella
		M. Arnoys	Sioux Center
H. Exoo	Kalamazoo	J. Weidenaar	G. R. East
		P. Holwerda	G. R. South
		R. Veldman	G. R. West
J. Luchies	G. R. East	A. J. Rus	G. R. South
		R. Veldman	G. R. West
		E. J. Krohne	Zeeland

The delegates ad examina of Classis Zeeland, Classis G. R. West, and Classis G. R. South were requested by the Consistory of Oakdale Park to give their approval of a nomination containing the name of a minister from a Church other than our own. The three delegates ad examina refused to give their approval on the grounds that the consistory had not adduced sufficient reasons why the expression of a former Synod on this matter should not stand in this case. The delegates appealed to Acts 1930, Art. 54, to substantiate their opinion.

The delegates ad examina of Classis G. R. East, Grand Rapids West and Classis Zeeland were requested by the consistory of Burton Heights Christian Reformed Church of Grand Rapids to give their approval of a nomination containing the name of a minister from a Church other than our own. A majority and a minority reply were formulated. (Complete review of the case is found in Art. 159.)

The Advisory Committee advised that this information be recorded in the Acts of Synod.

Adopted.

ARTICLE 215

The minutes of the seventeenth session were referred to the officers of Synod for approval.

ARTICLE 216

A. The President of Synod addressed the delegates as follows:

Fellow Delegates of the Synod of 1943,

Dear Brethren:

We have come to the end of our labors. We are thankful to our God for health and strength given us to perform and finish our task; thankful also that in these war-times and in this dark period in the world's history we could meet without hindrance or interruption.

And for this also we are thankful, that a fine Christian spirit prevailed in all our discussions and throughout all our sessions.

All of us, I am sure, are conscious of the imperfections of our labors. However, we know and are comforted by that knowledge that the Lord will, in answer to our earnest prayers, bless those decisions that were pleasing to Him, and that He can make our mistakes of none effect. And we rejoice in humble gratitude that He was willing to use us as instruments in His hand in this important Synodical work.

Permit me to thank you once more for the honor of serving as your president. Altho I began the work burdened with a heavy sense of responsibility, I can say, that your hearty and complete coöperation made the burden light and the work a joy.

And I want to express my special thanks to the other officers of Synod, our genial Vice-President, Dr. W. Rutgers, our alert first clerk, Dr. R. J. Danhof, and our experienced second clerk, Rev. L. J. Lamberts. Brethren, I have leaned heavily on you, and you have been a great help to me and to the whole Synod.

We also wish to thank all those who performed valuable service as advisers; the various members of our Seminary Faculty, and Prof. Schultze, Dr. De Korne, and Rev. Baker.

We also express our appreciation of the work of the editors of our church papers, the Revs. H. J. Kuiper and H. Keegstra, and of the reporters of the *Press* and the *Herald*.

We thank the various committees appointed by previous Synods for their reports as also the advisory committees appointed by this Synod for their earnest labors. Finally, a hearty word of thanks and appreciation to the Program Committee, Mr. Henry Voss and Dr. E. Y. Monsma, for their excellent arrangements in re the physical comfort of the delegates, and the preparation of the reports, and to the stenographers for their valuable services.

And now as we homeward go, may the joy of Christian service be strong in the hearts of all. Let us persevere in prayer that the dark cloud of war that hovered over all our sessions as a heavy shadow may soon be lifted; that ere another Synod meets we may rejoice in glorious victory and a just and righteous peace.

May we meet our loved ones at home in health and safety. And may we by God's grace continue to fight the good fight, that when we have run our race and finished our course, we may hear the blessed words, Well done, ye good and faithful servants.

B. To this address the Vice-President responded in name of Synod:

I am certain that I express the voice of Synod when I say that we have enjoyed excellent and able leadership through all the sessions of Synod. Our business has been expedited by your suggestion and direction. We thank our God for the splendid gifts with which you have been endowed, and that you have during the course of your ministry proved to be a valiant and courageous defender of the faith of our Fathers, and a loyal son of the Christian Reformed Church. May God's richest blessings crown your efforts, and may He cause you to be a blessing in the future as you have been in the past, unto the extension of His Kingdom and to the glory of His Name.

ARTICLE 217

Synod united in singing Psalter Hymnal No. 463 and the President closed the final session of Synod with prayer and thanksgiving to God.

REV. G. HOEKSEMA, *President*
DR. W. H. RUTGERS, *Vice-President*
DR. R. J. DANHOF, *First Clerk*
REV. L. J. LAMBERTS, *Second Clerk*

Attested a true copy,

JOHN DE HAAN, JR., S. C.

SUPPLEMENTS

SUPPLEMENT I-a

SYNODICAL COMMITTEE REPORT

(Arts. 13; 202)

ESTEEMED BRETHREN:

YOUR committee received the following letter on February 15, 1943:

"In name of the Ministerial Conference of the Christian Reformed Churches in southern California, I have been asked to correspond with the proper authorities in the denomination concerning the "Association of Evangelicals for United Action", a national movement which is seeking to unite all churches in the United States of common faith in the fundamentals of God's Word.

Having come in contact with this movement through two of our representatives, we feel that the Christian Reformed Church should also have its representative present in an official capacity when this Association gathers for its first national meeting this coming April. The meeting will take place in Chicago. At this important gathering the formal organization will take place, a constitution adopted, and plans for action determined. It is, therefore, exactly at this meeting that we should also have a voice so that we may possibly guide the thought of that conference in a direction acceptable to our way of action.

We are coming to our synodical committee for this reason and present before you the possibility that Dr. Clarence Bouma of the Seminary be chosen to represent the Church in an official or, at least semi-official, capacity in Chicago. Since he has a prominent position as Editor of *The Calvin Forum* and is well acquainted already with this movement, we feel that he would be the logical man.

Waiting for Synod to make this decision would be too late as far as this important gathering is concerned.

Sincerely yours,
California Ministers' Conference
of Christian Reformed Church,
(Signed) F. DE JONG, Secretary."

While considering what to do about this urgent request we were informed that our Seminary Faculty had already delegated Dr. C. Bouma to the meeting referred to. We thereupon requested the Rev. G. Hoeksema, Dr. W. H. Rutgers and the Stated Clerk to attend the meeting in the capacity of "observers." We received the following report from them:

The Synodical Committee
of the Chr. Ref. Church,
Grand Rapids, Mich.
Esteemed Brethren:

At your request the undersigned have attended the "International Constitutional Convention For United Evangelical Action" which was held in Chicago, at the LaSalle Hotel, May 3 to 8, 1943.

We at first registered as "observers," as your letter to us indicated we should. We were informed by Dr. Harold J. Ockenga, the President of the "Association of Evangelicals," who also functioned as Chairman of the Convention, that to have a voice in transactions and to be of influence at the Convention we should register as delegates. We were assured by him, as well as by other responsible parties, that to register as delegates would in no way involve our church group or commit us in any manner to the program of the Association. The fact that this was a Constitutional convention was cited as proof. A constitution had not yet been adopted. The purpose of the Convention was, among other things, to draft and to adopt one. The term "delegates" seems to have had a rather loose connotation for the officers of this convention.

After some discussion on the matter we decided to change our registration from "observers" to "delegates." This afforded us an opportunity to be members of "work study groups." We functioned on the groups called, "Separation of Church and State," and "Education." Dr. Clarence Bouma, who had been delegated by our Seminary Faculty, also served on the committee for "Education." Being "delegates" also gave us an opportunity to speak at the convention proper.

We contributed some influence especially at the committee meetings. Suggestions from our group were almost eagerly received. Fundamental or basic thinking in regard to matters of principle was welcomed.

There are many favorable aspects of this "National Association of Evangelicals" which might be mentioned. (The name as just stated is the one adopted at this convention). We do not mean to be exhaustive in this respect. We mention but two things which are inclusive of others.

In the first place the Association affords Evangelical Protestantism a united and representative voice. Without such an association "The Federal Council of Churches of Christ in America" is the only representative voice of Protestantism, as far as we know. (There was a communication at our last Synod (Acts, p. 126) from "The American Council of Christian Churches," embodying a request that we affiliate with its group. We are not familiar with this Council. It might be investigated to good advantage.) The Federal Council claims to speak for 40% of Protestantism; claims to have 24 affiliated denominations, including a membership of 25 million. It has been stated that the Council, in reality, represents less than 10% of the claimed 40%. We know that the Federal Council is controlled by "modernists." One can hardly visualize just what difficulties we might be placed in, as Evangelicals, if that Council were to be honored by our Government as the only voice of Protestantism, especially in the critical times through which we are passing. Evangelical Protestantism should

have some organization that is fairly representative of Orthodox Christianity through which it may become articulate.

In the second place, it is refreshing to note the thoroughly orthodox character of the doctrinal statement of the N. A. E. Membership in the association is limited to those who subscribe to the statement. We quote the following from the Constitution which was enthusiastically adopted at the Convention without a dissenting vote:

"As a prerequisite to membership, each prospective member shall subscribe to the following doctrinal statement:

(1) We believe the Bible to be the inspired, the only infallible authoritative word of God.
(2) We believe that there is one God, eternally existent in three Persons: Father, Son, and Holy Spirit.
(3) We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.
(4) We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
(5) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
(6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
(7) We believe in the spiritual unity of believers in Christ."

The enthusiasm in subscribing to this doctrinal statement was indeed singular. To catch the spirit of the orthodox church world round about us and to feel its pulse beat is a salutary thing for us. We noted a definite spiritual warmth and fervor at the Convention from which we could benefit.

The Convention, at stated times, was divided into "Work Study Groups." These are indicative of the "fields of endeavor" in which the Association hopes to become engaged. They are: Evangelism, Missions, Education, War Services, Public Relations, Separation of Church and State, and Radio work.

A periodical called "United Evangelical Action" is already being published. It will continue either as a monthly or weekly publication. Until the first of next September it may be subscribed to for $1.00 a year. After that time the price will be raised to $2.00. It may be ordered from the National Association of Evangelicals, 120 Tremont St., Boston, Mass. By subscribing to this paper we can pretty well keep in touch with the work of the Association.

We presume that your Synodical Committee would like an expression from us in regard to the question of our Church affiliating with the Association. You will realize, of course, that the whole movement is still in a state of comparative immaturity. Weaknesses will no doubt reveal themselves from time to time in a venture of this magnitude. We already visualize a difficulty for us if we should feel led to join the Association. The difficulty will arise from a tendency which we seemed to note. It appeared to be evident that instead of the Association being merely a joining of hands for the definite purpose of affording orthodox Protestantism a united voice, it may develop into actually doing the work of the church itself, especially in the field of Evangelism. That would not be desirable. The prevailing doctrinal bias of those at the Convention impressed us as being more Arminian than Calvinistic.

While considering the question of whether or not we should join the Association we were at first inclined to advise something somewhat as follows. Instead of actually joining the Association at this time we might indicate our interest in it and then assume a "watchful waiting" policy. We might continue to send "observers" to its annual meetings and thus exert what influence may be possible in this way. This course seemed to us to be the course of wisdom such as one might well pursue in any venture which might involve difficulties.

However, there are certain considerations which make the foregoing well-nigh impossible. The main consideration is that if we do not join the Association we have no way of causing our influence as a denomination to be felt at the meetings of the Association. Heretofore the Association has been in an embryonic state. Now, (since its last Convention) it has actually been born. A Constitution has been adopted. (At this writing it has not yet been published. That makes it impossible for us to include a copy of it. We hope that it will be available when our Synod meets in June.) Henceforth delegates will be restricted to those denominations, groups and churches which are affiliated with the Association. They alone will be in a position to directly influence the movement.

The urgency of the times and the dire necessity of a united voice for Orthodox Protestant Christianity in connection with them, tend to indicate that we have a duty in assisting to foster such a united voice.

We would therefore advise your Synodical Committee that we join the "National Association of Evangelicals," at least provisionally, unless there is a more worthy organization of a kindred nature. If at any time we should feel that there is a conflict between the movement and our denominational principles which would warrant our withdrawal from the Association, we could do so.

It might be of interest to you to know that Dr. Clarence Bouma was elected to the position of one of Twenty-five "Administrators" of the Association.

Nothing definite seems to have been decided by the Convention in regard to financial obligations of member churches. A statement was made by the reporter on finances that an affiliated church should contribute to the Association ½ of 1% of its annual budget. If the budget of a church should be $10,000 that would mean that its contribution to the Association should be $50.00. This statement was made in the spirit of propaganda for finances and possibly because so many delegates seemed to represent individual churches. Financial obligations for denominations were not mentioned or stipulated as far as we know.

If we as a denomination were to join the N. A. E. provisionally, as suggested above, the undersigned would advise that our denomination agree to pay $100.00 as our contribution to this cause for the ensuing year.

We sincerely hope that this fragmentary report may give you the information you desired when "delegating" us to the Convention.

Humbly submitted,

G. HOEKSEMA,
W. H. RUTGERS,
J. DE HAAN, JR., Reporter.

May 24, 1943.

Your Committee did not have an opportunity to consider the foregoing report with its suggestions. We pass it on to Synod for any possible action which Synod may feel inclined to take.

* * * * * * * * *

The Stated Clerk has written several letters to various Selective Draft Boards at the instigation of Prof. H. Schultze in his capacity of Secretary of the Seminary Faculty. These were in the interest of our school in connection with deferments from armed service of those college students in their junior or senior years who are pursuing their prerequisite academic studies for entrance into a theological school. In one case which was brought to the Stated Clerk's attention by a Draft Board, an appeal was sent to the Draft Board because it had placed one of our registrants in Class I-A. The appeal was based on Mr. Lewis B. Hershey's "Occupational Bulletin," No. 11, dated June 22, 1942. The result of the appeal was not brought to the Stated Clerk's attention.

The Stated Clerk has also filled in several questionnaires in connection with applications for appointments as Chaplain by several of our ministers.

One of our Home Missionaries in Canada experienced some difficulty in obtaining the necessary gasoline and tire equipment for the proper prosecution of his work. Correspondence by the Stated Clerk with the authorities of the Dominion of Canada, and the filling out of a questionnaire were productive of the desired results.

The terms of office of the three regular members of the Synodical Committee do not expire until next Synod. The term of office of the Stated Clerk expires at the Synod of 1946.

Respectfully submitted,

Y. P. DE JONG
E. VAN HALSEMA
W. GROEN
J. DE HAAN, JR., *Secretary*

June 1, 1943.

SUPPLEMENT I-b

SYNODICAL TREASURER'S REPORT

(Art. 196, No. 10)

ESTEEMED BRETHREN:

I AM pleased to submit to you an itemized statement of all receipts and disbursements of Synodical Funds for the past year, i. e., from June 11, 1942, to June 17, 1943. The detailed statement is being presented for such consideration as you may deem necessary and for the files of your Secretary and I am pleased to also furnish you with the following condensed report:

June 11, 1942—Balance of cash on hand	$ 1,581.57
Total receipts as per statement	8,850.92
	$10,432.49
Total disbursements as per statement	8,208.98
June 17, 1943—Balance of cash on hand	$ 2,223.51

Your attention is called to the fact that, in order to meet the expenses of the Synod of 1942, together with the publication of the "Acts of Synod," it was necessary that your Treasurer arrange to borrow money as was mentioned in my previous report. Arrangements were made for loans amounting to $3,250.00 and no part of this borrowed money has, as yet, been repaid. It should be borne in mind that the quota, suggested by the Synod of 1942, did not become effective until January 1, 1943. As a result of this, your treasury has been unable to build up very much of a reserve. However, if the quota could again be placed at 35 cents per family, I am confident that some little progress may be made toward the liquidation of our indebtedness. At the same time every congregation should feel the responsibility of meeting its quota. It should not be overlooked that prices of printing, traveling, etc., are materially higher than heretofore so little relief can be expected in connection with our disbursements.

May God continue to shower His blessings upon you in your work as a Synod and upon each one of us as individuals.

Yours very sincerely,
(Signed) TONY NOORDEWIER
Synodical Treasurer

I have examined the records of the Synodical Treasurer and find accurate records of receipts and disbursements have been kept and that the balance of cash on hand corresponds with the statement of the Peoples National Bank of Grand Rapids.

(Signed) HENRY DENKEMA, Comm.

June 17, 1943.

SUPPLEMENT I-c

REPORT OF TREASURER FOR CANADIAN CHURCHES

(Arts. 71, 196, No. 7, g.)

Herewith a condensed report of receipts and disbursements for the year 1942.

Balance on hand, Dec. 31, 1941	$ 8,298.74
Receipts, 1942	10,526.50
Total Receipts	$18,825.24
Total Disbursements, 1942	$ 9,201.27
Balance on hand, Dec. 31, 1942	$ 9,623.97

As of date there is a considerable balance in the Canadian treasury. The regulations forbidding the export of funds from Canada, except in small amounts and by special permission, are still in force and no doubt will be for the duration of the war, and possibly longer.

However, since that part of Africa where our missionaries labor is a sterling area, your treasurer was able to disburse direct to Africa for the Christian Reformed Board of Missions the sum of $2,975.55. Also, by paying out funds in Canada for the Home Missions Committee—salaries of home missionaries and subsidies—and having their treasurer pay out the equivalent to various causes in the United States, it has been possible to disburse an additional sum of $6,086.84.

Enclosed with this condensed report is a detailed report for examination by Synod.

Enclosed also herewith a statement of audit by Mr. Henry Denkema.

In view of the considerable balance in the Canadian treasury, and the prospect that the balance will remain rather large during the duration, the question arises as to the advisability of investing some of these funds, for instance in government bonds.

Your treasurer recommends to Synod the appointment of a committee to be known as "Canadian Treasury Com-

mittee" or some such name. The duty of this committee would be to decide which causes, if any, are to be favored in the present limited distribution of Canadian funds, the possible investment of funds that will have to remain in Canada for some time to come, and other problems which arise from time to time. The responsibilities of the Canadian treasurer are proving to be such that he feels the need of such a committee with which he can consult, and for the proper oversight of the work in the interim of Synodical meetings.

Your treasurer suggests a committee of three. Since most of the causes to which our Canadian churches contribute are in the United States, the interests of these causes will be served best, he believes, if two of the three members reside in the United States. Suggested personnel: The Synodical treasurer, Mr. Tony Noordewier; the auditor of the Canadian treasurer's books, Mr. Henry Denkema; and the present Canadian treasurer. This committee to report annually to Synod, incorporating in its report that of the Canadian treasury.

Humbly submitted,

LEONARD TRAP

To the Synod of the Christian Reformed Church:

This is to certify that I have examined the books and records of the Rev. Leonard Trap, Treasurer of the Canadian Christian Reformed Churches, and found the books in balance and reconciled with the pass books and cancelled checks of the Dominion Bank of Canada, Chatham, Ontario, Branch.

(Signed) HENRY DENKEMA.

Grand Rapids, Mich., May 18th, 1943.

SUPPLEMENT II

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

(Arts. 74, 96-98, 134-136, 193)

To the Synod of 1943.

ESTEEMED BRETHREN:

CALVIN's Board of Trustees respectfully calls the attention of your honorable body to the following matters:

A. THE BOARD.

1. This body held its annual meeting the last week of May, beginning on Wednesday, the 26th. It was able to transact its business this year in three days. Everyone of the nineteen classes was represented as usual, and the same men were re-elected as officers of the Board: President, the Rev. J. J. Hiemenga; Vice-President, the Rev. Dr. Ralph Bronkema; Secretary, the Rev. L. J. Lamberts; Assistant Secretary, the Rev. Daniel Zwier.

2. The Board granted licensure to the following: Edward G. Boer, Paul A. Boertje, Peter Dekker, Engbert Ubels, George D. Vanderhill, Wm. F. Vander Hoven, Henry Vander Kam.

3. It granted extension of licensure to Messrs. Johannes Bekkering, Anthony Hoekema, and John W. Wevers.

B. THE STANDING COMMITTEES.

1. The following served as members of the Executive Committee when the academic year started: The Revs. J. K. Van Baalen, J. Geels, J. Gritter, G. Hoeksema, Dr. W. H. Rutgers, and L. J. Lamberts. In February the Rev. J. K. Van Baalen, who had served as chairman for a number of years, left for Mt. Vernon, Washington. Afterwards the Rev. R. Veldman took his place and the Rev. G. Hoeksema acted as chairman. At the last annual meeting of the Board the following were chosen to serve on this committee: The Revs. H. Dykhouse, J. Gritter, G. Hoeksema, L. J. Lamberts, W. H. Rutgers, and R. Veldman.

2. The Executive Committee has carried out the instruction of the Synod of 1937 in that it regulated the preparatory examinations and divided the work among the Classes (Art. 80, p. 65, Acts 1937). The schedule that has appeared in the Church papers will be presented to your honorable body in a separate document.

3. The Executive Committee took the necessary steps to protect the rights of the pre-seminary students of the Junior and Senior years by making it possible for them to be matriculated as seminary students.

4. The following served as members of the Finance Committee: The Revs. J. J. Hiemenga, R. J. Frens, and D. Zwier, and the Messrs. G. J. Rooks, G. L. Dornbos, John Hekman, B. W. Hertel, Tony Noordewier, and Fred L. Winter. As the terms of the Rev. R. J. Frens and Tony Noordewier expired, the Board reappointed these two men.

5. The Board met with the members of the Finance Committee on the evening of May 27 to fix the budget and to discuss financial problems.

C. THE COLLEGE.

1. President Schultze reported that the enrollment reached a higher level last September than ever before, for 539 students matriculated. Of this number, 23 discontinued their studies before the end of the first semester, but 38 new students were registered in January so that the number of students arose to 554. Before the year closed, however, there were only 400 left, the reduction being primarily due to the number of boys leaving for the armed forces.

2. The Faculty was kept remarkably free from sickness this year. Dr. Monsma was the only member of the staff who was hospitalized. He suffered an attack of appendicitis. After a few weeks of convalescence, he was back at work with his usual spirit of consecration and thoroughness.

3. Last year we reported to your honorable body that Dr. Henry Stob and Dr. Henry Zylstra might possibly be called to the colors. This year we have to inform you to our regret that we shall lose the valuable services of

both these men for the duration, since both have been drafted. All our efforts to have them reclassified proved fruitless. The draft board, however, out of courtesy deferred them till the end of the academic year. We hope and pray that the Lord may spare these men and may soon open the way for them to return to their respective chairs.

4. The Board decided to keep open the chairs of both these men as long as they are in the armed service and to permit them to share in the promotions. To this end the Board reappointed Dr. Zylstra for a term of six years and accorded him the rank of Associate Professor.

5. Mr. Gordon Buter of Holland, Michigan, who had been preparing himself so that he might teach statistics and other courses in the Department of Economics, could not take up his work at Calvin. He, too, was called to serve in the armed forces.

6. The Board extended its congratulations to Prof. Albert E. Broene on his completion of forty years of service at our institution; and it offered its felicitations to Prof. Wm. T. Radius, who received his Ph.D. degree on the 29th of May from the University of Michigan.

7. President Schultze reported: "This has been a hectic year for educational institutions. In fact, America has experienced a major educational revolution. The curricula of our colleges and universities, the product of decades of study and experimentation, have been discarded because of the exigencies of the war. The basic liberal arts courses are all but forgotten." He added, however, that the Federal Government had not asked us to surrender the school. That is perhaps due entirely to the fact that we are not properly equipped with dormitory, gymnasium, and laboratory facilities. But though we were permitted to retain our school, we feel that the war has touched us very definitely in many ways. It has, for instance, affected our curriculum. There was a tremendous swing away from the classics to mathematics and the sciences. The elective courses in the classics went begging for students. This situation is not likely to be corrected as long as the war lasts."

D. THE SEMINARY.

1. President Berkhof reported that during the past year 36 men were enrolled in the regular classes of the Seminary and that 38 others were taking graduate courses, making a total enrollment of 64 men.

2. During the past year Professor-elect William Hendriksen has spent the year at Princeton Seminary working toward his doctor's degree. He has completed all the requirements and is now writing his thesis. Arrangements have been made for his installation at the opening of the school year.

3. Through the efforts of our Alumni Association the fine organ of the LaGrave Avenue church was purchased and installed in our Seminary chapel, an organ that is fully adequate for the Seminary's needs and that will add greatly to the effectiveness of the chapel exercises. This instrument was formally turned over to the Board of Trustees on Friday evening, May 28.

4. As our beloved Prof. Berkhof will reach his retirement age before the close of the next academic year, your honorable body will have to appoint a successor this year according to the ruling of the Synod of 1940 (See Acts 1940, Art. 87, p. 91).

According to the rules governing the appointment of professors in theology (See Acts 1930, p. 20), the Board has to present a nomination to Synod. The Board has carried out this mandate and now presents the names of the following for your consideration:

Dr. Ralph Bronkema
Dr. Herman Kuiper
Dr. Wm. H. Rutgers
Dr. Cornelius Van Til

5. The Board decided to give the man who shall be appointed as professor the same opportunity that was given to Professor-elect Hendriksen to prepare himself for his work.

6. The Synod of 1942 appointed the Board of Trustees of Calvin College and Seminary with the Seminary Faculty to make a study of the four-year seminary course (See Acts 1942, p. 146, No. 29). The Board hereby reports

to your honorable body that it does not deem it advisable to add another year to the curriculum at this time. It may be added that the Seminary Faculty concurs in this opinion.

7. The Board's attention was called to the new arrangement of the Navy whereby a student can get under the V-12 program and study for the chaplaincy. As the Seminary Faculty declared itself in favor of adopting this program and each member of this Faculty indicated himself willing and ready to do his part, the Board declared itself in favor of the adoption of this emergency program.

8. The Board approved the following resolution of the Faculty:

"That the Faculty shall do all in its power to support and reinforce the overture of the American Association of Theological Schools and to pledge its cooperation with the proper authorities to obtain favorable consideration from the Selective Service System for this overture."

The overture to which the Faculty referred is as follows: "In view of the urgent need of the churches for a continuing number of theological students to provide trained chaplains for the armed forces and adequate pastoral leadership for the civilian community; and also in view of the desirability of a clearly understood basis upon which such a dependable succession of candidates for this religious service may be assured; we earnestly request the Selective Service System to amend Occupational Bulletin No. 11 as issued March 1, 1943, so as to include the following provision:

> 'Any young man 18 years of age on filing his Selective Service questionnaire, or at any time prior to induction, may request and receive favorable consideration for a II-A deferred classification as a pretheological student provided' . . . (and then follow certain well-known requirements anent accelerated courses, etc.)"

9. The Board approved further the second resolution of the Seminary Faculty which is as follows: "That the Seminary Faculty, in close co-operation with the College Faculty enter into closer relations with the present pre-theological students in our College (and also, if neces-

sary, with such students in the senior class of our high schools) keeping in constant touch with them with a view to their deferment and their prospective career as theological students and as ministers of the Gospel, and seeking to aid them whenever desirable and feasible in maintaining their standing as deferred for military service with a view to ministeral service."

10. The Board decided to overture Synod to give its approval to the plan that Synod itself (through its officers when in session, and through its Stated Clerk between sessions) shall function as the designated ecclesiastical agency to write the needed credentials for properly accredited Christian Reformed pre-theological students who under the terms of the law may be considered by their draft board for deferment from military service.

11. The Board respectfully requests your honorable body to give its approval to the following resolution of the Seminary Faculty: "That the Faculty appoint one of its members to serve together with the College President and the Stated Clerk of Synod as a Committee of Three, whose task it shall be to carry out these decisions, to be on the alert for any new developments that may arise in connection with this matter, and to take such action in harmony with these resolutions as the immediate occasion may require."

D. THE ASSISTANT TO THE PRESIDENT.

1. The Synod of 1942 decided that a well-educated layman be appointed as Assistant to the President, and referred the matters of appointment and salary to the Executive Committee with power to act. (Acts 1942, page 118.) This committee reported that it had given a full-time appointment to Mr. N. Hendrikse of Cicero, Illinois, last September, but since Mr. Hendrikse could not see his way clear to accept this appointment, it had asked him to do the work connected with this office as it pertains to Point 4 of its program only *as* and *when* he was able to do so. He was willing to accept this arrangement. Since his appointment Mr. Hendrikse has done considerable preliminary work in spite of many difficulties. The Board, after it had received a report of his activities and of his plans, reappointed him. In addition to this, it instructed him to institute and organize a campaign to

raise $200,000 for a new Science Building; it assured him of its hearty support of his plan to make a two-fold approach in this campaign—one to individual givers of substantial sums and the other to our churches and consistories officially; and it approved his plan of a Calvin Memorial Hall and urged him to make an appeal to the Young People's organizations to get back of the project as their own Young People's contribution to the needed development of Calvin. The Board is convinced that it has secured the right man for the position, a man who has definite and big plans for the future.

E. BUILDINGS.

1. Two years ago we reported that in view of the crowded condition of our college building, a committee had been appointed to make plans, raise money and take other steps necessary to procure such a building (Acts of Synod 1941, p. 151, 3). Last year we gave the added information that the committee on building expansion recommended the construction of two wings to the administration building with the understanding that the northeast wing was to be constructed as soon as possible. It was decided not to adopt the recommendation at this time, but as the Board still clung to the ideal expressed in its former decision, it continued the committee and gave it instructions to present plans for a new building next year. It may be said at this time that the committee carried out these instructions and that it presented plans for a new building to the Board. The Board has accepted these plans and decided to proceed with the erection of a Science Building subject of course to Synod's approval. Though the enrollment may be considerably lower next September, the need of a new Science Building will be greater than ever. Due to the Government's emphasis on the sciences, our laboratories have grown far too small. It is imperative that steps be taken at once to remedy this situation.

2. For a number of years the need of still another building has been felt, a building that may serve at once as an assembly hall and as a gymnasium for our students. This need is felt more keenly at present than ever, since the Government puts much emphasis on physical educa-

tion. Acting upon Mr. Hendrikse's recommendation, the Board decided—subject of course, to Synod's approval—to interest young people's organizations in the erection of a Memorial Hall on the campus. This hall when completed will serve as a memorial of our young men and women that are now serving in the armed forces. According to the plans all of their names will appear somewhere in this building. If the friends of those who are now in service will each contribute a U. S. Defense Bond, Serial "F," plenty of funds will soon be available for the erection of this $100,000 building.

3. Last year it was reported that a co-operative house for women students had beeen purchased, a house that is now called Calvin Hall. As our women students are experiencing considerable difficulty at present in finding a good boarding place, far more seek admission to Calvin Hall than can be accommodated. In view of this situation, the Board decided to purchase another suitable residence that may be transformed into a second co-operative house for women.

4. The Synod of 1942 gave the Board permission to sell its property at Hull, Iowa, to the Board of the Western Christian High for the sum of $5,000. It may be reported at this time that the transaction has been completed.

F. FINANCES.

1. The Board respectfully recommends to your honorable body that the quota for our institution *for the duration of the war* be increased from $3.50 to $4.00 per family. *Grounds:*

a. The decreased enrollment of students will reduce our income from tuition fees by many thousands of dollars;
b. There will, however, on this account not be a corresponding decrease in the running expenses of our institution;
c. There is sure to be an increase in running expenses because of the higher prices of material, labor, etc.;
d. In view of the greatly increased income received by our people in general, this is not the time to permit our institution to incur a deficit.

2. A statement concerning the financial condition of the institution will be found attached to this report.

* * * * * *

It is our hope and prayer that the Lord may remember Calvin in these darksome days.

Respectfully submitted,

CALVIN BOARD OF TRUSTEES

L. J. LAMBERTS, *Secretary*

CALVIN COLLEGE AND SEMINARY, Grand Rapids, Michigan

BALANCE SHEET

as of May 31, 1943

ASSETS—		
ENDOWMENT INVESTMENTS AT COST		
U. S. Government Bonds	$121,703.91	
Real Estate Mortgages	951.25	
Corporate Stocks and Bonds	63,380.66	
Johanna Avenue Lease	743.60	
Peoples National Bank—Savings Acct.	3,155.06	
		$189,934.48
PHYSICAL PLANT AT COST		
Buildings and Grounds	$510,751.63	
Furniture and Equipment	67,491.45	
		$578,243.08
CURRENT ASSETS		
Cash Balance	$ 22,893.12	
Accounts Receivable	63.14	
Hekman Bros.—Seminary Building	11,000.00	
Bookstore Inventory	2,600.00	
U. S. Defense Bond from Class 1942	125.00	
		$ 36,681.26
		$804,858.82
FUNDS—		
ENDOWMENT FUNDS		
General Endowment	$ 56,489.30	
Bible and Ethics	49,159.51	
Van Agthoven Legacy	71,360.67	
Library Endowment	12,000.00	
Scholarship Funds	925.00	
		$189,934.48
FUNDS INVESTED IN PLANT		
General Building Fund	$300,431.92	
Seminary Building Fund	92,207.38	
Hekman Memorial	67,259.31	
Dormitory Building Fund	105,844.47	
Eleanor Mae Eerdmans Memorial	12,500.00	
		$578,243.08

CURRENT FUNDS		
Un-Expended Funds	$ 18,700.34	
Bookstore Reserve	3,334.03	
Athletics Reserve	2,949.76	
Dormitory Reserve	4,675.46	
Music Organizations Credit	752.18	
	$ 30,411.77	
Less Operating Deficit	8,217.79	
		$ 22,193.98
LIABILITIES		
Notes Payable—Seminary Bldg.	$ 11,000.00	
Cash held on Deposit	3,487.88	
		$ 14,487.28
		$804,858.82

CALVIN COLLEGE AND SEMINARY, Grand Rapids, Michigan

OPERATING STATEMENT
for the year 1942-43

INCOME—

	1942-43 Sept. 1, 1942 to May 31, 1943		1941-42 Sept. 1, 1941 to Aug. 31, 1942
Classical Payments	$73,553.84		$ 87,393.55
Tuition and Fees	47,653.95		53,976.99
Interest on Investments	2,822.91		6,271.13
Chr. Ref. Publishing House	3,000.00		
Miscellaneous Items	317.31		691.84
		$127,348.01	$148,333.51
EXPENSE—			
College Supplies $6,589.54			
Seminary Supplies 697.70			
Business Admin. 3,161.45			
Physical Plant 9,739.88			
	$20,188.57		$ 22,785.16
Salaries—for the period	92,232.63		116,897.57
		$112,421.20	$139,682.73
Balance for the period		$ 14,926.81	
ESTIMATED INCOME AND EXPENSE FOR THE MONTHS OF JUNE, JULY, AUGUST			
Classical Payments	$21,769.17		
Tuition and Fees	380.10		
Interest on Investments	2,623.54		
Miscellaneous	48.00		
		$24,820.81	
		$39,747.62	

Supplies	$ 1,302.98		
Salaries	31,401.02		
		$32,704.00	
Estimated Balance for the year..		$ 7,043.62	$ 8,650.78

CALVIN COLLEGE AND SEMINARY, Grand Rapids, Michigan

PROPOSED BUDGET

For the year 1943-44

SUPPLIES			
College Iustructional	$ 8,475.00		
Seminary Instructional	1,175.00		
Business Administrative	4,465.00		
Maintenance of Plant	10,015.00		
			$ 24,130.00
SALARIES			
College	$ 87,100.00		
Seminary	21,350.00		
Administrative	15,000.00		
			$123,450.00
Proposed Budget for 1943-44			$147,580.00

CALVIN COLLEGE AND SEMINARY, Grand Rapids, Michigan

ESTIMATED REVENUE

For the Year 1943-44

Classical—Quota at $4.00 per family	$109,000.00
Tuition and Fees (reduced enrollment)	40,000.00
Interest on Investments	5,000.00
Etimated Revenue for 1943-44	$154,000.00

CALVIN COLLEGE AND SEMINARY, Grand Rapids, Michigan

Sept. 1, 1942 to May 31, 1943

OPERATING STATEMENTS

Sept. 1, 1942 to May 31, 1943

CALVIN COLLEGE DORMITORY			
Income—Rent	$ 4,079.55		
Board	13,211.41		
			$ 17,290.96
Expense—Rooms	$ 5,932.37		
Dining Hall	11,908.98		
			$ 17,841.35
Short for the period			550.39
Balance as of September 1, 1942			5,225.85
Net Reserve—as of May 31, 1943			$ 4,675.46

PHYSICAL TRAINING—Athletics		
Income—Gym Fees	$ 2,555.00	
Gate Receipts	1,499.28	
Locker Fees	9.00	
		$ 4,063.28
Expenses for the period		3,131.48
Balance		931.80
Balance as of September 1, 1942		2,017.96
Net Reserve—as of May 31, 1943		$ 2,949.76

SUPPLEMENT III
(Arts. 99-108, 127, 128, 196, No. 7)

REPORT OF THE GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1943.

ESTEEMED BRETHREN:

THE General Committee for Home Missions begs to submit the following report to your honorable body. For the convenience of Synod and to facilitate action, this report has been divided into the following seven sections:

Part I. Personnel and Organization....173

Part II. General Information....175

Part III. Church Extension....183

Part IV. Fund for Needy Churches:
1. Information....195
2. Recommendations for Support....198

Part V. Soldiers' Fund....203

Part VI. Report of the Treasurer....209

Part VII. Matters Which Require Synodical Action....214

The General Committee has instructed the Rev. H. Baker, Missionary-at-Large, to hold himself available to the call of Synod or its Committees.

We request Synod that Rev. Baker be given the privilege of the floor when Home Missions matters come up for consideration and decision.

I. PERSONNEL AND ORGANIZATION

A. The membership of the GENERAL COMMITTEE FOR HOME MISSIONS comprises the following brethren:

Classes	*Members*	*Alternates*
California	Rev. G. S. Kok	Rev. L. Bouma
Chicago North	Rev. R. O. De Groot	Rev. J. Van Beek
Chicago South	Dr. H. Kuiper	Rev. I. Westra

Classes	*Members*	*Alternates*
G. R. East	Rev. E. Visser	
G. R. South	Rev. J. Bult	Rev. J. Brat
G. R. West	Rev. P. Vos	
Hackensack	Rev. D. De Beer	
Holland	Rev. H. Blystra	Rev. C. Witt
Hudson	Rev. E. Van Halsema	Rev. N. J. Monsma
Kalamazoo	Rev. W. Alkema	Rev. A. Poel
Minnesota	Rev. T. C. Van Kooten	Rev. J. Paauw
Muskegon	Rev. J. Breuker	Rev. T. Van Eerden
Orange City	Rev. J. R. Van Dyke	
Ostfriesland	Rev. R. S. De Haan	
Pacific	Rev. A. H. Bratt	
Pella	Rev. D. J. Hoitenga	Rev. J. Pikaart
Sioux Center	Rev. W. Hekman	Rev. J. Guichelaar
Wisconsin	Rev. E. Joling	Rev. J. Medendorp
Zeeland	Rev. M. Bolt	Rev. A. De Vries

Members-at-Large	*Alternates*	*Term*
Rev. D. D. Bonnema	Mr. Hiram R. Gezon	1942-1945
Mr. Jacob Vander Wal		1942-1944
Mr. B. Smit	Mr. Ralph Kooi	1942-1943

The terms of Mr. B. Smit and his alternate Mr. Ralph Kooi expire at this time. Moreover an alternate should be designated for Mr. Jacob Vander Wal.

B. The membership of the Executive Committee consists of the delegates from six Michigan Classes and three delegates at large. They are:

The Reverends: J. Breuker, M. Bolt, H. Blystra, D. D. Bonnema, J. Bult, E. Visser, P. Vos, and the Messrs. B. Smit and Jacob Vander Wal.

Of this group the first four mentioned served respectively as president, vice-president, secretary, and treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, H. Blystra, E. Visser, and B. Smit.

The sub-committee having charge of the Fund for Needy Churches comprised the brethren M. Bolt, J. Breuker, P. Vos, and J. Vander Wal.

C. During the entire year the Executive Committee met twelve times; the Church Extension Committee eleven times; the F. N. C. Committee met at frequent intervals.

We are indebted to the Seminary faculty for the use and convenience of the Seminary building in holding our

meetings and to the Mr. and Mrs. A. C. Kett for their willingness in providing meals.

D. The General Committee convened for its annual meeting on May 26 and 27. At that time the following officers were elected:

President	Rev. J. Breuker
Vice-president	Rev. M. Bolt
Secretary	Rev. H. Blystra
Treasurer	Rev. D. D. Bonnema

The organization of the new Executive Committee could not be made effective as early as the Synod of 1942 desired. This was due to the fact that the Classes Grand Rapids East, Grand Rapids West, and Zeeland had not designated their respective delegates who were to serve on this Committee. Moreover, Mr. P. J. Bosker, when apprized of the fact that the Executive Committee met monthly and that the sub-committees likewise had to meet at frequent intervals, regretfully sent notice that he could not serve on the Committee, since as postal employee he did not have sufficient time available to do his share.

Hence, rather than to work with a crippled committee of five members instead of the synodically required nine members, the former Executive Committee carried on until such time as the respective Classes had made their appointments and Mr. J. Vander Wal, the alternate for Mr. Bosker, could arrange to serve. Consequently the present Executive Committee was organized and got under way in September of the previous year. We trust that this delayed organization of the new Executive Committee, considering the above, has the approval of your honorable body.

During the past year the semi-annual report was not prepared as in previous years. The monthly minutes and the monthly reports of the missionaries being sent to all the delegates of the various Classes serving on the General Committee for Home Missions, and these delegates in turn reporting to their respective Classis, the composition and mailing of the semi-annual report was no longer deemed essential. We trust that the Synod will not consider this omission amiss.

II. GENERAL INFORMATION

In the course of the past synodical year the General Committee for Home Missions, largely through its Executive Committee, has faithfully endeavored to realize, insofar as possible, the instructions of Synod. To that end expansion of our Home Mission activities and increased spiritual labors in behalf of our men and women in the armed forces have been pursued.

It has been a very busy year; particularly for the Executive Committee, the sub-committees, the Missionary-at-Large, the Home Missionaries, and the Service Pastors. Evidences that these labors have been divinely favored are apparent. We rejoice that this sphere of kingdom work enjoys the sustained and consecrated interest of our denominational constituency. Increased intercessions and generous contributions justify that conclusion. What shall we render unto the Lord for all these benefits? May synodical and denominational determination to extend our lines in the Home Field be "the tribute we gratefully bring."

We are justly proud of what our missionaries might accomplish through the blessings of our Lord, the King of the Church. The war has occasioned the shifting of the population of our country. The lure of higher wages in the industrial centers has drawn farmers from their less lucrative employment. Fields which held forth prospects of growth were impoverished by the drafting of their constituents into the armed forces of their countries. Gas and tire rationing has affected church attendance adversely but has emphasized the need of the establishment of new churches which, because of their proximity, can better serve the spiritual interest of our members.

The war has opened new opportunities for expansion of our Home Mission program and activities. Whereas the disturbing conditions of our time force the church to curtail work in foreign lands, the opportunities for greater services in our own country are at hand. We would indeed err, if we did not grasp the opportunities of witnessing for the Lord in a time like this. When men and women hunger for the solace which true and sound religion alone brings, the Church of Christ should be alive to the calling whereto it has been called. The war has especially

shown up the spiritual poverty and shallowness of modernistic preaching which is so prevalent today. The modern religious world is at its wits end and flounders in a maze of confusion in its attempts to explain that the loving God of whom they rambled can allow the great catastrophe of war to strike as good a people as they believe Americans to be. They are blind to the righteousness and to the avenging justice of God who punishes a nation for its sins and chastens His people sorely for the evils which they have committed. Our country is sorely in need of the message which brings the whole truth. Too long have we kept silence when the prevailing orthodox preaching is only soteriological in its emphasis and which (appreciative as we may be of its good intentions) must be considered to be remiss in presenting a full-orbed exposition of the teachings of historical Christianity. We have talked too long of what Calvinism can do for America while our nation perishes because its people have no true conception of the sovereignty of God nor of the Lord's just demands upon man's obedience to His holy laws.

The judgment of God which rests upon our nation, along with other nations, should be an incentive for witnessing and should be considered to be the challenge which comes to our church to proclaim the Word of God. 'The Lion has roared; who will not fear? The Lord Jehovah has spoken; who can but prophesy?"

We trust that our report will receive sympathetic consideration and that Synod will see fit to strengthen the cause of Home Missions as the instrument of the church toward fortifying the home front and leading the nation back to God, the departure from Whom has occasioned the judgment which is upon it.

The presence of our sons and daughters in the armed forces of our country has called for an exertion of effort to provide for their spiritual needs. Your Committee has considered it a great privilege to initiate and supervise the ministry of our missionaries and pastors in the camps and training stations of our country. Our ministry through correspondence and the sending of *The Young Calvinist,* (which is made possible through the financial support which is given this venture by your Committee) reaches to the far-flung battlefield of the world. A more detailed account of this service will be given under the Soldiers'-Fund report.

A. *Rev. K. Bergsma.*

The Synod of 1942 advised the emeritation of the Rev. K. Bergsma. The inability of the missionary to carry on his work efficiently terminated his services as home missionary a year ago last July. After bearing with the brother in the hope that recovery might follow a period of rest, it became incumbent upon your Committee to suggest that the necessary steps be taken by the consistory of Seattle and Classis Pacific toward his emeritation. Honorable emeritation was accorded him, on the first of January, 1943. The Committee is appreciative of the work done by the Rev. K. Bergsma in Vancouver, B.C., Seattle, and Mt Vernon, Washington. It regrets greatly that the brother who so honorably served our churches as a pastor and as a home missionary and gave of his best to the work to which he was called, was compelled to seek emeritation. We covet for him the blessings of God and pray that it may please the Lord to restore the brother to sound health and to the work of the ministry—a work which he loves.

B. *Rev. Wm. Verwolf.*

The Synod of 1942 approved placing the name of the Rev. Wm. Verwolf of the Summerside Presbyterian Church, Nova Scotia, Canada, on a nomination for home missionary. His name was submitted to the calling church, Kenosha, Wisconsin, which duly called him. This call was accepted and the Rev. Verwolf was installed as missionary in Milwaukee, Wisconsin.

C. *Office and Office Help.*

It became necessary to transfer the records connected with the work among the service men and women from the home of the Rev. Baker to an office because of the large number of young men entering the service. A full-time stenographer was engaged. The office is at 1034 Franklin Street, and Miss Huisjen has proved to be a very efficient stenographer in handling the volume of correspondence which is received daily. Part-time help had to be engaged when the work expanded.

D. *Wachters.*

In response to an appeal made in *The Calvin Forum* for Holland literature for the Netherlands refugees in England, your Committee decided to send fifty *Wachters* every week to London, England. *Wachters* are also sent

to Jacksonville, Mississippi, and Midland, Texas, where a number of Dutch aviators are in training. We trust Synod will approve this action.

E. *Banners.*

Your committee is sending copies of the *Banner* for placement in the reading rooms of camps and training stations of our country when information is at hand that they will be placed and welcomed by post chaplains.

F. *Remuneration for Rev. L. Trap.*

Synod's attention is called to the lowering of the amount of remuneration given the Rev. L. Trap for his services as treasurer of the denominational funds received from the churches in Canada. In view of the large amount of detail work connected with this service, and because the Rev. L. Trap is serving a church which cannot pay an adequate salary, your Committee suggests that a more liberal allowance be given him.

G. *Knoxville, Iowa.*

The Home Mission Committee of Classis Pella suggested that a survey be made of the Knoxville field where a number of Christian Reformed families had settled. Inasmuch as the Rev. B. H. Spalink was stationed in the vicinity he was requested to make the investigation as to the possibilities of the territory for successful home mission work.

The investigation was made and the Rev. Spalink reported that because of a lack of enthusiasm on the part of the people living in and around Knoxville, and because of the small number of Christian Reformed families involved, he did not dare to recommend that work be begun at this time.

The Executive Committee decided in view of the above mentioned facts that no mission work be started and suggested that Classis Pella watch developments and do such work through local talent as may meet the needs of the Christian Reformed families residing there.

H. *San Diego, California.*

The Revs. Bolt and H. Baker were instructed to serve the San Diego group for a period of four Sundays each during the summer of 1942 and to make personal investigation as to the advisability of stationing a missionary in that locality. Classis California had urged the calling of a

missionary. The Revs. Bolt and Baker reported that the prospects of the field warranted the calling of another missionary for Southern California.

Thirteen families constitute the group which meets regularly. Some of these had moved to San Diego because of the industrial boom which had come to the city. Others have lived there for some time and are engaged either in industry or farming. The Consolidated Airplane factory employs more than thirty thousand people. Although it is probable that some families may leave San Diego after "the duration," it can be reasonably expected that with the equipment of these factories, San Diego will continue to be a prosperous city in view of the prominence that airplane travel will have in the transportation system of our nation.

There is also abundant opportunity for evangelical work among those who have drifted away from the church and others who, as yet, have no church affiliation. The San Diego group is mission-minded and appreciates its unique and strategic opportunity to witness for the Lord. The fact that thousands move into the state every year and either drift away from the church or do not readily establish church connections, and hence can be more easily won for our church than families and individuals which are deeply rooted in their communities; pleads for manning the field. The field which until then had been served by the missionaries De Jong and Dusseljee is too promising to abandon and classical supplies do not meet its need.

The Executive Committee decided to make arrangements for the calling of a missionary for San Diego and requested the church at Artesia to function as a calling church.

In view of the fact that a large number of service men are stationed in the San Diego district, the Committee charged the missionary to give as much attention as possible to a ministry in their behalf while serving the group as missionary. A service home, similar to the one we have in Alexandria, will serve as a residence for the missionary and as a retreat for service men.

I. *Transfer of the Rev. B. H. Spalink.*

Synod of 1942 authorized your Committee to proceed to the calling of a missionary for the Detroit area. This field required the services of one who has had experience in the work of evangelization.

Since, in the opinion of the Committee, the church at Newton, Iowa, had reached the stage where it was in a position to call a pastor of its own, the Committee decided to approach the Rev. Spalink, who has special interest and has had considerable experience in the work of evangelization, with a view to a possible transfer to Detroit. The missionary declared himself willing to cooperate with the Committee in the contemplated transfer.

The matter was presented to the Home Mission Committee of Classis Pella and it agreed with the Committee that Newton should become a calling church and promised to cooperate in the transfer of the Rev. Spalink to Detroit. This transfer was effected in the latter part of January of this year.

J. *Purewater—Pleasant Valley.*

Classis Sioux Center was of the opinion that a missionary should be called who could labor in Purewater and Pleasant Valley and thus do something to develop the fields.

The Executive Committee appointed the Rev. Geels and Schuurmann to visit both fields and to confer with the consistories and the classical home mission committee concerning the feasibility of stationing a missionary in South Dakota for the benefit of the two churches. The committee reported that the Pleasant Valley group was of the opinion that one man could well work the two fields together. The Purewater folks on the other hand did not consider the combination feasible, it being their view that a missionary or minister should be placed in Purewater, who occasionally would also serve Pleasant Valley. At a meeting with the Home Mission Committee of Classis Sioux Center the opinion prevailed that the Classis "could not rightly ask for a man to be placed in the combined fields of Purewater and Pleasant Valley or in Purewater alone, for these places have very little opportunities for becoming churches that can become self-supporting and it is a q u e s t i o n whether these churches can continue to exist with the help from the Subsidy Fund."

Whereas the facts as presented do not warrant the placing of a missionary in the combined field or in either one of the fields separately, the Executive Committee decided not to engage a missionary as requested by Classis Sioux Center.

K. *Rev. J. R. Brink.*

Inamuch as the Rev. Brink had attained the age of seventy in November, 1942, and had not made any plans for his emeritation, your committee, in conformity with the ruling that home missionaries shall be expected to retire upon attaining the age of seventy years, decided: "Whereas missionary J. R. Brink after many years of devoted service as Home Missionary has reached the age limit set by Synod for emeritation; and whereas in compliance with this synodical decision the financial obligatons of the Executive Committee cease upon his having reached this age limit, the secretary is instructed to inform Missionary Brink that he, viz. Mr. Brink, is to take the necessary steps to secure honorable emeritation, same to become effective as of January 1, 1943."

Notice was given by the Rev. J. R. Brink that he intended to send an appeal to Synod. However, on the first of June the Executive Committee received a communication in which the missionary stated: "After considering all things prayerfully, also observing the hints of Divine Providence, I hereby withdraw my appeal to Synod re emeritation and request your Committee to ask Synod for honorable emeritation."

L. *Legacies.*

The following bequests were received during the course of the year:

John Limburg	$126.28
L. Terborg	100.00
Mrs. Huizenga	100.00

Proper acknowledgments were sent to the executors of the estates.

M. *Washington, D.C.*

In our reports of 1941 and 1942 Synod's attention was called to the investigations made in our nation's capital. In view of the unsettled conditions in our country, especially in Washington, D.C., and the constant shifting of government personnel it was considered inadvisable to open the field. When in October, 1942, the Rev. N. Monsma called attention to the possibilities and stategic importance of Washington, D.C., as a home mission field, your Committee decided to give further consideration to Washington, D.C., to make an investigation in the spring of 1943, and to present the findings to the Synod of 1943.

The group of Christian Reformed people met in the spring of this year and petitioned your Committee to engage one of our ministers for a period of three months to investigate the Washington, D.C., field. At present there are twelve families that may be considered to be prospects, besides a considerable number of our young people who are more or less permanently located in Washington. The city also offers a great opportunity for ministry to persons in military service.

Because of the strategic national and religious importance of our capital city your Committee decided to engage one of our ministers whose task shall be:

1. To labor among our people and, if possible, to inaugurate services with a view to obtaining a foothold in our capital.

2. To perform spiritual work among our service men.

Dr. G. Goris, who was graciously loaned to your Committee by the Sherman St. Church, was engaged and entered his labors in the month of May.

N. *Transfer of the Rev. S. Brondsema.*

Since the churches at Lacombe and Burdett have become calling churches a transfer of the missionary was considered advisable. Classis Pacific advised that he be stationed in Everson, Washington. Some preliminary work has been done in the field, especially by the Rev. W. Groen, and it is considered to offer good prospects for the organization of a congregation under the guidance of a missionary. Your Committee has decided to arrange for the transfer and when Synod is in session he will, undoubtedly, have entered his new field.

O. *Student Services.*

Students were engaged for the summer of 1943 as listed below.

Houston, B.C. (six weeks)	Henry Bajema
Burdett, Alta (six weeks)	Henry Bajema
Ludington, Mich.	Otto De Groot
Purewater, S.D.	Henry Van der Kam
Pleasant Valley, S.D.	John Olthoff
Vona, Colo.	Engbert Ubels

The students who were engaged for the summer of 1942 sent in their reports of their labors in the several fields. Besides conducting divine services on Sunday and giving leadership in societies and study groups, they

sought to interest outsiders in our services with a measure of success.

P. *Saginaw, Michigan.*

The Rev. M. Huizenga has served Saginaw with satisfaction to the congregation and your Committee. The members of the congregation live in the cities, Saginaw, Midland and Bay City which lie at some considerable distance from each other. In spite of gas and tire rationing the ladies and men societies maintained an average of 14 throughout the year. The catechism classes, of which one-third of the pupils are not affiliated with our Church, have had a very successful year.

The congregation has recently asked for permission to call.

III. CHURCH EXTENSION

Our Home Missionaries are:

Rev. Henry Baker
Rev. G. Boerefyn
Rev. J. R. Brink
Rev. S. Brondsema
Rev. Frank De Jong
Rev. E. Kooistra
Rev. D. Mellema
Rev. Wm. Meyer
Rev. B. H. Spalink
Rev. Wm. Verwolf
Rev. H. Wierenga

During the past year the Rev. K. Bergsma retired from active service. The Rev. A. Dusseljee became an army chaplain a few weeks ago.

The Revs. H. Dykstra and A. H. Smit were loaned to us by the Board of Missions and are laboring under the auspices of our committee. They have been very efficient in their spheres of labor. The Rev. M. Huizenga continued to serve as stated supply in Saginaw and gave excellent satisfaction.

It has been our privilege to supervise the labors of the missionaries and we are happy to state that they have cooperated loyally with your committee.

The health of the missionaries has been generally good. The Rev. Frank De Jong submitted to an operation in the fall of last year but has fully recovered.

Radio Broadcasting.

Rev. F. De Jong sends messages over the air each Sunday from Pasadena, Calif.

Rev. E. Kooistra has taken upon himself the major part of a radio broadcast each Sunday afternoon over a Pater-

son, N.J., station. This broadcast is sponsored and financed by Classis Hackensack and Hudson.

The Rev. B. H. Spalink has spoken every week over a station in Marshalltown, Iowa, until he moved to Michigan in the latter part of January of this year. This Friday morning program is carried on by the ministers of Classis Ostfriesland and is now called the "Rock of Ages Gospel Hour."

We appreciate the efforts of our missionaries in bringing our messages by radio. Often these messages are the entering wedges by which we gain access to the homes of people who live in their fields of labor. The response to their programs from outsiders was very encouraging.

In presenting our report concerning the work of the past year we could only briefly touch upon the work of the missionaries and their fields of labor. In each and every place they conduct catechism classes, have organized men and women groups, and seek to reach the unchurched as well as the scattered brethren of the faith. Much of their work, as that of all pastors, does not arrest the attention of men, but we know that their labors are not in vain and the visible results will eventually appear. One field is easier than another and the notable progress made in the growth and development of a certain group does not necessarily indicate that the one has been more industrious than the other, nor should the failure of attaining notable success be interpreted as a clear evidence that a certain missionary has been unfaithful in the discharge of his duties.

REV. G. BOEREFYN.

San Diego, California. The Synod of 1942 authorized your committee to proceed in making arrangements for the calling of a missionary for San Diego in the event the investigation which was being made called for such action. The Rev. G. Boerefyn accepted the call which was extended to him by the church at Artesia and was duly installed as a missionary in that field. He entered upon his service in the month of April of this year. In view of the fact that there are usualy many service men in training at San Diego, he was also charged to minister to them as opportunities were given. Just recently a house was purchased, toward which the Executive Committee granted a payment of $1,000, with the under-

standing that five per cent of the loan shall be repaid to the committee each year. The extreme scarcity of homes that are for rent in San Diego made the purchase of a parsonage imperative.

REV. J. R. BRINK.

Boston Square, Grand Rapids, Michigan. In the summer of the past year it became apparent that the time had arrived to put forth attempts to effect the organization of a new congregation in the Boston Square district. The Rev. Brink was instructed to secure the cooperation of the local consistories, which was gladly given, and the Lord richly blessed his labors. The first meetings were held on the 13th of September with a very encouraging attendance. The group was organized on the 24th of November, 1942, and was served mainly by the missionary until the beginning of this year. The congregation requested aid toward the calling of a pastor, which was granted, and thereby passed from the missionary to the subsidy stage.

REV. S. BRONDSEMA.

Lacombe, Alta, Canada. The congregation has grown considerably under the ministry of the Rev. S. Brondsema and now numbers 44 families. At the Spring meeting of Classis Pacific a request was made for support from the Fund for Needy Churches to enable the congregation to proceed to the calling of a pastor. The Executive Committee granted the requested aid.

Burdette, Alta, Canada. Financially the congregation has been blessed during the past year and it again gave serious consideration to the calling of a pastor. The request that it be permitted to proceed was granted by Classis Pacific and the request for support from the Fund for Needy churches will be submitted to Synod. The congregation numbers 12 families and some fifty or more persons attend the Sunday services.

Houston, B.C., Canada. The congregation has not increased in numbers and is weak financially. It is farthest from the center of our church life but is keenly interested in the denomination and is highly appreciative of the services rendered by the missionary. The congregation numbers 12 families and the attendance approximates fifty to sixty persons.

Major attention and time was given by our missionary to Lacombe. The present arangement provides for nine weeks of services both in Burdette and Houston. These two congregations enjoy student services during the summer months. This summer because of the small number of students who have volunteered, arrangements could be made for only six weeks of student ministry in each place.

REV. F. DE JONG.

Arcadia, California. The congregation at Arcadia has made good progress, both numerically and financially. It now numbers 33 families and in the opinion of the Home Mission Committee of Classis California and the missionary, the congregation has reached the stage where it should prepare for the calling of a pastor. The request made to Classis for permission to call and support from the Fund for Needy Churches was granted. The Rev. F. De Jong will continue to minister to the church in the period of transition from the missionary to the subsidy stage.

During the summer of 1942 a Bible School under the sponsorship of the Society of Christan Instruction was held with an average attendance of twenty-three pupils.

The Home Mission Committee of Classis California has been requested to choose, in conjunction with the missionary, a place in Southern California in which he will labor.

A large army camp in Arcadia where a number of our men are stationed affords an opportunity for fruitful labor and to this the missionary is devoting himself.

REV. DUSSELJEE.

Ontario, California. The missionary has given his major attention to Ontario since February, 1942. It was agreed he should labor in that field for a period of one year to explore its possibilities and to strengthen this struggling church. There has been a gain of four families so that the congregation now numbers fifteen families. It is hoped that the war industries which have located in the vicinity of Ontario will contribute toward an increase in its membership. The district surrounding the church was canvassed extensively three times during the past year with but little encouraging results. The attendance runs between thirty-three and forty-two souls.

The congregation is desirous that it be given support in the calling of a pastor. The Executive Committee did not accede to the request, preferring to submit it to the General Committee for consideration. Our disposal of the request will appear in another part of our report.

The Rev. A. Dusseljee terminated his ministry in Ontario in the beginning of May to enter the Army Chaplaincy.

Since the month of October, 1942, the missionary has given much time to service pastor work in the camps to the east and south of Los Angeles. This service was a blessed and enjoyable experience for the missionary.

Both the Revs. F. De Jong and A. Dusseljee have ministered to the San Diego group at stated times prior to the coming of the Rev. G. Boerefyn.

REV. E. KOOISTRA

Ridgewood, New Jersey. The field of Ridgewood, N. J., was opened in the summer of 1942. Soon after the inauguration of services the group desired organization, which was effected on December 16, 1942. The congregation numbers 18 families and the attendance at these services fluctuates between fifty-five and seventy-five souls. In harmony with the policy of the Committee the missionary's attention is given mainly to the growth and development of the new congregation. The other fields also receive his attention as need requires.

Augusta, New Jersey. Mention was made in the report of 1942 of the services which were conducted by our missionary at Newton, N. J. During the summer of 1942 student services were provided, and through the labors of the missionary the group was organized as a congregation in April of this year and now bears the name of Augusta. The average attendance is between forty-five and fifty persons. Arrangements have been made to engage a student supply and the application for calling a pastor has been granted and support from the Fund for Needy Churches has been promised.

Pittstown, New Jersey. The group which met regularly for many years at Pittstown has been disbanded. Several had moved to other places and the remaining families were scattered over an extensive territory and found it difficult to attend services, due to gas and tire rationing, and had their membership transferred to other churches.

Monsey, New York. The group at Monsey is served at present by supplies given by Classis Hackensack. For many years this was under the care of the missionary. A stagnant condition and the need of the services of the missionary in more promising fields constrained the Committee to entrust the future care of the place to Classis Hackensack.

REV. D. MELLEMA

Woodville, Michigan. No appreciable progress had been made in the development of the Woodville field. The work there might be called static although it is not stangant. The attendance averages thirty persons. Catechism classes were also conducted in the Hungersford and Cole schools. Because the services of the missionary were considered necessary in Cadillac, the evening services at Woodville have been discontinued. The Committee is seriously considering asking the congregations at Fremont to reassume responsibility for the care of this particular field.

Cadillac, Michigan. Services in Cadillac were inaugurated in October of 1942. At that time six families were definitely interested and for a time it was believed that some fourteen families of other churches could be gained. At first the attendance averaged twenty-five persons but it appears that the majority has lost interest and that the services cannot be maintained.

Big Rapids, Michigan. Our work in Big Rapids terminated in July of 1942. Some families moved away and others lost interest.

REV. WM. MEYER

Cedar, Iowa. The congregation is slowly forging ahead. It numbers nineteen families and the attendance approximates sixty-five persons. It continues to meet in the Methodist Church building and this necessitates an early morning service. This arrangement affects the attendance at the morning service unfavorably. An appreciation by our people of the privileges of having a congregation in the community would benefit the growth of the church appreciably.

REV. B. H. SPALINK

Newton, Iowa. As noted elsewhere in our report, the Rev. Spalink bade the congregation at Newton farewell in the latter part of January of this year. Under his min-

istry the congregation has grown and is now able to call a pastor. During his three years of service twelve children and five adults were baptized, nineteen made confession of faith and twenty-two families were added to the church. The Rev. Spalink has been stationed in Detroit and has given his major attention since February to the group at Ypsilanti, Michigan.

Detroit, Michigan. The work of the missionary has been largely that of finding a suitable place in which to initiate the work of evangelization. Four promising fields have been investigated and each has its advantages. The choice of a field has been left to the missionary and the Rev. H. Baker and is to be made in consultation with the consistory of the Detroit church.

Ypsilanti, Michigan. The Willow Run Bomber Plant employs a large number of our people who formerly lived in western and northern Michigan. The Rev. Baker investigated the field during the summer of 1942 and when a sufficient number of families had located in the vicinity of Ypsilanti, the facilities of a chapel in the Westminster Presbyterian church were obtained. The Missionary-at-large conducted the services regularly until the arrival of the Rev. B. H. Spalink. Inasmuch as considerable preliminary work had to be done in Detroit, he was requested to assume the leadership for the Ypsilanti people.

The group presented a request to organize to Classis Grand Rapids East a few weeks ago. Classis authorized the organization, which will be effected soon. Between thirty and forty families have signed a petition for organization. The attendance fluctuates between seventy-five and a hundred persons. New families are constantly locating in that area. The Lord has richly blessed the work of the Rev. Spalink. Several have made confession of faith and evidences of spiritual growth are manifest.

The Rev. Spalink considers the Ypsilanti field to be of strategic importance for the following reasons:

1. There is a grave danger that some of the many families residing there will fall prey to the modernistic churches which are so largely represented in Ypsilanti.
2. The circumstances under which some of our people are living in Ypsilanti, circumstances of stress and strain, due to the war in one way or another, seem

to make them very responsive to the means of grace and personal work.

3. The temptations of an overcrowded city like Ypsilanti also require the watchful oversight of a missionary.
4. There is a very fine opportunity to reach strangers with the gospel—the unchurched and those who have forgotten their church in this tempting environment.
5. Several other denominations have missionaries in this area, with the very same objective in mind.
6. The Ypsilanti field has importance equal to that of our training camps to which our service pastors are sent.

REV. WM. VERWOLF

Milwaukee, Wisconsin. The congregation rejoices that a missionary has been obtained. The Sunday services are held in the Y.M.C.A. building where the convenience of a neat and commodious room have been placed at the disposal of the church. However, it is desired to locate in a community that is central to the group and in which special attention can be given to the work of church extension and evangelization.

A meeting place removed from the heart of Milwaukee is sorely needed and plans are being made to secure one. The proposal to purchase a house which can be used as a parsonage and has a large room in which services can be held, has been submitted to the Executive Committee. The Committee gave its approval to the acquiring of that property which also has a building on it that can be remodeled to serve as a future church edifice. The support given by the Church Aid Fund to the extent of $5,000.00 has made the desired purchase possible.

The congregation numbers nine families and there is an average attendance of twenty-five at the Sunday services. It can be expected that when it obtains a suitable building the congregation under God's blessing will grow and a splendid work of evangelization can be done.

REV. H. WIERENGA

Sarnia, Ontario, Canada. The attendance at the Sunday services is very good in spite of tire and gas rationing. The congregation plans on having the church building nearer to Sarnia. The missionary has investigated two districts in Sarnia but has not discovered an opening for mission work.

REV. A. H. SMIT

Seattle, Washington. The services of the missionary who was loaned to us by the Board of Missions are greatly appreciated. The congregation enjoys a steady growth and now numbers twenty-five families. Besides ministering to the young men in the armed services, the Rev. A. H. Smit avails himself of the opportunity to interest outsiders in our mission project.

The congregation now rejoices in the possession of a neat and commodious church building. Having a new place of worship has given impetus to the growth of the congregation.

Ludington, Michigan. The Home Mission Committee of Classis Muskegon requested that services be inaugurated for some ten of our Christian Reformed families that have located in Ludington. The Rev. C. Holtrop spent a few days and a Sunday there performing some initial work. The findings of the Rev. Holtrop apparently warranted the opening of the field. The group was served since November, 1942, by classical supplies.

In the spring of this year it appeared that several families had lost interest in the mission station. Missionary D. Mellema spent some time in Ludington to revive the interest and to remove the difficulties which had led to a division in the group. There seems to be a change for the better and a student has been engage to revive the interest in our work.

B. MISSIONARY AT LARGE.

We present for information a report of:

1. *Fields investigated.*

San Diego, California. An account of the investigation appears under General Information.

Ypsilanti, Mich. The presence of several families of our Church in Ypsilanti called for an investigation and, after creating sufficient interest in our services, the inauguration of public worship in October, 1942. Services have been held regularly with gratifying results. In the latter part of January of this year the Rev. B. H. Spalink took over and is preaching there regularly.

Holland, Mich., Maplewood District. Upon the suggestion of Classis Holland the Rev. H. Baker investigated the community south of 32nd St. and found the people inter-

ested in the organization of a new congregation. The difficulty in obtaining a building for a place of worship has delayed the inauguration of services. As soon as a meeting place can be found or purchased the work will be carried forward. We appreciate the cooperation of the churches in Holland and especially of the Prospect Park and 16th St. congregations which have a large number of families in that neighborhood.

Sioux City, Iowa. Classis Orange City requested the stationing of a misisonary in Sioux City. The Executive Committee instructed the Rev. H. Baker to visit the field to enable the Committee to determine whether a missionary should be stationed in that city. The Home Mission Committee of Classis Orange City and the Rev. H. Baker met with the congregation and their findings can be briefly stated in the following sentences.

The congregation is weak numerically and spiritually. Only a small number of families have a good Reformed background. Of several families only one parent attends. Very few young people are faithful. The loyal families are very much discouraged and have little hope of retaining the congregation unless a man with missionary enthusiasm is obtained. Whether the minister should be called as missionary or as a pastor, is debatable. The advantages of placing a missionary there are: 1) He would be accountable in his mission work to the General Home Missions Committee, and 2) He would consider himself called to be especially engaged in missionary efforts.

Minneapolis, Minn. Classis Minnesota urged upon your Committee to resume home mission work in Minneapolis. A meeting was held with those who are interested. Nine families and some ten individuals are definitely interested.

Twice work was begun in Minneapolis and dropped. Classes Ostfriesland and Minnesota are very much interested in the field and believe that the industrial center of the Central Northwest is a strategic place for our churches. It would seem to offer good prospects for successful missionary work.

If work is begun a missionary should be stationed there and provision should be made for a meeting place which is not only central, but also is a building which is commodious and properly equipped to render acceptable service. Our failure of a few years ago was in part due to the primitive

and inadequate provision made for mission work in a city where it must compete with churches and groups that have excellent facilities.

2. *Contacts with Missionaries and Service Pastors.*
Through correspondence and personal consultation with the men who are engaged in missionary and service pastor work he sought to give direction and guidance.

3. *Pleading the Cause.*
Twenty-two addresses were delivered at Mission Festivals, societies, and mission groups in the interest of Home Missions. Services were conducted in as many churches as time and circumstances allowed.

4. *Work in Fields.*
The Rev. H. Baker spent the month of August, 1942, serving the group in San Diego. He initiated services in Ypsilanti October 4, 1942, and preached regularly until February, 1943, and made some 150 calls. The month of February was spent in Alexandria, La., in the interest of our Home and soldier work. Of his work in Holland a report is given under Investigation of Fields.

5. *Fields visited besides those investigated.*
Saginaw, Milwaukee, Arcadia, and Washington, D. C.

C. SUMMARY.

1. Places of which mention was made last year as prospective fields for Home Mission work:
   Worcester—The Executive Committee has been instructed to provide for this field as soon as possible.
   S. Grand Rapids (Clyde Park district)—Initial steps have been taken.
   Holland, Mich.—Work was started.
2. Congregations organized:
   (1) Boston Square
   (2) Ridgewood, N. J.
   (3) Augusta, N. J.
3. Fields to be investigated, or in the process of investigation:
   (1) South Grand Rapids (Clyde Park District)
   (2) Maplewood, Holland, Michigan.
   (3) Minneapolis, Minnesota.
   (4) Sioux City, Iowa.
   (5) Washington, D. C.
   (6) Everson, Washington.

4. New Fields tentatively opened:
   (1) Ypsilanti, Michigan
   (2) Cadillac, Michigan
   (3) Detroit, Michigan
   (4) Ludington, Mich.
   (5) Washington, D. C.
5. Fields closed because of insufficent interest or departure of members to other places:
   (1) Big Rapids, Michigan
   (2) Traverse City, Michigan
   (3) Pittstown, N. J.
6. Churches which passed from the Missionary to the Subsidy stage:
   (1) Lacombe, Alta., Canada
   (2) Newton, Iowa
   (3) Augusta, N. J.
   (4) Arcadia, California
   (5) Mt. Vernon, Washington
   (6) Boston Square, Grand Rapids, Mich.
   (7) Saginaw, Mich.
7. Churches which passed from the Subsidy to the Self-sustaining stage:
   (1) Artesia, California
   (2) Holland, Iowa
   (3) Raymond, Minnesota
   (4) Preakness, New Jersey
   (5) Cooperville, Michigan

D. PROPOSED BUDGET FOR CHURCH EXTENSION

1. **Salaries of the Missionaries:**

Missionary	Salary and Auto	Rent	Paid by Field	Total
H. Baker	$2,700.00	$ 480.00		$ 3,180.00
G. B. Boerefyn	2,000.00	480.00		2,480.00
S. G. Brondsema	2,200.00	480.00		2,680.00
F. De Jong	2,400.00	480.00		2,880.00
E. Kooistra	2,300.00	540.00		2,870.00
D. Mellema	2,100.00		$ 600.00	1,500.00
Wm. Meyer	1,800.00	480.00		2,280.00
A. Smit	200.00	300.00*		500.00
B. H. Spalink	2,200.00	420.00		2,620.00
Wm. Verwolf	2,000.00	600.00		2,600.00
H. Wierenga	2,200.00	480.00	120.00	2,560.00
Total				$26,150.00

* Although we do not pay rent, we pay Rev. Smit's expenses.

2. **Administrative Expenses:**			
Office		$ 500.00	
Board Meetings		1,500.00	2,000.00
3. **Expenses incidental to the work** (this includes stated supply salaries, expenses of the missionary-at-large; travel expenses to investigate fields, pulpit supplies for fields in absence of missionary, etc.			
Total such expenses		$5,000.00	
Student services for summer months		2,000.00	7,000.00
4. **Allowance for six more missionaries,** should Synod so order:			
Salaries		$12,000.00	
House Rents		2,880.00	
Moving Expenses		2,000.00	16,880.00
			$52,030.00
5. **Opening of new fields,** such as Washington, D. C., and Minneapolis, Minn.			$10.000.00
Grand Total Estimate of the Budget			$62,030.00

This budget totals $13,470.00 more than our budget last year, and reflects both an increase in expenses and an increase in work to be accomplished, with the help of God.

We suggest that the quota for this fund be the same as last year, that is, $1.50 per family. Such a quota will be needed, and we hope adequate.

IV. FUND FOR NEEDY CHURCHES

A. INFORMATION.

1. With gratitude to God we report that the following churches have passed to the self-sustaining stage: Artesia, Calif.; Coopersville, Mich.; Preakness, N. J.; Raymond, Minn.; Holland, Iowa. These churches received aid last year in the amount of $200.00; $250.00; $200.00; and $300.00, respectively. They desire that their appreciation for help received be expressed to the Synod. No aid has been asked for 1944 for the churches of Carnes, Iowa; Sioux City, Iowa; and Monarch, Canada.

2. Synod generally determines the amount of aid churches are to receive from this fund. But special cases do occasionally arise between Synodical meetings, and so, because of extraordinary circumstances, your Committee has allowed additional amounts. Dearborn, Mich., felt the need of increasing its Pastor's salary due to the very high cost of living in that city. They increased their part

by $150.00 and asked us to increase our assistance by $100.00. This problem had also appeared at the previous Synod but, due to lack of information, was not acted on. It was referred to this Committee with the suggestion that it be given careful consideration (cf. Acts 1942, p. 43). The request was granted. Vesper, Wis. likewise asked additional aid of $50.00 so they might be able to raise the pastor's salary by $100.00. This was also granted. Because of the lose of several families and great damage to their crops last year, Bemis, So. Dak. asked that their assistance be increased from $150.00 to $300.00. The Committee granted this too.

3. Upon the death of the Rev. S. P Eldersveld, continuance of subsidy was allowed the church at Momence, Ill. so they could pay Mrs. Eldersveld full salary for some ensuing months.

4. Because of a great deal of sickness in the home of the Pastor of Grandville, Mich., the consistory, supported by the Home Missions Committee of Classis Grand Rapids South, asked for a bonus for him. A bonus of $200.00 was granted, to be paid in quarterly installments.

5. Upon their request, supported by the Home Mission Committee in loco, the following churches were granted continuation of their aid upon the obtaining of a new pastor (cf. Acts 1937, Art. 103, B, 5, p. 84): Aetna, Mich., Portland, Mich., Momence, Ill. (this church also raised the salary by $100.00); Modesto, Calif.; Goshen, N. Y.; Vancouver had been receiving $700.00 because of the needs in the home of their former Pastor. Since he had left, the Committee felt Vancouver should come in line with churches of its size. Hence, $600.00 was allowed toward the salary of the new Pastor.

6. Churches asking aid from the Fund for Needy Churches for the first time were:

a. Mt. Vernon, Wash., which asked for $800.00 toward a salary of $1,700.00. The Home Missions Committee of Classis Pacific endorsed this. In order to encourage this new church, the request was granted for 1943.

b. Newton, Iowa, which asked also for $800.00. The Committee of Classis Pella endorsed the request. But

your Committee felt that this would be too much out of line for a congregation of its size. Consequently $700.00 was allowed toward a $1,500.00 salary.

c. Boston Square, Grand Rapids, Michigan, which asked for and was recommended for $300.00 aid toward a salary of $1,500.00. Your Committee granted this request.

d. Lacombe, Alta, Canada, which asked for $400.00 for 1943 towards a salary of $1,500.00. This request was also granted, having been supported by the Home Mission Committee of Classis Pacific.

e. Arcadia, California, which asked for $700.00 assistance on a $1,700.00 salary. The Home Mission Committee of Classis California endorsed the request. This was also granted for 1943.

f. Saginaw, Mich., Augusta, N. J., and Purewater, S. D., have recently received permission to call. Their requests, endorsed by their Classes, for $800.00, $700.00, and $600.00, respectively, were granted.

7. Ontario, California, with the support of the Home Mission Committee of that Classis, asked for $800.00 subsidy toward a $1,700 salary. Your Committee felt that it would be better to ask Ontario to call a pastor with the understanding that he also serve part time as Service Pastor in that vicinity and that we meet them in the payment of their salary from the Soldiers' Fund. Ontario will be contacted on this matter and further arrangements will be made.

8. The churches of Conrad, Montana, and Duvall, Washington, both asked whether, if they sought the services of Mr. George Weeber as stated supply and were successful in obtaining him, they would be allowed their allotted subsidy in order to pay his remuneration. In order to encourage these churches, the Committee decided to allow their requests.

9. The following churches have received assistance toward the payment of the moving expenses of their Pastors (cf. Acts 1939, p. 51, XI): Compton, Calif., $75.60; Vesper, Wis., $89.00; Estelline, S. D., $350.00; Ogilvie,

Minn., $90.48; Cincinnati, Ohio, $106.61; and Goshen, N. Y., $169.52.

B. RECOMMENDATIONS FOR AID FOR 1944

In presenting our recommendations for 1944, we publish the rules governing such recommendations that they may be the more accessible to the members of Synod. They are as follows:

1. Art. 5, h: "The work of the general committee shall be to pass upon all applications for support from the Fund for Needy Churches and to submit its recommendations to Synod for approval. It shall, in these recommendations, give due consideration to an equitable distribution of the Fund for Needy Churches. (It is understood that the Committee has the right to make such adjustments between Synods as circumstances may render imperative.)

2. Regulations adopted by the Synod of 1937 (cf. Acts 1937, page 84, B, 1, 2.)

"We advise Synod to adopt the recommendation of the Executive Committee that, as a rule, the subsidy paid to a church shall not exceed fifty per cent of the salary paid the minister serving such a church, on the grounds given. Adopted."

"We advise Synod to adopt the recommendation of the Executive Committee regarding the sliding scale in the distribution of the money of the subsidy fund, with this understanding that room is left for exceptional cases which are to be judged on their own merits. Adopted."

3. The sliding scale is as follows (cf. Acts 1937, p. 150):

a. Churches numbering 20 families or less to receive an allowance, where necessary, of $600.00 per year, with $700.00 as the maximum figure;

b. Churches numbering between 21 and 30 families to receive an allowance, where necessary, of $500.00 per year, with $600.00 as the maximum figure;

c. Churches numbering between 31 and 40 families to receive an allowance, where necessary, of $300.00 per year, with $500.00 as the maximum figure;

d. Churches numbering between 41 and 50 families to receive an allowance, where necessary, of $200.00 per year, with $300.00 as the maximum figure;

e. Church numbering more than 50 families are to be considered exceptional cases and must be judged on their own merits."

Based on these regulations, and yet taking into consideration present and local conditions, your Committee presents the following recommendations for aid from the Fund for Needy Churches for 1944, together with other information which Synod may need for intelligent action on its part:

	Congregation	Classis	Families	Debt	Debt Paid	Contr. per Family	Salary	Aid Now	Aid Asked	Rec. Class.	Rec. Comm.
1.	Burdette	Pacific	12	$ 0,000.00	$0,000.00	$ 62.50	$1,350.00	$700	$700	$700	$700
2.	Estelline	Minn.	13	2,333.42	93.75	109.15	1,200.00	700	700	700	700
3.	Saginaw	G. R. E.	13	0,000.00	0,000.00	142.03	1,500.00	000	800	800	800
4.	Shepherd	Pacific	13	1,957.86	12.14	71.11	1,200.00	700	700	700	700
5.	Augusta	Hack.	15	0,000.00	0,000.00	?	1,700.00	000	700	700	700
6.	Birnamwood	Wisc.	15	1,886.10	390.00	107.40	1,400.00	700	700	700	700
7.	Purewater	S. Cent.	16	360.00	420.75	78.49	1,300.00	000	600	600	600
8.	Terra Ceia	Hack.	16	245.00	000.00	120.75	1,400.00	700	700	700	700
9.	Hoboken	Hudson	17	000.00	000.00	93.16	1,400.00	700	700	700	500
							600				
10.	Holland Cent.	S. Cent.	17	375.00	200.00	72.80	1,200.00	700	700	700	700
11.	Sullivan	Musk.	17	000.00	000.00	76.57	1,300.00	650	650	650	650
12.	Duvall	Pacif.	18	2,250.00	50.00	123.55	1,400.00	600	600	600	600
13.	Pipestone	Minn.	18	1,275.00	413.00	95.61	1,320.00	700	700	700	700
14.	Bethel-Allison	Ostf.	19	1,050.00	110.00	67.41	1,320.00	700	700	700	700
15.	Modesto	Calif.	19	8,287.02	338.13	132.40	1,700.00	600	700	700	650
16.	Mt. Vernon	Pacif.	19	0,000.00	0,000.00	77.96	1,700.00	800	800	700	700
17.	West Springs	Chi. N.	19	6,375.00	882.00	206.00	1,504.00	700	700	700	700
18.	Arlene	Musk.	20	258.33	233.63	83.35	1,300.00	600	650	650	650
19.	Atwood	Musk.	20	865.00	85.00	92.60	1,500.00	700	700	700	700
20.	Grangeville	Pacif.	20	2,400.00	375.00	102.73	1,200.00	600	600	600	600
21.	Momence	Chi. S.	20	1,700.00	100.00	107.00	1,400.00	700	700	700	700
22.	Sultan	Pacif.	20	500.00	140.00	119.77	1,610.00	600	600	600	600
									700 conditionally		
23.	Zillah	Pacif.	20	0,000.00	0,000.00	100.10	1,485.00	500	500	450	450
24.	Conrad	Pacif.	22	973.58	153.42	57.07	1,200.00	600	600	600	600
							on condition of $1,300.00 sal.				
25.	Noordeloos	Holl.	23	500.00	000.00	65.44	1,200.00	600	600	600	600
26.	Bejou	Minn.	24	500.00	000.00	70.00	1,320.00	600	600	600	600
27.	Decatur	Kazoo.	24	4,131.10	212.70	49.79	1,500.00	650	700	700	650
28.	Granum	Pacif.	24	1,662.50	37.50	77.10	1,320.00	600	600	600	600
29.	Compton	Calif.	25	3,632.14	567.86	89.79	1,700.00	600	700	700	600

	Congregation	Classis	Families	Debt	Debt Paid	Contr. per Family	Salary	Aid Now	Aid Asked	Rec. Class.	Rec. Comm.
30.	Newton	Pella	25	5,850.00	800.00	112.00	1,500.00	700	700	700	700
31.	Plainfield	G.R.W.	25	150.00	100.00	47.00	1,400.00	600	600	600	500
32.	Randolph II	Wisc.	25	5,363.19	200.00	88.04	1,200.00	700	600	600	600
33.	Hancock	Minn.	26	2,056.13	838.99	119.69	1,300.00	550	600	600	600
34.	Sibley	O. City	26	2,156.00	500.00	95.10	1,300.00 on $1,400 Sal.	700	700	700	600
35.	Vancouver	Pacif.	26	1,209.00	700.00	117.00	1,400.00	600	600	600	600
36.	Vesper	Wisc.	26	900.00	50.00	89.10	1,400.00	600	600	600	600
37.	Dearborn-Windsor	G.R.E.	27	787.89 000.00	379.17 000.00	75.43 65.61	1,520.00 480.00	400 400	400 400	400 400	400 400
38.	Flint	G.R.E.	27	3,325.00	550.00	155.00	1,485.00	600	500	500	500
39.	Winnipeg	Minn.	27	1,832.50	238.00	88.50	1,300.00 on $1,400 Sal.	700	700	700	700
40.	Ackley	Ostf.	28	550.00	47.00	79.61	1,350.00 on $1,500 Sal.	475	500	500	500
41.	Dorr Center	G.R.S.	29	3,825.00	375.00	60.00	1,400.00	600	600	600	600
42.	Hollandale	Ostf.	29	737.50	60.00	60.30	1,300.00	575	500	500	500
43.	Mt. Lake	Minn.	29	000.00	75.00	66.18	1,200.00	350	350	350	350
44.	Rock Rapids	S. Cent.	29	3,858.35	200.65	49.14	1,300.00	500	600	600	600
45.	Chatham	G.R.E.	30	6,150.00	325.00	61.80	1,300.00	600	600	600	600
46.	Portland	G.R.E.	30	265.00	175.00	75.31	1,500.00	500	500	500	500
47.	Holland Marsh	G.R.E.	31	2,040.00	60.00	84.40	1,300.00	600	500	500	500
48.	Alamosa	Pella	32	225.00	5.00	101.18	1,350.00	300	300	300	300
49.	Goshen, N. Y.	Hudson	32	11,300.00	200.00	105.38	1,700.00	500	500	500	500
50.	Arcadia	Calif.	33	1,620.00	828.07	108.11	1,700.00	700	700	700	700
51.	Crookston	Minn.	33	2,907.90	591.00	68.39	1,320.00	500	500	500	500
52.	Goshen, Ind.	Kazoo.	33	2,375.00	725.00	144.21	1,400.00	550	600	600	450
53.	Middleburg	O. City	33	0,000.00	124.80	94.47	1,400.00	300	300	300	300
54.	Otley	Pella	33	0,000.00	000.00	78.50	1,400.00	300	300	300	200
55.	Tracy	Pella	33	650.00	450.00	76.00	1,300.00 on $1,350 Sal.	500	500	400	400
56.	Delavan	Wisc.	34	9,225.00	1,352.50	96.90	1,580.00	600	600	600	600

	Congregation	Classis	Families	Debt	Debt Paid	Contr. per Family	Salary	Aid Now	Aid Asked	Rec. Class.	Rec. Comm.
57.	Hawarden	O. City	34	407.97	1,230.60	104.52	1,400.00	450	350	350	350
58.	Lansing	G.R.E.	34	11,703.80	1,127.50	117.64	1,700.00	700	500	500	500
59.	Parchment	Kazoo.	34	4,374.30	676.64	92.75	1,400.00	550	550	550	500
60.	Ada	G.R.E.	35	600.00	100.00	86.73	1,500.00	300	300	300	300
61.	Hamilton	G.R.E.	35	8,790.00	150.00	100.00	1,400.00	600	600	600	600
62.	Wright	Ostf.	35	0,000.00	0,000.00	84.41	1,500.00	300	300	300	300
63.	Rudyard	Musk.	36	53.00	130.00	72.16	1,300.00	400	400	400	400
64.	Sunnyside	Pacific	36	780.00	150.00	100.00	1,600.00	400	200	200	200
65.	West Br.	Musk.	36	250.27	242.64	60.00	1,200.00	350	350	350	350
66.	Bemis	Minn.	38	370.53	79.02	72.00	1,350.00	300	300	300	300
67.	Brooten	Minn.	38	2,622.02	470.00	94.18	1,300.00	500	500	450	400
68.	Ogilvie	Minn.	38	300.00	47.00	38.00	1,300.00	500	500	500	500
69.	Aetna	Musk.	39	1,101.86	760.00	67.27	1,500.00	300	250	250	250
70.	Glendale	Calif.	40	2,900.00	2,850.00	123.75	1,675.00	500	400	400	300
71.	S. Falls	S. Cent.	40	3,601.60	715.72	50.18	1,320.00	500	500	500	450
72.	Morrison	Chi. N.	41	6,775.00	650.00	83.50	1,400.00	550	600	550	550
73.	Boston Sq.	G.R.E.	42	0,000.00	0,000.00		1,500.00	300	300	300	300
74.	Desplaines	Chi. N.	42	12,664.67	1,250.00	92.51	1,650.00	500	500	500	500
75.	Dispatch	Pella	42	0,000.00	0,000.00	52.00	1,300.00 on $1,400 Sal.	250	200	250	250
76.	Emnville	G.R.W.	42	0,000.00	0,000.00	77.66	1,760.00	300	300	300	300
77.	Hills	S. Cent.	42	4,157.00	430.00	100.00	1,500.00	300	300	300	300
78.	Pine Creek	Holl.	43	2,400.00	220.00	70.60	1,400.00	500	500	500	400
79.	Grandville	G.R.S.	44	12,802.72	595.50	97.53	1,600.00 on $1,700 Sal.	500	400	500	500
80.	Lacombe	Pacific	44	1,700.00	100.00	47.83	1,500.00	400	375	375	375
81.	Holland	Minn.	45	3,000.00	450.00	88.65	1,500.00	300	300	300	300
82.	Bauer	G.R.S.	47	0,000.00	690.00	103.74	1,700.00	300	100	100	100
83.	Volga	Minn.	47	5,668.25	1,608.50	117.00	1,500.00	200	150	150	150
84.	Colton	S. Cent.	48	6,344.01	2,203.10	68.89 44.68	1,500.00	400	300	300	200

	Congregation	Classis	Families	Debt	Debt Paid	Contr. per Family	Salary	Aid Now	Aid Asked	Rec. Class.	Rec. Comm.
85.	Worthington	O. City	48	2,584.41	938.00	106.56	1,445.00	150	150	150	100
							On $1,500 Sal. for one year				
86.	Montello Park	Holl.	54	8,850.00	1,650.00	104.00	1,600.00	650	650	650	550
								TOTALS		$45,275	$43,775
							To make adjustments between Synods (cf. Art. 5h H.M.O.)				3,000
							Allowance for moving expenses (cf. Acts 1939, p. 51)				1,000
								TOTAL BUDGET, 1944			$47,775

Note 1. Your committee advises that Synod declare that in those cases where the allowances are conditional upon an increase of salary, the allowance to be reduced by 50% of the recommended increase if it is not met by the congregation involved.

Note. 2. Your committee advises, that all congregations whose allowance depends on an increase in salary notify the Treasurer of the General Home Missions Committee before the close of 1943 concerning the action taken by them in the matter.

Note 3. Your committee advises that for 1944 bonuses be allowed as follows: 10% of the subsidy allowed to those congregations paying only $1,200.00 salary and 5% of the subsidy allowed to those congregations paying only $1,300.00 salary. No bonus to be paid where the salary is more than $1,300.00. These bonuses should, of course, be paid to the Pastors involved and the congregations should strive to equal these grants or even exceed them.

C. QUOTA FOR F.N.C. FOR 1944

Because of the bonuses to be paid, if Synod agrees, and because this would seem to be the time to create a surplus for later probable emergencies, we recommend that the quota for this fund shall also for 1944 be $2.25 per family.

V. SOLDIERS' FUND

It should be clearly understood that the Soldiers' Fund and the Chaplains' Fund are two distinct funds and serve different causes. The Chaplains' Fund is solely intended to provide bibles, tracts, and communion sets for the Chaplains, to cover the expenses of the Chaplains' Committee, and to pay "Wachtgeld" to the Chaplains who are retired from active service during or after the "duration."

The Soldiers' Fund pays the expenses connected with the labors of service pastors, ministers, and missionaries who have been engaged for ministry in the camps and naval stations. This fund has been supported loyally by the churches and the free-will offerings of soldiers, sailors, and interested individuals.

We gratefully acknowledge the generosity of the following churches and groups of churches which have assumed responsibility for the payment in whole or in part of the salaries of service pastors:

1) Midland Park, New Jersey, for Rev. J. M. Vande Kieft.
2) Pella District Churches for service pastor at Alexandria, Louisiana.
3) Bellflower, California, for service pastor in Missouri and Arkansas.
4) Ostfriesland Classis for service pastor to be stationed in the Northwest.
5) The Detroit congregation has promised a payment of $1,200.00 for service pastors' work during 1943.

All the expenses (traveling, house rent, entertainment, etc.) are paid from the Soldiers' Fund.

The Church owes a word of sincere gratitude to the many ministers who faithfully make periodic trips to camps and naval stations without remuneration. Their expenses (traveling, entertainment, etc.), are paid by the committee. Their cooperation testifies of deep interest in our men. Their self-denial and devotion are admirable. They gladly serve the church and have a joyous experience of knowing that their services have the sincere appreciation of the boys.

A. SERVICES RENDERED BY MINISTERS AND MISSIONARIES.

We gratefully record the names with the camps that are visited:

1) Rev. Theo. Verhulst alternates with the Rev S. De Jong of Chicago of the R. C. A. in making weekly trips to Chanute Field, Illinois.

2.) Dr. Wm. Rutgers makes periodic trips to Camp Forrest, Tennessee.

3) Rev. R. J. Karsen makes monthly trips to Ft. Knox, Kentucky, and arranges itineraries as often as is considered necessary for the camps in Kentucky and Tennessee.

4) Rev. J. M. Ghysels visits Ft. Harrison and Camp Atterbury, Indiana.

5) Rev. John O. Schuring makes contacts with the men in the Detroit area.

6) Rev. F. De Jong visits men in the vicinity of Arcadia, California.

7) Rev. J. J. Kenbeek, prior to the engagement of Rev. J. M. Vande Kieft, visited the camps in the Carolinas regularly.

8) Rev. J. T. Holwerda makes visits at the hospital in Camp Shanks, New York.

9) Rev. H. Exoo maintains contact with those at Ft. Custer, Michigan.

10) Rev. S. Kramer visits Ft. Brady, Michigan, regularly.

11) Rev. B. J. Haan calls on the men at Camp Grant, Illinois.

12) Rev. James Putt assumes responsibility for work required at Schick Hospital, Clinton, Iowa, and Savannah, Illinois.

13) Rev. A. H. Bratt has been engaged for camps in Alberta, Canada, and the Rev. H. Petersen assists him.

14) Rev. G. Pars has taken upon himself to visit camps in the vicinity of Vancouver, Canada.

15) Rev. F. H. Huizenga makes periodic trips to Ft. Riley, and Camp Funston, Kansas.

16) Rev. Wm. Van Peursem makes periodic trips to Camp Carson, Colorado, and Fort Warren, Wyoming, and makes contacts with all service men in the Denver area. He is assisted by the Rev. R. H. Hooker.

17) Rev. C. Vanden Heuvel makes occasional trips to Fort Meade, South Dakota.

18) Rev. Wm. Vander Haak looks after the interests of the men stationed in Sioux Falls, South Dakota.

19) Revs. Wm. Dryfhout and Wm. Verwolf visit soldiers at Madison and Camp McCoy, Wisconsin, at stated times.

As yet no successor to the Rev. C. Vander Ark who visited the Naval Station at Great Lakes and Fort Sheridan has been found.

20) The Rev. A. H. Kort is interesting himself in those who are stationed in New York and Brooklyn.

21) The Rev. A. Disselkoen provides for the needs of the boys that are stationed in the vicinity of Winnipeg, Canada.

22) Rev. M. Arnoys makes periodic visits to Sioux City, Iowa.

23) Rev. D. Drost contacts the men who are stationed in the Cleveland area.

24) Churches in the Chicago area have appointed members who take upon themselves to provide homes where our boys can spend their week-ends.

25) This service is also given by Capt. John Kleinheksel for men who are stationed in Fort Leavenworth, Kansas.

26) Prof. and Mrs. O. Bouwsma have opened their home in Lincoln, Nebraska, to men who are stationed in that place. Until the rationing of food they also provided meals and entertainment for the men in their home.

These ministers perform various services in behalf of our men. They organize study groups, give leadership when needed, hold conferences, visit hospitals, open their homes, treat them to refreshments, arrange for boarding places on week-ends, etc.

Rev. G. Boerefyn will give much of his time to service pastor work in the San Diego district.

Missionary A. Dusseljee has visited the camps to the east and south of Los Angeles faithfully since last October. A large number of our men are stationed in that territory. The Committee is putting forth efforts to secure a minister to take the place of the former missionary in camp work.

Missionary A. H. Smit has devoted much of his time to the camps in the Northwest and has been authorized to solicit the help of neighboring ministers when such is needed.

Missionary E. Kooistra has given as much time to visiting camps in the East as his other duties permitted.

Rev. M. Monsma consented to visit camps in Oklahoma and Texas last summer.

B. SERVICE PASTORS.

The Synod of 1942 authorized the Committee to expand the work in behalf of our men in service as receipts allowed and the need thereof became apparent. As the number of men inducted into service increased an adequate ministry demanded that more service pastors be engaged.

Last year we had one full-time service pastor in the Rev. Harry Dykstra. Synod decided to call Candidate Harold Dekker as a missionary to work among our young men in service. The call was duly extended by Roseland IV and the candidate was ordained in July, 1942. The arrangement whereby ministers were engaged for six months for the Alexandria field held until the first of the year, when the churches in the Pella district offered to pay the salary of a service pastor. It was decided to ask those churches to call a pastor for the Louisiana territory. In December of 1942 the congregation of Midland Park volunteered to contribute $2,000 toward the salary of a service pastor for the Carolinas. In the early part of this year the congregation of Bellflower assumed responsibility for the engagement of a pastor who will be assigned to the Missouri-Arkansas territory. Classis Ostfriesland decided at its spring meeting to put forth efforts to finance the calling of a minister for the camps in the Northwest. In view of the large number of service men in Georgia and Florida the Executive Committee decided to ask Zeeland I to act as a calling church for that part of the country.

As things stand now we shall have 7 full-time men engaged in camp work when all fields are manned. The territories are: California, Arkansas-Missouri, Texas, Louisiana-Alabama, Georgia-Florida, the Carolinas, and the Northwest.

Rev. Harry Dykstra.

During the past two years the Rev. Harry Dykstra has devoted himself with much joy to the spiritual ministry among our young men. Through the wide acquaintance he has made with chaplains, and ministers of churches in the vicinity of army camps he has gained opportuni-

ties to address chaplain meetings and to preach in chapels and pulpits.

It is difficult to estimate how many young men have been contacted by missionary H. Dykstra. His sympathetic heart and wise approach have endeared him to the hearts of hundreds of soldiers, and even more to the parents of our service men.

His territory extends from Los Angeles, Calif. to Camp Adair, Ore. We quote from his report of March, 1943, "The work has been enjoyable but rigorous. Accommodations are hard to obtain and food on tour is inferior. Gas rationing has limited the use of gas but it has not interfered with the efficiency of the service I have rendered. I have to walk more and am grateful for having lost ten pounds of superfluity. The reception in all the camps on the part of boys, officers, and chaplains has been splendid. The work done is well received and our Church highly commended for it. And the boys are made happy and helped. I appreciate the extension of such work through the enlisting of more service pastors."

Rev. Harold Dekker.

Your Committee regrets that it may lose the services of the Rev. Harold Dekker. He felt constrained to apply for the chaplaincy in the Navy. Although he has not yet been commissioned, it is probable that before long he will terminate his ministry as service pastor.

The Lord has blessed him richly. His work carried him through Missouri, Arkansas, Oklahoma, and Texas. Places and camps which theretofore had not been touched by others were worked rather intensively by him. The response on the part of the boys has been very encouraging. A large number have made profession of faith and the comfort and cheer which he could bring have enriched the lives of the hundreds he met.

Rev. J. M. Van De Kieft.

The Rev. J. M. Van De Kieft began his labors in the Carolinas in March of this year. Deputation work as a representative of the Commission on Army and Navy Chaplains delayed his entering the field one month.

The Lord opened the way so that he is now located in a well-furnished house, strategically centered in the area of major camps and bases, besides numerous smaller ones. He reports that, "the young men are eager to make con-

tacts and to fellowship with others of their own faith. It is a joy to work with and among them." The number of service men in his extensive area runs into the hundreds. His home is located in Raleigh, N. C.

Rev. H. Moes.

The Rev. H. Moes began his labors in February and he has already made contacts with a large number of men. Difficulties encountered at first in gaining access to the camps have been conquered and his visits are now welcomed. Although his home in Gainesville, Florida, is not as near to the camps as might be desired, it is centrally located. It was practically impossible to find a place more central for the area in which he labors.

The Lord is also blessing him. There is a great appreciation of his services and the soldiers are becoming increasingly dear to him.

Alexandria, La.

At the time Synod met in 1942, the Rev. J. Van de Kieft was still in Alexandria. In July of that year the Rev. A. Poel of Parchment was graciously loaned to the Committee for a period of five months. Both men gave excellent satisfaction and enjoyed their stay immensely. The memory of their ministry lingers in the minds of the hundreds they met.

Since January the field has been supplied by the Revs. H. Baker, H. Blystra, and S. Miersma. The congregations of Graafschap and E. Saugatuck willingly loaned their pastors for periods of one month. The congregation of Kellogsville has consented to the request of the Committee that its pastor spend a period of two months in Alexandria. As yet no service pastor has been obtained for the field. We hope and pray that the Lord will incline the heart of one of His servants to heed the call to that challenging field with its splendid opportunities for blessed service.

C. THE YOUNG CALVINIST.

The Young Calvinist is sent to all of whom we have the addresses. The number of men in service is now approximately 8,000. One-half of the expense of sending the periodical is born by your Committee. It is needless to say that this service, made possible by the Soldiers' Fund, is greatly appreciated. The expense at present amounts approximately to $425.00 per month.

D. *Office Service.*

Records of all in service are kept at the office at 1034 Franklin St., S.E. The volume of mail received increases daily. The many changes in addresses is a strain upon the office force, but we are happy that the churches are giving us better cooperation in keeping the addresses up to date.

The names and addresses are sent to the service pastors, ministers, and missionaries as soon as they are received. The chaplains of our Church also receive the list of the service men in their camps regularly when such is requested. Once every month all new inductees and those who have been transferred to another camp receive a printed list of their fellow members in the camp. All requests of parents, friends, and soldiers for a record of men in service in a given camp are complied with.

E. *Offerings for the Soldiers' Fund.*

In view of the heavy expenses paid from this fund your Committee would appreciate a recommendation of offerings by churches, societies and individuals.

VI. TREASURER'S REPORT
FOR THE YEAR 1942

Receipts		
Cash on Hand Jan. 1, 1942	$ 64,212.95	
Received for Church Extension	43,605.00	
Received for Emergency Fund	21,009.79	
Received for Subsidy	62,168.52	$190,996.26
Disbursements		
For Church Extension	57,272.69	
For Emergency	11,702.43	
For Subsidy	60,842.31	129,817.43
Cash Balance, December 31, 1942		61,178.83

ACCOUNT OF INDIVIDUAL FUNDS

The Church Extension Fund:		
Cash on Hand Jan. 1, 1942	28,976.88	
Receipts for 1942	43,605.00	
Total		72,581.88
Disbursements		57,272.69
Cash Balance, December 31, 1942		15,309.19

The Emergency Fund:		
Cash on Hand Jan. 1, 1942	2,651.75	
Receipts for 1942	21,009.79	
Total		23,661.54
Disbursements		11,702.43
Cash Balance, December 31, 1942		11,959.11
The Subsidy Fund:		
Cash on Hand Jan. 1, 1942	32,584.32	
Receipts for 1942	62,168.52	
Total		94,752.84
Disbursements		60,842.31
Cash Balance, December 31, 1942		33,910.53

Statement of Income in the Three Funds

The Church Extension Fund:		
Received through Classical Treasurers	41,149.14	
Received from all other sources	2,455.86	
Total		43,605.00
The Emergency Fund:		
Received through Classical Treasurers	15,300.32	
Received from all other sources	5,709.47	
Total		21,009.79
The Subsidy Fund:		
Received through Classical Treasurers	59,379.89	
Received from all other sources	2,788.63	
Total		62,168.52
Total received 1942		126,783.31
Cash on Hand Jan. 1, 1942		64,212.95
GRAND TOTAL		190,996.26

MISCELLANEOUS RECEIPTS

The Church Extension Fund:		
Individuals, Societies, etc.	$ 742.80	
Missionaries and Fields	391.60	
Canadian Churches (Rev. L. Trap)	541.42	
Securities	720.04	
Refunds	60.00	2,455.86
The Emergency Fund:		
Individuals, societies, etc.	5,676.77	
Fields (Students)	32.70	5,709.47
The Subsidy Fund:		
Individuals, Societies, etc.	777.59	
Canadian Churches (Rev. L. Trap)	974.72	
Securities	986.32	
Refunds	50.00	2,788.63
Grand Total		10,953.96

TOTAL INCOME FROM ALL SOURCES

From the Classical Treasurers	115,829.35
From Miscellaneous Receipts	10,953.96
Total	126,783.31
Cash on Hand Jan. 1, 1942	64,212.95
Grand Total	190,996.26

Securities held and amount earned by them in 1942

Security	Par Value	Market Value	Earned
Kent Country Club Bond	$ 500.00	$ 100.00	$ 15.00
Pantlind Hotel Bond	500.00	90.00	.....
Canadian Northern R.R. Bond	1,000.00	1,100.00	65.00
Cleveland Electric Illuminating Co.,			
Common Stock — 455 Shares	None	13,650.00	1,023.76
Preferred Stock — 20 Shares	None	2,220.00	90.00
Littel Miami Railroad Co.	1,600.00	3,232.00	137.60
United States Savings Bonds G	40,000.00		375.00
Total amount earned			1,706.36

This amount was divided as follows:

Church Extension 40%	$720.04
Fund for Needy Churches 60%	986.32

The following statement is in our files: I have examined the above mentioned securities which are in a safe deposit box at this bank, Feb. 15, 1943 under the name of the Executive Committee for Home Missions.

(Was signed by) John Yonkman,
Manager, Wealthy-Eastern Branch,
Old Kent Bank.

Administrative Expenses for 1941

Traveling and meeting expenses	302.59
Office supplies, printing, etc.	197.34
Miscellaneous Expenses	1,182.31
	1,682.24

(This is slightly less than 1¼% of the total receipts of 1942)

Statement of Disbursements for the year 1942

The Extension Fund:

Salaries — Missionaries	23,895.07
Expenses — Missionaries	3,414.04
Pensions — Missionaries	734.25
Expenses for extra help	3,529.07
Administrative expense	841.12
Rev. De Beer — work at Halifax	1,500.00
Exchange account with Rev. Trap	3,359.14
Invested in Government Bonds	20,000.00
	57,272.69

The Emergency Fund:		
Salaries — Camp Pastors		2,915.41
Expenses incidental to camp work		8,787.02
		11,702.43
The Subsidy Fund:		
To Needy Churches		37,274.16
To Needy Canadian Churches (Rev. Trap)		2,015.34
Administrative Expense		841.12
Moving Pastors		711.69
Invested in Government Bonds		20,000.00
		60,842.31
Grand Total		129,817.43

THE FOLLOWING IS THE AMOUNT PAID OUT TO MISSIONARIES

Missionary	Salary and Rent	Expenses	Pension	Total
Rev. M. Huizinga	$ 710.00			$ 710.00
Rev. H. Baker	3,026.25	$ 1,363.53	$ 78.75	4,468.53
Rev. K. Bergsma	1,761.42	143.60	42.00	1,947.02
Rev. J. R. Brink	2,447.00		60.00	2,507.00
Rev. S. G. Brondsema	873.33		64.48	937.81
Rev. Frank De Jonge	2,870.70	177.95	69.30	3,117.95
Rev. J. De Jonge	234.00		6.00	240.00
Rev. A. Dusselje	2,410.01	446.52	63.00	2,919.53
Rev. E. Kooistra	2,684.00	356.60	66.00	3,106.60
Rev. D. Mellema	1,437.00	30.00	63.00	1,530.00
Rev. William Meyer	2,091.50	534.52	53.50	2,679.52
Rev. B. H. Spalink	2,459.50	57.32	63.00	2,579.82
Rev. Wm. Verwolf	637.53	300.00	18.00	955.53
Rev. H. Wierenga	252.83	4.00	66.00	322.83
Total	$23,895.07	$ 3,414.04	$ 713.03	$28,022.14

STATEMENT OF THE AMOUNT RECEIVED FROM EACH CLASSIS

Classis	Extension	Emergency	Subsidy	Total
California	$ 1,442.39	$ 932.93	$ 2,027.90	$ 4,403.22
Chicago North	2,388.85	512.02	3,515.70	6,416.57
Chicago South	2,558.26	739.12	3,571.86	6,869.24
Grand Rapids East	3,412.25	1,050.42	5,072.56	9,535.23
Grand Rapids South	3,884.50	884.90	5,778.42	10,547.82
Grand Rapids West	2,348.03	431.12	3,326.06	6,105.21
Hackensack	1,462.20	317.43	1,941.71	3,721.34
Holland	3,274.59	2,175.17	4,874.03	10,323.79
Hudson	2,194.50	589.72	3,291.75	6,075.97
Kalamazoo	1,447.91	482.98	2,275.45	4,206.34
Minnesota	1,554.37	756.74	2,278.81	4,589.92
Muskegon	3,435.05	1,527.38	4,989.31	9,951.74
Orange City	1,305.43	443.61	1,961.12	3,710.16
Ostfriesland	963.98	254.02	1,397.44	2,615.44

Classis	Extension	Emergency	Subsidy	Total
Pacific	1,658.26	617.75	2,089.75	4,365.76
Pella	2,259.36	676.43	2,854.66	5,790.45
Sioux Center	1,809.41	524.64	2,611.56	4,945.61
Wisconsin	1,239.60	334.61	1,764.05	3,338.26
Zeeland	2,510.20	2,049.33	3,757.75	8,317.28
Totals	$41,149.14	$15,300.32	$59,379.89	$115,829.35

We are thankful to God that He has provided us with the needed funds to carry on the work of Home Missions. May the Lord richly bless the work with fruits to His glory.

Humbly submitted,
D. D. BONNEMA, Treas.

To the Synod of 1943,
Grand Rapids, Mich.

Esteemed Brethren:

This is to certify that I have this day verified and audited the books of Rev. D. D. Bonnema, Treasurer of the Executive Committee for Home Missions, for the period from January 1st, 1942 to December 31st, 1942, and have found them to be correct to the best of my knowledge and belief.

Respectfully submitted,
BERT H. BROUWER.

REPORT OF THE TREASURY FROM JANUARY 1, 1943, TO JUNE 1, 1943

In the Three Funds:		
On hand Jan. 1, 1943	$ 61,178.83	
Received	27,136.18	
Total Credits	$ 88,315.01	
Disbursed	66,460.05	
Balance		$ 21,854.96
Church Extension Fund:		
On hand, Jan. 1, 1943	$ 15,309.19	
Received	8,526.88	
Total	$ 23,836.07	
Paid Out	18,494.28	
Balance		$ 5,341.79
The Soldiers Fund:		
On hand, Jan. 1, 1943	$ 11,959.11	
Received	6,663.67	
Total	$ 18,622.78	
Paid Out	12,863.06	
Balance		$ 5,759.72

Fund for Needy Churches:		
On hand, Jan. 1, 1943	$ 33,910.53	
Received	11,945.63	
Total	$ 45,856.16	
Paid Out	35,102.71	
Balance		$ 10,753.45
Cash on Hand		$ 21,854.96
Comparison of receipts and disbursements for the five months:		
Grand Total disbursed		$ 66,460.05
Invested in Government Bonds		20,000.00
Total Operating Cost		$ 46,460.05
Total amount received		27,136.18
Shortage for this period		$ 19,323.87

It is expected that much of this shortage will be taken care of at the end of the second quarter, since many congregations pay quarterly.

Humbly submitted,
D. D. BONNEMA, Treas.

VII. MATTERS WHICH REQUIRE SYNODICAL ACTION

A. Budget and Quota for the Church Extension Fund. (See Report, Part III, D.)

B. Budget and Quota for the Fund for Needy Churches. (See Report, Part IV, C.)

C. Remuneration for Rev. L. Trap. (See Report, Part II, F.)

D. Recommendation of offerings to the Soldiers' Fund. (See Report, Part V, E.)

E. "Wachtgeld." Your Committee has promised the service pastors that it will ask Synod to assure them that "wachtgeld" will be paid after the "Duration" while they are awaiting a call from one of the churches. We request that Synod give that assurance. This is in line with the decision taken by Synod re Army and Navy Chaplains, (cf. Acts of Synod of 1942, Art. 121, p. 115). Synod should also designate the Fund from which "wachtgeld" should be paid, if it so decides.

F. Recommendations for support from the Fund for Needy Churches. (See Report, Part IV, B, and Notes 1 and 2.)

G. Recommendation of bonuses for 1944. (See Report, Part IV, B, Note 3.)

H. Matters which require Synodical approval:
   1. Granting increased allowances to Needy churches. (See Report, Part IV, A, 2.)
   2. Granting continuance of subsidy in an emergency. (See Report, Part IV, A, 3.)
   3. Granting of bonus because of special need. (See Report, Part IV, A, 4)
   4. Continuance of aid to calling churches. (See Report, Part IV, A, 5.)
   5. Granting of Aid to churches which are calling for the first time. (See Report, Part IV, A, 6.)
   6. Recommendation with respect to Ontario, California. (See Report IV, A, 7.)
   7. Promise of aid to engage a stated supply. (See Report, Part IV, A, 8.)
   8. Payment of moving expenses. (See Report, Part IV, A, 9.)
   9. Sending *Wachters* to refugees in England. (See Report, Part II, D.)
   10. Transfer of the Rev. B. H. Spalink to Detroit. (See Report, Part II, I.)
   11. Engagement of Dr. G. Goris for Washington, D. C. (See Report, Part II, M.)
   12. Transfer of the Rev. S. G. Brondsema to Everson, Wash. (See Report, Part II, N.)
   13. Because of the need and plight of Sioux City, Iowa congregation, the Committee decided to station a missionary in that field for a period of one year. (See Report, Part III, B, Sioux City.)

I. Election of a delegate-at-large. (See Report, Part I, A.)

J. We call the attention of Synod to the need of engaging more home missionaries. The Rev. A. Dusseljee has entered the Chaplaincy. The Rev. K. Bergsma has received honorable emeritation. The Rev. J. R. Brink is seeking emeritation. The Rev. A. H. Smit, who was loaned to our Committee by the Board of Missions, will probably leave our mission force.

The calling of a missionary for Worcester, Mass., was authorized by Synod of 1942. Other fields which call for the services of a missionary are Ypsilanti, Mich. (See Report, Part III, under Rev. B. H. Spalink); Washington, D. C. (See Report, Part II, M); and Minneapolis, Minn. (See Report, Part III, B, Minneapolis)

It appears from the above that due to the loss of several missionaries and the opening of new fields, at least six missionaries should be engaged. Your Committee proposes that Synod authorize the calling of six missionaries to meet the needs of the fields named above.

K. We propose that Synod empower the Committee to engage ministers to conduct Preaching Missions as occasion is given. We are convinced that in view of the crying need of sound Gospel preaching in our land, our Church should not fail making its witness heard in the midst of growing apostacy. Such Preaching Missions do not require that full-time men be engaged. The plan is to engage men who for a period of from four to six weeks shall conduct meetings in cities and communities in which, with the cooperation of our ministers and those of orthodox Churches, a series of meetings will be held to stimulate interest in the things of God and to arouse the people from their spiritual lethargy. The critical times in which we live and the conviction that we have a message which people need should urge us to avail ourselves of every opportunity to call the nation back to God who in His righteousness is punishing the world and chastening His people.

L. Your Committee proposes that Synod approve the nomination for home missionaries, which will be presented by the Advisory Committee.

M The General Committee decided to endorse the policy of the Executive Committee that for the present the number of full-time service pastors to be engaged be limited to seven. We propose that Synod approve of that decision.

Humbly Submitted,

J. BREUKER, *President*

H. BLYSTRA, *Secretary*

SUPPLEMENT IV
(Art. 66)

REPORT OF THE COMMITTEE FOR CHURCH HELP

To the Synod of 1943.

ESTEEMED BRETHREN:

WE herewith submit to you our report for 1942.

We are happy to report that the Fund continues to enjoy a somewhat flourishing condition. Last year we reported a marked improvement over the preceding year. This year we can again report a substantial advance. The total income during 1942 was $36,961.30.

The number of churches failing to contribute to the Fund is gradually diminishing. During 1938 there were 103 churches that failed to contribute. During 1940 there were 48. And during 1942 there were only 25 who failed to do so.

There is somewhat the same improvement in the matter of repayment. During 1938 11 churches made no repayment. During 1940 9 churches failed to do so. And during 1942 there were only 5.

We have again written the negligent churches in accordance with the instructions of Synod.

We had expected that the recommendations would diminish considerable, because of war-time influences. However, during the year 1942 recommendations amounted to $36,00.00.

We have promised loans to the amount of $34,000.00.

Because of the improved condition of the Fund, we have not been compelled to make such drastic cuts as we were compelled to formerly. In many cases we have promised the full amount for which the churches were recommended. However, in some of the cases we have cut down, because of the excessive amount recommended.

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

We attach a copy of the financial report of the treasurer, properly audited by Miss Cora Hilger, public accountant, of Le Mars, Iowa.

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

SCHEDULE A
BANK RECONCILIATION
NORTHWESTERN STATE BANK
Orange City, Iowa

Bank Balance as per statement Jan. 1, 1942			$ 586.97
1941 Deposits (late)	$ 7,931.34		
1941 Checks Outstanding	7,500.00		431.34
Our Ledger Balance January 1, 1942			$ 1,018.31
1942 Receipts			37,631.31
Total			$38,649.62
Less 1942 Disbursements			36,968.02
Cash Available			$ 1,681.60
Due from Canadian Banks			204.38
Our Ledger Balance Dec. 31, 1942			$ 1,885.98
Bank Balance as per statement	$ 5,921.89		
Deposits Late	8,915.46		
Total	$14,837.35		
Less Checks outstanding 12-31-42	13,155.75		
Cash Available	$ 1,681.60		
Due from Canadian Banks	204.38		
	$ 1,885.98		

SUMMARY

Balance on hand Jan. 1 1942			$ 1,018.31
Classical Collections and Personal Donations	$19,868.36		
Less: Canadian Exchange	175.61	$19,192.75	
Payments by Churches	$19,092.94		
Less: Wellsburg, Iowa discount 10% on $1000 note	100.00		
Allamedo, California, 5% discount on $3000 note	150.00		
Everett, Washington, discount on two notes	200.00		
Canadian Exchange	204.38	18,438.56	37,631.31
Total			$38,649.62
DISBURSEMENTS:			
New Loans		$36,500.00	
Administration Expenses		468.02	36,968.02
Balance on hand Dec. 31, 1942			$ 1.681.60
Due from Canadian Banks			204.38
			$ 1,885.98

CHAS. R. MULDER, Treas.

ANALYSIS — LOANS OUTSTANDING
SCHEDULE B

Church at	Outstanding Jan. 1, 1942	New Loans	Payments	Outstanding Dec. 31, 1942
Artesia, Calif.	$ 1,900.00	$	$ 100.00	$ 1,800.00
Aetna, Mich.	1,211.86		110.00	1,101.86
Alameda, Calif.	1,000.00		1,000.00	.00
Alamosa, Colo.	5.00		5.00	.00
Allison, Iowa	900.00		50.00	850.00
Ackley, Iowa		500.00		500.00
Arlene, Mich.	52.70		15.00	37.70
Atwood, Mich.	950.00		85.00	865.00
Austinville, Iowa	659.25		60.00	599.25
Bauer, Mich.	150.00		150.00	.00
Bejou, Minn.		500.00		500.00
Bemis, S. D.	134.91		14.38	120.53
Bigelow, Minn.	742.33		742.33	.00
Birnamwood, Wis.	1,626.10		140.00	1,486.10
Brooten, Minn.	992.02		70.00	922.02
Cincinnati, Ohio		3,000.00		3,000.00
Corsica, S. D.	800.00		40.00	760.00
Colton, S. D.	1,744.01		103.10	1,640.91
Chandler, Minn.	731.68		36.59	695.09
Chatham, Canada	2,975.00		75.00	2,900.00
Conrad, Mont.	1,130.00		153.42	976.58
Coopersville, Mich.	1,344.18		73.75	1,270.43
Compton, Calif.		2,000.00		2,000.00
Crookston, Minn	1,137.90		70.00	1,067.90
Duvall, Wash.	800.00	1,500.00	50.00	2,250.00
Dearborn, Mich.	937.89		150.00	787.89
Des Plaines, Ill.	2,089.67		640.47	1,449.19
Delavan, Wis.	3,675.00		200.00	3,475.00
Doon, Iowa	2,686.47		213.00	2,473.47
Decatur, Mich.	3,486.09		54.99	3,431.10
Denver Second, Colo.	7,125.00		375.00	6,750.00
Dutton, Mich.	175.00		75.00	100.00
Dorr, Mich.	1,262.50		75.00	1,187.50
East Martin, Mich.	660.00			660.00
East Muskegon, Mich.	3,310.54		210.54	3,100.00
Estelline, S. D.	1,927.17		53.75	1,873.42
Everett, Wash.	1,200.00		1,200.00	.00
Flint, Mich.	3,375.00	2,000.00	50.00	5,325.00
Grandville, Mich.	3,020.63	3,000.00	160.00	5,860.63
Goshen, N. Y.	3,800.00			3,800.00
G. R., Seymour	3,000.00		150.00	2,850.00
Grangeville, Idaho	2,000.00		125.00	1,875.00
Goshen, Ind.	1,500.00		150.00	1,350.00
G. R., E. Leonard St.	5,039.55		324.56	4,714.99
G. R., Godwin Heights	2,250.00		150.00	2,100.00
G. R., Lee St.	200.00		200.00	.00
Granum, Canada	750.00		37.50	712.50
Glendale, Calif.	2,700.00	500.00	100.00	3,100.00
Hull, N. D.	2,000.00		100.00	1,900.00
Hollandale, Minn.	797.50		60.00	737.50
Hamilton, Canada	2,656.00		300.00	2,356.00

Church at	Outstanding Jan. 1, 1942	New Loans	Payments	Outstanding Dec. 31, 1942
Hamshire, Texas	1,525.00		200.00	1,325.00
Hancock, Minn.	795.12		38.99	756.13
Hawarden, Iowa	507.97		100.00	407.97
Hills, Minn.	1,618.24		115.54	1,502.70
Holland, Iowa	1,850.00		175.00	1,675.00
Holland, Minn.	2,883.57		75.00	2,808.57
Holland Marsh, Canada	285.00		49.50	235.50
Houston, Canada	300.00		15.00	285.00
Holland Center, S. D.	620.00		245.00	375.00
Ireton, Iowa	325.00		25.00	300.00
Imlay City, Mich.	2,375.00		125.00	2,250.00
Lansing, Mich.		7,500.00		7,500.00
La Combe, Alta, Canada	2,000.00		220.00	1,780.00
Third Lynden, Wash.	2,850.00		150.00	2,700.00
Lark, N. D.	475.00			475.00
Los Angeles, Calif.	775.00		175.00	600.00
Second Lynden, Wash.	629.00		629.00	.00
McBain, Mich.	98.54		98.54	.00
Modesto, Calif.	2,700.00		150.00	2,550.00
Momence, Ill.	1,500.00			1,500.00
Morrison, Ill.	2,625.00		150.00	2,475.00
Millwood, Mich.	2,925.00		175.00	2,750.00
Mountain Lake, Minn.	16.40		16.40	.00
Montello Park, Mich.		3,000.00	150.00	2,850.00
Milwaukee, Wis.		5,000.00		5,000.00
Neerlandia, Canada	3,909.91		350.00	3,559.91
Newton, Iowa	3,000.00		150.00	2,850.00
Second Orange City, Iowa	1,500.00		112.50	1,387.50
Ocheydan, Iowa	645.85		645.85	.00
Ogilvie, Minn.	319.78		57.00	262.78
Ontario, Calif.	1,725.54		151.22	1,574.32
Platte, S. D.	1,862.75		105.00	1,757.75
Second Pella, Iowa	716.00		50.00	666.00
Preakness, N. J.	750.00		50.00	700.00
Portland, Mich.	425.00		75.00	350.00
Parchment, Mich.	2,425.00		150.00	2,275.00
Purewater, S. D.	490.10		40.10	450.00
Pipestone, Minn.	1,350.00		75.00	1,275.00
Pine Creek, Mich.	1,820.00		120.00	1,700.00
Second Randolph, Wis.	3,225.00	3,000.00	1,600.00	4,625.00
Raymond, Minn.	2,350.00		125.00	2,225.00
Rock Rapids, Iowa	4,004.45		200.65	3,803.80
Fourth Roseland, Ill.	1,775.00		725.00	1,050.00
Rudyard, Mich.	83.46		30.00	53.46
Sumas, Wash.	750.00		50.00	700.00
Sully, Iowa	3,350.00		200.00	3,150.00
South Holland, Ill.	850.00		100.00	750.00
Shepherd, Mont.	2,758.80		12.14	2,746.66
Seattle, Wash.		5,000.00		5,000.00
Sibley, Iowa	1,254.60		50.00	1,204.60
First Sioux Center, Iowa	855.00		90.00	765.00
Sioux City, Iowa	3,605.00		130.00	3,475.00
Sioux Falls, S. D.	1,780.06		190.29	1,589.77
Sultan, Wash.	645.00		146.86	498.14

Church at	Outstanding Jan. 1, 1942	New Loans	Payments	Outstanding Dec. 31, 1942
Terra Ceia, N. C.	245.00			245.00
Tracy, Iowa	694.10		50.00	644.10
Volga, S. D.	3,175.00		219.00	2,956.00
Vancouver, Canada	1,159.00		300.00	869.00
Vona, Colo.	412.25			412.25
Second Wellsburg, Iowa	625.00		625.00	.00
Western Springs, Ill.	1,725.00		200.00	1,525.00
West Branch, Mich.	413.41		173.14	240.27
Winnipeg, Canada	1,325.72		130.15	1,195.57
Worthington, Minn.	1,132.41		87.68	1,044.73
Wyoming Park, Mich.	500.00		150.00	350.00
Totals	$171,922.98	$36,500.00	$19,092.94	$189,330.04

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1942, insofar as disclosed by the records.

Respectfully submitted,
CORA M. HILGER, Public Accountant

CLASSICAL COLLECTIONS AND PERSONAL DONATIONS
SCHEDULE C

CLASSIS	1941	1942
California	$ 612.26	$ 637.64
Chicago North	226.21	1,280.58
Chicago, South	433.78	1,228.94
Grand Rapids East	1,315.80	1,589.32
Grand Rapids South	1,043.52	1,704.75
Grand Rapids West	1,568.32	1,088.32
Hackensack	723.24	676.75
Holland	1,950.42	1,652.86
Hudson	1,058.50	1,097.25
Illinois	1,422.46	.00
Kalamazoo	647.33	736.27
Minnesota	636.66	589.16
Muskegon	1,505.83	1,660.61
Orange City	422.86	695.08
Ostfriesland	391.96	528.02
Pacific	787.24	749.60
Pella	833.64	988.78
Sioux Center	341.29	363.38
Wisconsin	583.45	599.01
Zeeland	1,315.12	1,252.98
Wisc. Personal	61.00	55.00
Canadian Churches	.00	294.06
	$17,880.91	$19,368.36

SUPPLEMENT V

(Arts. 76, 80-82, 87-92, 117, 118, 196, No. 6, 198, A, 4)

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

TO THE SYNOD OF 1943:

ESTEEMED BRETHREN:

WITH deep thankfulness to God for His enabling power, the Christian Reformed Board of Missions submits this annual report to Synod.

I. A GENERAL SURVEY OF THE WORK OF THE BOARD

The Board has sought to carry out the mandate given to it by Synod for the administration of our church's missionary activities on our Indian, Chinese and Sudan fields.

In a year marked by frightful destructiveness all over the earth, our churches were permitted, in their small corners of the earth, to carry on a constructive piece of work.

When we say that, we are thinking of destructive forces and constructive forces as exact opposites. They *are* exact opposites. Yet from a higher perspective, destruction and construction are twin forces which God uses to hammer out His Kingdom upon the anvil of world history. Destruction and construction always imply each other. It takes a constructive mind to fashion the engines of war by which terrible devastation is being visited upon earth. But these very destructive forces, whose use causes man to hide his head in shame at the thought of the terrible breakdown in understanding and sympathy among the nations, are still being used by an overruling God to clear the way for the building of the Kingdom that shall have no end.

And thus, while the mission enterprise is primarily a constructive force, it also involves much of destruction. The "old man of sin" must die, the power of disobedience must be broken in the heart and in the community, the forces of evil must be destroyed, the kingdom of Satan must move on towards its inevitable doom. Even in mis-

sions the twin forces of destruction and construction work side by side. Yet we will never forget that the ultimate purpose is to build and not to destroy. It is that constructive purpose that the Board, as an agency of Synod, has had in mind as it carried on its activity throughout the year.

To carry on this work on our Indian, Chinese, and Sudan fields, your Board at present utilizes the full-time service of 73 persons. Of these, 59 work on the Indian field at 15 stations, each one of which has several outstations such as schools, and trading stores which have become the centers of activity. Of this total of 73, seven are serving the cause of China missions; one is on leave of absence, four are rendering other service in this country; and two are still detained in China. Again of this total of seventy-three, five serve the cause of Sudan Missions; three are at present on the field; one is on her way home from the Sudan; and one is poised to begin the journey back to Africa. The other two of the seventy-three are engaged in administrative work in Grand Rapids.

If one only thinks of these seventy-three, however, he gets a very inadequate picture of the forces which carry on our missions among the Indians and on our foreign fields. Back of these seventy-three are the hosts of volunteer workers in our churches who give themselves with devotion to the mission cause. We are thinking here of the pastors and elders and deacons and Sunday School teachers and other workers in the church who promote the missionary cause; also the ten thousand members of the Women's Missionary Unions who by their activities keep the cause before our people and give valuable financial support. Without all these supporting activities your Board would never have been able to discharge its obligations.

The direction of all these activities, insofar as our Indian and foreign fields are concerned, has been entrusted by Synod to this Board. The Board met once in annual session on May 26 and 27. Its officers hold over from last year, and are: Rev. Henry Verduin, President; Rev. G. J. Vande Riet, Vice-President; Rev. John C. De Korne, Secretary; and Mr. Henry Hekman, Treasurer. The Board maps out the broad lines of activity which must be followed in order to put into effect the policy determined by Synod; it becomes the task of the Executive Committee,

composed of Board members from the Michigan and Illinois Classes, to work out the details of this program from month to month. Between the 1942 and 1943 annual meetings of the Board, the Executive Committee met five times. The Minutes of these Executive Committee meetings are sent to all Board members, who also receive mimeographed copies of reports of missionaries and reports of important committees. As a sub-division of the Executive Committee, the Finance Committee maintains a close scrutiny of the finances of the Board, and to this Finance Committee the Treasurer submits all bills for approval. In between meetings of the Executive Committee the general direction of the work of the Board, within the framework of the policies set by Synod and Board, devolves upon the Secretary of Missions. He keeps in close telephone touch with the officers of the Board and members of the Executive Committee when important questions call for decision. This places a heavy responsibility on the officers of the Board. In his annual report to the Board, the Secretary of Missions especially acknowledged the never-failing energy and devotion with which President Verduin, Vice-President Vande Riet and Treasurer Hekman face the responsibilities of their offices. He also called attention to the many meetings held by the Finance Committee, some of them lasting far into the night. The Finance Committee is composed of the President, Secretary, and Treasurer of the Board, Mr. Henry Denkema, and Mr. John Kos. Much of the efficiency which marked the work of the Grand Rapids office is due to the devotion and skill and plain hard work of Miss Ada Huisjen, the office secretary, who keeps the books for the Treasurer, mimeographs the reports of the missionaries, and assists the Secretary in his voluminous correspondence. During one three-month period for which records were kept (February 25 to May 25, 1943) 1,387 pieces of mail were sent out from the office.

The loyal members of our churches have more than raised their quotas for the mission cause so that the work of the Board might be carried on this past year without any financial difficulties. A copy of the auditor's report, showing complete details of all receipts and expenditures, will be placed in the hands of each member of the Budget Committee of this Synod, and is available for any member of Synod who is interested in these details.

In order that all members of Synod may have ready access to a statement on the financial status of the Board, we insert in this report the following excerpts from the auditor's report:

Year ending December 31, 1942.

Receipts

Indian Missions: (in general)	Classical Treasurers	$ 96,535.98
	Discounts earned	194.75
	Interest and Dividends	1,791.57
	Gain on securities sold	942.65
	Legacies	387.63
	Indian Cousins, Children	3,280.81
	Women's Missionary Unions	2,986.93
	Visual Education	62.89
	Miscellaneous	6,303.97
Carisso	Classical Treasurers	1,563.17
Crown Point	Miscellaneous	5.00
Farmington	Miscellaneous	181.00
Gallup	Miscellaneous	285.01
Rehoboth Hospital	Classical Treasurers	7.00
	Miscellaneous	522.37
Newcomb	Sale of Medicine	5.00
Rehoboth Mission	Classical Treasurers	783.65
	Navajo Hymnals	13.70
	Navajo Catechisms	15.00
	Miscellaneous	232.78
Red Rock	Miscellaneous	2.79
San Antone	Miscellaneous	55.62
Shiprock	Classical Treasurers	1,572.50
	Miscellaneous	5.00
Star Lake	Classical Treasurers	1,250.00
Tohatchi	Miscellaneous	116.00
Two Wells	Miscellaneous	93.70
Zuni	Classical Treasurers	210.00
	Miscellaneous	267.25
China	Classical Treasurers	25,182.99
	Salary Fund	5,662.54
	Women's Missionary Unions	528.30
	Miscellaneous	717.17
Sudan	Classical Treasurers	9,838.64
	Salary Fund	2,685.00
	Women's Missionary Unions	626.40
	Memorial Fund	451.23
	Miscellaneous	970.15
Total Operating		$166,336.09
Decrease: Inventories, Rehoboth Hospital		300.00
Decrease: Inventories, Rehoboth Mission		704.13
Decrease: Accts. Receivable, Rehoboth Hosp.		1,055.82
Decrease: Accts. Receivable, Rehoboth Mission		425.93
Decrease: Accts. Receivable, Zuni		598.28
Decrease: Petty Cash, Rehoboth Mission		148.50

Decrease: Note Receivable, China Mission	100.00
Decrease: Securities sold	4,710.00
Increase: Deposits (Auto replacements)	1,400.00
Increase: Allowance for Depreciation	11,642.18
Total Receipts	$187,420.98

Disbursements

Secretary and Clerk Salaries		$ 3,930.07
Secretary House Allowance		480.00
Office expenses, supplies, phone, postage, rent, light, heat		1,175.04
Board and Committee expenses		974.80
Travel expenses		1,622.29
Auditing fees		150.00
Miscellaneous expenses		536.94
Upkeep G. R. Mission House		394.01
Insurance and Fidelity Bonds		1,262.91
Interest expense		322.00
Canadian exchange expense		144.25
Pension Allowances		895.00
Expense allowances, Missionaries		105.44
Mileage allowances, Missionaries		6,510.72
Moving expenses, Missionaries		466.79
Educational allowances		3,442.50
Visual Education expenses		36.35
Totals		$ 22,449.11
Expenses at:		
Rehoboth Hospital	B.1	11,691.72
Rehoboth Mission	B.2	27,089.57
Zuni Mission	B.3	11,949.89
Other Indian Missions	B.4	25,127.36
China Missions	B.5a	11,830.69
Sudan Missions	B.5a	4,267.68
Depreciation allowed on:		
Buildings, Indian Missions		7,174.96
Buildings, China Missions		1,140.00
Buildings, Sudan Missions		15.00
Furn. and Eqpt., Indian Missions		3,312.22
Operating Expenses		$126,048.20
Additions to Bldgs. and Eqpt.		5,367.75
Increases:		
U. S. Defense Savings Bonds		50,000.00
Inventory Zuni Mission		536.27
Advances not settled for		1,437.29
Decreases:		
Notes Payable		500.00
Funds for Specific Purposes		388.80
Total Disbursements		$184,278.31

CASH STATEMENT

Jan. 1, 1942 Balance in Banks	$ 58,957.99
Dec. 31, 1942 Receipts as per Schedule A	187,420.93
Total Debits	$246,378.92
Credits:	
Dec. 31, 1942 Disbursements as per Schedule B	184,278.31
Dec. 31, 1942 Cash Required	$ 62,100.61

On Deposit as follows:

In checking acct. Peoples National Bank, G. R.	$ 36,427.88
In checking acct. Merchants Bank, Gallup, N. M.	3,235.60
In savings acct. Peoples National Bank, G. R.	14,356.83
In savings acct. Old Kent Bank, G. R.	8,080.30
Total on Deposit	$ 62,100.61

I certify that the above statement is correct and that the balances shown were on deposit as stated on the 31st day of December, 1942.

WILLIAM P. DREYER
Public Accountant

April 12, 1943.
Grand Rapids, Michigan

STATEMENT OF ASSETS AND LIABILITIES

At close of business December 31, 1942.

ASSETS

Cash in Banks, Current Funds			$ 14,340.61
Cash in Banks, Appropriated Funds			47,760.00
Petty Cash Funds at Mission Stations			1,350.00
Accounts Receivable:			
At Rehoboth Hospital	$ 944.18		
At Rehoboth Mission	6.28		
At Zuni Mission	5.21		955.67
Notes Receivable, good	200.00		
Notes Receivable, doubtful	1,310.00		1,510.00
Securities:			
U. S. Defense Savings Bonds	50,000.00		
Stock of Cleveland Electric Ill. Co.	18,380.00		68,380.00
Cash Advances, not settled for			1,537.29
Inventories of Food and Supplies:			
At Rehoboth Hospital	1,000.00		
At Rehoboth Mission	4,256.36		
At Zuni Mission	651.42		5,907.78
Land and Buildings	$286,944.99		
Furniture and Equipment	40,696.05	327,641.04	
Less:			
Depreciation Allowances		105,605.97	222,035.07
Total Assets			$363,776.42

LIABILITIES

Notes Payable to Private Parties	$ 5,700.00	
Deposits for Automobile Replacements	1,400.00	
Deposits for other Specific Purposes	906.69	$ 8,006.69
Annuity Funds		1,000.00
Reserve for Deferred items		12,726.00
PRESENT WORTH of Christian Reformed Board of Missions		342,043.73
Total Liabilities		$363,776.42

STATEMENT OF APPROPRIATED FUNDS

Statement of Appropriated Funds

Carisso:	Interpreter's Home	$ 500.00
Rehoboth:	Nurses' Home	11,000.00
	Central Heating Plant	18,760.00
	Recreation Room	3,500.00
	Interpreter's Home	2,500.00
Shiprock:	Parsonage	6,000.00
Star Lake:	Parsonage	5,500.00
		$ 47,760.00

For an account of the work of the Secretary of Missions, we quote a paragraph from his annual report to the Board:

"Your Secretary's activities throughout the year included two trips to New Mexico; three long speaking tours, and numerous shorter ones; attendance at meetings of the Home Missions Council and Foreign Missions Conference; attendance at several classical meetings; conferences with numerous committees, some of whose work was completed during the year, and other reports are before you for consideration at this meeting; further he has arranged several mission festivals; has written articles for *The Banner* and *De Wachter*, and carried on the correspondence of the Board and Executive Committee and kept the records. As I review the year it seems to me that in the future I should give more time to reaching those parts of our church which I have not reached before, and I should attend more meetings of classical gatherings. And the need for a visit to our field in Africa grows more urgent. I feel very humble when I think of the great responsibilities entrusted to me, and feel the need of the intercession of our churches that I may be faithful and efficient in discharging these responsibilities."

Dr. J. D. Mulder served the mission cause well by continuing to function, without financial remuneration, as Home Supervising Medical Examiner. No appointments of new missionaries are effective until he has approved their health reports, and no missionaries return to their fields after furlough until he has attested their physical fitness.

You now have a right to ask what has been accomplished by this combined output of energy and generous expenditure of time, talent, and treasure.

The Gospel has been preached. Sinners have been warned of the wrath to come. The winsome message of the evangel has sounded forth on all of our fields. God has been pleased to use the messages that were brought to bring sinners to the foot of the cross. Weak saints have been strengthened in their faith. The spiritual ingathering, while much smaller than we had hoped for, shows nevertheless that God is pleased to own our efforts. At Crown Point two school boys were baptized; one was from the San Antone district, and one from the Rehoboth district; on Easter Sunday six of the older school girls confessed their faith in the Lord Jesus Christ. At Perea, an outstation of Gallup, four adults and five covenant children were baptized. At Fort Wingate, another outstation of Gallup, five students were baptized and one covenant child accepted on profession of faith. At Tohatchi one man, two women, and nineteen children were baptized. At Shiprock ten school girls were baptized on their own confession; four of these are from the Toadlena area. At Saynostee, an outstation of Toadlena, one woman and one child were baptized. This gives a total for the Indian field of thirty-one adults, twenty-five children, and one profession of faith.

For China the breakdown of communications made it impossible for us to receive any report of our work. Yet during the year we received a report written by Rev. S. A. Dykstra on December 1st, 1941, showing that during the few months preceding Pearl Harbor he baptized twenty adults and eleven children.

In the Sudan eleven adults were baptized; six children received the seal of the covenant; and one covenant child made profession of faith.

Thus the total for the three fields entrusted to the care of our Board is sixty-two adults, forty-two children, and two professions of faith by covenant children.

II. INDIAN FIELD

Let us now take a look at our Indian field. We shall first submit an informational survey of the field station by station, plus some general facts for your information; then will follow a list of items requiring action by Synod.

A. A SURVEY OF THE INDIAN FIELD STATION BY STATION.

1. *Carisso.* Ill health has made it necessary for Mr. C. Vander Hart, representing the Pella churches, to submit his resignation. At the urgent request of the Pella churches and the Board, he is continuing to live at Carisso, even though he is not able to carry full responsibility for the work, until a successor reaches the field. The terms under which we hold this property provide that it reverts to the Indian Tribal Council if no missionary is stationed there. The property has been greatly improved, and Mr. Vander Hart has made good progress in establishing contacts with the Indians.

2. *Crown Point.* Rev. and Mrs. Jacob Van Bruggen are continuing their work at Crown Point with vigor. Our missionaries continue to enjoy exceptional privileges at the large government school in Crown Point. A comprehensive camp-work program is also carried out. One of the encouraging features of the Crown Point work is the adult Bible Class which, according to the latest report, continues to be a real success. This class was organized last May and has met every Sunday since then. At first there was an average attendance of 10, but now it has grown so that there is an average attendance of 15. It is hoped that from this class there can be a development in the direction of a native congregation on the basis of Synod's new plan.

3. *Farmington.* Thus far we have not been able to develop a program at Farmington commensurate with the investment we have there in land and buildings. The so-called Pond House is being used as a U. S. O. center. At times we are able to find tenants for the interpreter's residence. The proposal made by the 1942 Board meeting to sell some of our property there has not yet been realized. Mr. Bert Pousma, campworker at Farmington, has been able to regain the privilege of teaching the children in the Ignacio school, a privilege which our missionaries formerly had but which was lost in connection with the Morgan trouble. Mr. Pousma's work features the holding of Gospel meetings at trading stores, and the distribution of Christian literature.

4. *Gallup.* Rev. C. G. Hayenga, Th.D., called and supported by Classis Muskegon, is in charge of the Gallup post, including Fort Wingate, and Perea (Iyanbito) as

outstations. Since the departure of Rev. N. De Vries from Two Wells, Dr. Hayenga is also carrying temporary responsibilities for the Two Wells field. The Fort Wingate work has several encouraging features, but since it is entirely with a student population, it does not bear fruit in church organization at that point. The Gallup work has shown more problems than encouragements during the past year. At Perea we have had considerable encouragement as there is a group there that includes promising material for a native church organization; disturbed economic conditions, however, have caused many of the Perea Chrstians to move elsewhere, temporarily at least, and the hoped-for forward step in church organization cannot be taken at present.

5. *Nahaschitty.* This is a part of the Tohatchi mission field of the Classis of Holland. Classis Holland appointed and supports Mr. Ben De Boer at Nahaschitty. For several years this has been our most promising mission post as far as prospects for native church organization are concerned. During the past year the army has taken away some of our Christians, and the high scale of wages paid in war work and farm work has removed others from the scene. There is still an encouraging number of Christians there, however, who meet regularly for worship, and the native Christian leadership is of good quality. Extra responsibilities have had to be borne by Mr. De Boer because of the illness of Rev. W. Goudberg.

6. *Newcomb.* Newcomb has been listed as one of our stations because when Miss Janet Maring was originally appointed for women's evangelistic work two years ago, she was assigned to Newcomb. Housing was unobtainable at Newcomb, however, thus she has lived at Toadlena, thirteen miles from Newcomb. Miss Maring has done pioneer work here as a woman worker. Her principal difficulty has been our inability to secure a suitable interpreter for her. For the coming year Miss Maring is to be Acting Principal of the Rehoboth Grade School, and Miss Angie Nieuwsma, a graduate of the Reformed Bible Institute, has been appointed to take her place. In addition to having to face all the difficulties which Miss Maring had to face, Miss Nieuwsma is minus the advantage Miss Maring had of a knowledge of Indian life gained through several years of teaching experience at Rehoboth.

This type of work offers a strong challenge to the resourcefulness and courage of the missionary.

7. *Red Rock.* We began the year with John Tsosie and Geronimo Martin in charge of the work at Red Rock. John Tsosie left to accept a government position, and Geronimo has lost almost completely the use of his eyes, due to a malady which has been growing progressively worse for a number of years. Geronimo has been transferred to Shiprock where he serves as interpreter for Rev. F. VanderStoep; and the former Shiprock interpreter, Edwin Mackenzie has been placed in charge of the Red Rock work. This is the only station at which we have only Indians in residence, and it is still more or less of an experiment. Rev. F. Vander Stoep is in general charge, but because of heavy responsibilities in the Shiprock area, he is not able to devote much time to the Red Rock work. An Indian family, baptized years ago when the Presbyterians were in charge of this station, was recently restored from a period of backsliding and has again been given communicant privileges.

8. *Rehoboth.*

a. *Pastoral Work.* During the past five years five ministers have declined calls extended to them by the consistory of First Denver church for the permanent pastorate at Rehoboth. Temporary provisions for this work have been made by a three-month acting pastorate of our Vice-president, Rev. G. J. Vande Riet, and by a four-month appointment to retired home missionary, Rev. J. R. Brink. Both of these men have rendered faithful and efficient service, but the great need of Rehoboth for a permanent pastor remains.

b. *Campwork.* The campwork in the Rehoboth area is performed by Rev. J. R. Kamps,, representing the congregation of Drenthe, Michigan, and supported by that congregation. The campworker in the Rehoboth area occupies a strategic position, as so many contacts throughout the field have been formed in past decades by the work of our mission school and mission hospital at Rehoboth. While the principal responsibility for following up members of the Rehoboth church rests with the Rehoboth pastor, there is need for and opportunity for a great deal of cooperation on the part of the Rehoboth campworker. The outposts covered by this position are

Bethlehem Chapel, Mariano Lake, and Pinedale. Bethlehem Chapel is moving forward to a point where it can constitute a separate Believers' Roll with prospects for another advance step ere long. Keith Begay, interpreter for Rev. J. R. Kamps, has developed, under the missionary's guidance, to a point where he can bring a message directly to an Indian audience, and his work has been especially appreciated at Bethlehem Chapel.

c. *School.* The mission school at Rehoboth has just closed another successful year under the principalship of Miss Renzie Stob, assisted by the Misses Dorothy Dykhuizen and Alyce Haveman as teachers. In her annual report Miss Stob states: "School room work was carried on very regularly. Miss Dykhuizen missed a few days at the beginning of the term, but her classes were conducted by Miss Venhuizen. Since then we did not lose a day. Minor illnesses of the children interfered but slightly with the work, and all three of us teachers did enjoy the year very much, although we were exceptionally busy. We have had 120 Indian children and 3 white children in nine grades. I had five grades, and at times Miss Haveman had fifty pupils.

"Our graduating class of six was 100 per cent Rehoboth product, and all but one were covenant children.

"In order to qualify for a state budget to be used for free text books, we submitted a report of attendance every 20 school days and taught 180 days as required by law. We closed May 14th, since we had just a two-day Christmas holiday.

"Again the seed has been sown, and we look to God to give the increase according to His promise. We rejoice in the appointment of a High School teacher."

Miss Stob has been granted, at her own request, a year's leave of absence, and Miss Maring will take her place for the year, 1943-1944.

Mrs. Garret Vander Meulen, a former teacher of this school, and now the wife of our industrial assistant at Rehoboth, served for three months as a substitute teacher.

d. *High School.* In accordance with authority formerly granted, the Board has appointed Mr. Garrett G. Rozeboom as teacher and principal of the High School. He is a product of our Christian School system, holds an A.B. from Calvin College and an A.M. from the University

of South Dakota. He served for a number of years as principal of our Pella Christian School. Mrs. Rozeboom, nee Elsie Rozema, is also a trained and experienced teacher. Another section of this report will submit for your consideration the Board's proposals for the future of the Rehoboth High School.

e. *Rehoboth Industrial work.* It has become customary to speak of the industrial department at Rehoboth, co-ordinate with the evangelistic, educational and medical departments. This is not an entirely correct designation, as the head of this department, Mr. J. H. Bosscher, a veteran of more than thirty years of service at Rehoboth, has throughout the years carried numerous and heavy responsibilities not only in the management of the business affairs of Rehoboth, but also in enrollments and discipline of the school. As elder of the Rehoboth congregation, he has also exerted great influence in the development of the Rehoboth church. Extensive building operations which have been authorized by Synod and for which our people have donated the funds could not be carried out according to schedule because of the war. Mr. Bosscher is in charge of the laundry where his chief assistant is Miss Bessie Tjoelker; of the commissary and dining room, where his chief aides are Miss Kathryn Koetje, and the sisters, Clara and Elizabeth Kollis. To replace Miss Koetje, who has resigned to enter matrimony, Miss Hattie Grevengoed, a graduate of the Reformed Bible Institute, has been appointed. The dormitories at Rehoboth are in charge of Miss Marie Vander Weide and Miss Dora Hofstra. Assistants to Mr. Bosscher for the mechanical work on the place are Mr. Garrett Vander Meulen and, for part of the past year, Harry Bosscher.

Miss Dorothy Van Otterloo had to resign as Rehoboth clerk on account of illness. For a few months her place was taken by Mrs. Garrett Vander Meulen and the place is now filled by the regular appointment of Miss Esther Jo Schepers of Falmouth, Michigan.

f. *Hospital.* Since January 1st, 1943, Dr. Paul H. Brown has been serving as Superintendent of the Rehoboth Hospital. He and Mrs. Brown, who is a registered nurse, are members of the Wheaton College Church, and are under appointment to go to Africa as missionaries

of the Sudan Interior Mission. Pending the opening of Africa to new missionary recruits they are willing to serve temporarily at our Rehoboth Hospital. Their service is one of efficiency and Christian devotion. The nurses' staff comprises: Miss Winifred Hoekstra, Miss Alice Venhuizen, Miss Deanette Ploeg, Miss Johanna Kromminga, Miss Rena Bates, Miss Annie Hartman, Miss Clarissa Johnson, and Miss Grace Becenti.

Since we had no Superintendent during 1942, there is no annual report from which we can quote. An idea of present activities may be gained from the March, 1943, report which shows admissions, Navajo 97, Missionary 3; Hospital days, Navajo, 1,216, Missionary 17; Average number of patients, 40; Operations—Major 2, Minor, 15; Births, 19; Deaths, 0; Outpatients—Camp Indians, 71; School Children, 987; Workers, 9.

9. *San Antone.* Mr. George Oppenhuizen continues his faithful service at San Antone. We faced some discouraging days there because of the defection of one of our native assistants, and because of the unfaithfulness of some of our native Christians. Gasoline rationing offers another problem here, as the Rationing Board has not allowed the San Antone station as much as some of our other stations, and the work here is primarily campwork; part of this handicap is removed by the use of horses. For most of 1942, the work here benefitted by the presence of Miss Agnes Oppenhuizen, R. N., who served as teacher of the Oppenhuizen children in the hogan Christian school. Mrs. Oppenhuizen has been seriously ill and is still handicapped, but there has been an encouraging measure of recovery.

10. *Shiprock.* Rev. F. Vander Stoep is in charge of this post as the representative of Classis Zeeland. He is ably assisted by Miss Ethel Chamberlain. Friendly relationships are maintained with Mr. Morgan, who continues to be the leader of a small group of Christians, most of whom were formerly enrolled with us. In addition to his responsibilities in the large government school, and in the campwork area in Shiprock, our missionary supervises the work at Red Rock, and also conducts Bible Classes in the government school at Aneth, Utah. A discovery of Helium near Shiprock is bringing a large number of government workers to that area; if there are

genuine Christians among them they can be a great help to our work; if non-Christians or unfaithful Christians predominate among the newcomers, they can add to the already serious problems we face at Shiprock. Missionary Vander Stoep is alert to the new possibility involved in this situation. In addition to the Bible classes among the students, a Sunday evening Gospel service is held regularly, and the attendance is good.

11. *Star Lake.* Since the departure of Rev. John M. Vander Meer to become a chaplain in the United States Army, early in March, 1943, this post has been vacant. Valuable contacts were established, and solid work was done by the missionary who was called and partly supported by Sherman St. Church, Grand Rapids.

12. *Toadlena.* At Toadlena there is a large government boarding school, and our missionary has been able to secure generous privileges in conducting Bible Classes with the students of this school. The presence of Miss Maring has relieved Mr. Kobes, missionary of the Ripon, California, church, which also provides for his support, of some of the work with the children's classes. He also has work at Beautiful Mountain (Saynostee). Competition from the Mormons is very severe in this area, and since the Mormon missionary is also the Indian trader at Toadlena, to whom most of the Indians are obligated because of unpaid accounts, our missionary has had some difficult battles to fight. In addition to the work in the schools and in the camps, a Sunday afternoon service of worship is conducted regularly with a small audience.

13. *Tohatchi.* This is the principal station of the churches of Classis Holland who called and support Rev. W. Goudberg. There is a government hospital and government boarding school at Tohatchi, and both offer favorable opportunities for mission work. Both Rev. and Mrs. W. Goudberg have been handicapped during the past year by illness, which still gives cause for concern. The Board has offered the Tohatchi missionary a six-month's leave of absence with salary; according to the latest correspondence, an extended vacation will be taken, but our brother does not anticipate that as long a time as six months will be needed to effect his recovery. Work is also carried on at Toye, Mexican Springs, and Coyote Canyon; in some of these activities the responsibility is

shared by Mr. Ben De Boer. Tohatchi Church (which includes Nahaschitty) has made greater progress towards self government than any other group on our Indian field; the congregation here includes four native officers in its consistory. During the summer the work here will be carried on by the Tohatchi interpreter, Guy Lee, and his sister, Ella Mitchell.

14. *Two Wells.* Up to the arrival of Rev. N. De Vries in August, 1942, a Sunday service with a light attendance was conducted at Two Wells by Mr. Garrett Vander Meulen of Rehoboth. No regular services have been held since that time. Since the departure of Rev. N. De Vries in February, 1943, to become a chaplain in the United States army, missionary Hayenga of Gallup was asked to give such attention to the Two Wells field as his other responsibilities permit. There are indications, not entirely conclusive, which point to a desire on the part of the Roseland churches to give up their responsibility for the Two Wells field.

15. *Zuni.* Rev. George Yff is the missionary in charge of the Zuni post. His principal work is evangelistic, but he also has supervisory responsibilities for the entire post, including the school. He has been handicapped during recent years in his evangelistic efforts since the physical care of the post and its buildings demanded much of his time. Our recommendations in a following section of this report indicate the solution which we propose.

The Zuni Day School has just closed a successful year under the principalship of Miss Nellie Lam, a veteran teacher who has also had successful experience in our Rehoboth School. The teachers on the staff are Miss Martha Vos, Miss Martha Versprille, and Miss Jeannette De Boer. The Misses Versprille and De Boer have resigned, the one to be married and the other to enter nurses' training school. For one of the vacant positions we have secured the services of Miss Helen De Lange; the other vacancy is still unfilled. Mr. C. Kuipers also served as half-time teacher in the school; the rest of his time was devoted to evangelistic work assisting Rev. George Yff. During the past year Miss Lam has carried a heavier burden than any teacher should be asked to carry; in addition to serving as principal and teaching

grades 6, 7, and 8, she also voluntarily (with Board consent) taught a few pupils in grades 9, 10, and 11.

Zuni continues to be our hardest mission field. After more than thirty years of missionary effort, the Zuni tribe still manifests itself as almost wholly pagan. The translation last year of the Gospel of John into the Zuni language may mark the beginning of a more fruitful approach. A second edition of a Zuni hymn book in mimeographed form has just been issued, and the Zunis are showing an interest in singing these hymns.

Our property at Zuni has been put into splendid shape due to the tireless efforts of the missionary in charge.

The work of Miss Barbara Brouwer, Zuni matron, has been seriously interrupted by illness, but she has been completely restored and is again taking full responsibility.

16. Before we come to an enumeration and explanation of matters requiring attention by Synod, we should like to add the following by way of information on the Indian field in general.

Changing conditions are meeting us everywhere on the Indian field, due to the war and consequent economic disruption. Indians who formerly had no income or a very meager one can now earn high wages in railroad or government service. Many are leaving the reservation for these high-paid positions. Gambling and drunkennes are on the increase as a result of their improved financial position. Families are broken up by the departure of fathers and older sons for remunerative employment; and even women and younger children can find work to do on farms like those at Bluewater Dam and Phoenix. On the part of Christian Indians these changed economic conditions can give a wonderful stimulus to native church organization and support. On the part of non-Christian Indians the situation is full of dangerous possibilities. Both point to the need for a vigorous campaign of evangelization, and a thoroughly Christian insistence on facing new situations in the light of the demands of God's Word.

That the literary activity of our missionaries in past years is still bearing fruit is evident from a decision of the Board, as recommended by General Conference, that an order be placed for printing 5,000 copies of the word

edition of the Navajo hymn book. Plans are also being made for a revision of the Navajo edition of the catechism.

The question has been raised as to whether the shortage of ordained men should not lead us to appoint unordained men for the Indian field. General Conference expressed itself against the appointment of additional unordained men, and the Board expressed the desirability of continuing to call ordained men for our Indian field.

As members of the Home Missions Council, our Board has joined in the study of Indian wardship, a highly complicated relationship by which the government is responsible for all those having Indian blood, and which in some cases deprives the Indian of the full rights of citizenship. The Board passed a resolution endorsing the purposes of the Indian Committee of the Home Missions Council and favoring such steps as can be taken toward eliminating the present situation of wardship.

Because of traveling difficulties and because the Vice-president of the Board had just spent three months at Rehoboth, and the Secretary was about to make another trip to the field, the Inspection Committee scheduled for the spring of 1943 did not go to New Mexico. The reports of the Vice-president and the Secretary took the place of the regular Inspection Committee report.

B. The following Indian mission matters require attention by Synod:

1. *Trio for Carisso.* By the terms of Mission Order Article I, Section 2, and Article VI, Section 2, Synod is to name the trio from which the Pella churches are to call a missionary for Carisso.

2. *Calling church for the pastoral work at Rehoboth Mission post.* The Board endores the overture of Rehoboth consistory as found on page 244 of the Synodical Agenda for 1943, II, 27; the Board endorsement, however, extends to only the overture plus the first ground and does not include the second, third, and fourth grounds presented by the Rehoboth consistory.

3. *Trio for pastoral work at Rehoboth mission post.* By the terms of Mission Order Article I, Section 2, and VI, Section 2, Synod is to name the trio from which either the

consistory of First Denver or the consistory of Rehoboth (depending upon action taken on recommedation above) is to extend a call for the pastoral work at the Rehoboth mission post.

4. *Rehoboth High School.* The Board has endorsed and now asks for Synodical approval of the following report of a Committee on Rehoboth High School:

The Synod of 1942 went on record as favoring a complete High School at Rehoboth. It charged the Board of Missions to investigate "what will be required for a satisfactory curriculum and the cost of maintaining such an institution." A report of our findings must be made to the next Synod.*

I. THE KIND OF SCHOOL

The curriculum and the cost of maintaining depend on the kind of School to be established. We recommend that the Board advise Synod to aim to secure a High School, which will be:

(1) A Training School for the preparation of native leaders in the promotion of the evangelization of the Indian. *Ground:*

This is in accordance with the report of the Board of Missions to the Synod of 1942, which led Synod to favor the establishment of a High School. This report contained the statements: "A Christian High School could and should be combined with a training school for native mission workers. . . . Without a definite centralized school, little will come of the training of native workers."†

"We believe that a strong educational program is essential in Missions"‡

(2) An Institution to fit Indian youth to be Christian leaders in the social and economic life of the Indian. *Grounds:*

a. This is implied in the statement contained in the report of the Synod of 1942: " . . . (men) must be taught to live to the glory of God in every sphere of life."§

b. We can expect that the School will qualify for great service only when its curriculum is in accordance with the peculiar needs of the Indian.

c. The good-will of the Indian will be promoted when the graduates of the School live exemplary Christian lives in the midst of their own people. This will aid in the work of evangelization.

(3) A School to meet the requirements set by the State of New Mexico for a fully accredited High School. *Grounds:*

a. Only then have we the right to expect that it will qualify for great service when it has a high academic standard.

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* Acts of Synod, page 88.

† Acts of Synod, pages 228, 229.

‡ Acts of Synod, page 228.

§ Acts of Synod, page 228.

b. The School should justly deserve the approval of the State Department of Education so that its graduates may be eligible for positions in the Schools, Hospitals, etc., on and off the reservation.

II. THE CURRICULUM

The kind of School described above requires that the Curriculum should include:

(1) Bible Study and Related Subjects, such as Reformed Doctrine, Church History, Christian Expression, Hymnology.

(2) Vocational Studies, such as Manual Training (Carpentry, Masonry, Mechanics) and Agriculture for the boys, and Home Nursing, Home Economics (Sewing, Baking) for the girls.

(3) Standard Academic Studies, required by the State Department of Education such as: English, Mathematics, Social Science, Natural Science.

(4) Physical Education, for this is required by the State Board of Education, and the Indian is very fond of physical exercise.

III. FINANCIAL OUTLAY

A. BUILDINGS:

The cost of the High School depends largely on the size of the institution. The expenditure will be commensurate with the number of students. We do not favor entering upon a project which would necessitate huge disbursements for buildings, a large teaching force, etc. For this reason we advise the Board to recommend to Synod that the emphasis should be placed not on the securing of a large enrollment but on the quality of instruction and of the student body.

Though the High School should be on a moderate scale, still some building program should be adopted. We advise the following:

1. Funds should be appropriated for the construction of a principal's home. This should be built as soon as possible. General Conference recommends an appropriation of $5,000 for this purpose.
2. The Mission and Nurses' Lodge, which is sorely needed and for which the Synod of 1941 appropriated $7,500*, should be built large enough to accommodate the nurses, the teachers of the Elementary School, and teachers of the High School.
3. As long as the number of students is small, we can get along with the present school facilities, especially if the former public school building, now the property of our Church, can be made serviceable. However, sooner or later, a new school building should be constructed. The present school building is in poor condition. Because of the prevailing abnormal and uncertain conditions, it is impossible to estimate what such a structure would cost two or three years hence. It can, however, be said that an appropriate building would cost about $50,000, with an additional $10,000 for equipment. We advise the Board to recommend to Synod to set aside $10,000 during 1944 for this purpose.
4. As the High School grows the housing of the students will become more pressing. A dormitory for the older boys and an-

* Acts of Synod, 1941, page 127.

other for the older girls will be needed. As we should not lay too heavy a burden on the Church, we suggest that the consideration of the building of these dormitories be postponed until most of the money required for the new school building is on hand. We advise the Board to recommend to Synod that in the meanwhile the number of pupils in the entire school at Rehoboth shall be limited to 120, for whom we have dormitory space.

B. MAINTENANCE COST:

It is extremely difficult to estimate the cost of maintaining the Complete High School. This is true not only because of the rapidly changing conditions of our time, but also because of factors, such as the number of students, the kind of curriculum, etc., which have a bearing on the cost and which have not yet been determined by Synod. If the proposal to limit the number of students to 120 for the present meets with the approval of Synod, the cost will not be excessive. Synod has authorized instruction in the 9th, 10th, and 11th grades. A teacher to give instruction in this limited High School has accepted the appointment. The estimated cost in maintaining this High School for the next two years is about $3,000 per year.

It is obvious that the cost of teaching some subjects is higher than that of teaching other subjects, f. i. it costs more to teach Chemistry than Reformed Doctrine, Agriculture than English. We advise the Board to recommend to Synod that the emphasis for the first years at least should be placed on those studies which can be taught with the minimum of expense.

It might be stated that the Department of Education of New Mexico requires that a School with a three-year High School must have a minimum of one teacher, a School with a three-year High School must have a minimum of two teachers, and a School with a four-year High School course must have a minimum of three teachers.

IN CONCLUSION

We humbly request Synod to receive this as a preliminary report and to permit the Board to present a more detailed report to the next Synod. *Grounds* for this request are:

1. It is impossible to establish the complete High School at this time. Such an Institution should gradually develop and further, world conditions do not permit any building expansion.
2. We would like to wait with presenting a detailed curriculum until the man, who has accepted the appointment, authorized by Synod, to teach High School courses at Rehoboth, has spent some months on the field and can advise us as to the High School needs.

5. *Fees for medical service at Rehoboth.* The Board asks for Synodical approval of the following item from the Minutes of the annual Board meeting of 1943:

In carrying out the instructions found on page 89 of Acts of Synod 1942, the Board considered the possibility and feasibility of charging the Indians a nominal fee for medical service. Consideration was given to the recom-

mendations of Rev. G. J. Vande Riet in his report as Acting Pastor at Rehoboth, to recommendations of General Conference found in GCM 405 to 407, to Dr. Brown's letter dated May 21st, 1943, and to a recommendation of the Finance Committee. On motion the Board went on record as favoring the policy of charging a fee for medical services; and gave the Finance Committee power to act in working out the details of this policy after it has had further consultation with General Conference and Dr. Brown.

6. *Rehoboth Division of Labor.* The Board asks for Synodical approval of the following Board decision regarding the necessary division of labor at Rehoboth:

The Board recognizes the following division:

I. PASTORAL WORK.

1. The Rehoboth pastor shall be President of the Rehoboth consistory which supervises all congregational activities such as preaching and administration of the sacraments, catechetical work, and shepherding of Rehoboth members, including those who do not attend services or are unfaithful in other ways.

2. He shall make use of the opportunities offered by the presence of the Navajo children in the school by conducting catechism classes and giving spiritual leadership. This shall be done in co-operation with the head of the school.

3. In co-operation with the Superintendent of the hospital, he shall visit the patients for spiritual comfort and instruction.

4. He shall co-operate with the Rehoboth campworker to avoid overlapping.

5. He shall give spiritual advice and leadership to white workers and Indian workers and their families.

II. CAMP WORK.

1. The emphasis of the campworker shall be to bring the Gospel to non-Christians in the Rehoboth area, and supervise religious work in his district, including outstations.

2. The campworker shall work in co-operation with the Rehoboth pastor and consistory in order to avoid overlapping and to insure efficiency. At the request of the Rehoboth pastor and consistory, he is to call on those Rehoboth church members whom he can reach more readily than the pastor can.

III. EDUCATIONAL WORK.

1. Until we secure an Educational Superintendent, the Principal will have responsibility for curriculum and student activities. In the matter of students' work details the initiative shall rest with the Business Manager, but he shall arrange his schedules in consultation with the principal.

2. Until we secure an Educational Superintendent, the responsibility for admissions to the school and for school discipline rests with the School Principal; however, she is expected to seek the advice of the Business Manager. On matters of dormitory discipline, she is

to work in co-operation with the matrons and the Business Manager.

3. It shall be the task of the Principal (or the Educational Superintendent) to see to it that the proper atmosphere and opportunity for spiritual work are provided for in the school.

4. When we secure an Educational Superintendent, further regulations shall be made with the understanding that the Educational Superintendent shall have charge of both High School and Grade School.

IV. MEDICAL WORK.

1. The Doctor is to be in charge of all medical and surgical and nursing work, and shall supervise the work of the entire hospital staff, and the purchasing of all hospital supplies and equipment.

2. He shall see to it that the proper Christian atmosphere and opportunity for spiritual work are provided for in the hospital in co-operation with the Rehoboth pastor.

V. BUSINESS DEPARTMENT.

1. The Business Manager shall have charge of all the Rehoboth grounds, buildings, roads, sidewalks, sewers, and of the heating of the public buildings.

2. He shall serve as consultant on building operations and major repairs, and in the purchase of major equipment for the entire Indian field.

3. He shall manage the laundry and commissary with consideration for hospital and school regulations as far as the needs of those institutions are concerned.

4. He shall supervise burials.

5. He shall direct the industrial work of details of school children; the schedule for this is to be arranged in co-operation with the Educational Superintendent and Principal.

6. He is to prepare the Rehoboth budget for submission to General Conference after he has consulted with other Department heads.

7. Purchases are to be limited to items included in the Budget approved by Board and Synod and, with the exception of petty cash items, invoices for all purchases are to be sent to the Board office at Grand Rapids for payment.

7. *Trio for Star Lake.* By the terms of Mission Order, Article I, Section 2, Synod is to designate the trio from which Sherman Street Church of Grand Rapids is to call a missionary for Star Lake.

8. *Designaton of calling church and trio for Two Wells.* By terms of Mission Order Article I, Section 2, it belongs to the work of Synod to designate calling churches and present trios to those calling churches. The Board asks for Synodical action on the matter of a call for the Two Wells field. On February 18th, the Executive Committee of the Board decided to request the Roseland consistories to call another missionary for Two Wells. On that same

February 18th the Roseland consistories, who had been informed that the Executive Committee would meet on February 18th, but who had, at the time they met, no knowledge of the decision reached by the Executive Committee on February 18th, took the following action:

"a. We do not get the impression from your letter that it is your intention to request us to continue to support a missionary on the Indian field or to take financial responsibility for any particular post.

"b. The four consistories no longer desire to support a missionary or to be allotted a particular post on the field."

In response to the communication of the Executive Committee to the Roseland consistories asking them whether their action of February 18th must also be considered an answer to our invitation of February 18th, no reply has been received.

9. *Zuni Junior High School.* The Board has endorsed and now asks Synodical approval of the following Committee report dealing mainly with a proposed Junior High School for Zuni, but including also two other related matters:

Your Committee appointed by ECM 1427 has taken note of correspondence with Rev. George Yff and Mr. C. Kuipers, and also had the benefit of having Miss Nellie Lam present at one of our Committee meetings.

Your Committee recommends:

I. That the Board authorize the Zuni school staff to include grades 9 and 10 in the regular program of activities. These grades have been previously authorized, but always with the understanding that no extra teacher and no extra equipment was needed. This recommendation goes a step farther. This recommendation involves putting grades 7, 8, 9, and 10 on a departmental basis, with two teachers giving full time to this work, the principal and one other teacher. This also involves an expenditure of $250.00 for putting windows in the north wall of the old chapel, and $150.00 for science equipment. It will also involve the addition of one man to our present Zuni staff. After the war, there will probably be a building program; there is need for an auditorium which can also be used for a gymnasium. The Zuni school staff sees no necessity for adding grades 11 and 12. *Grounds* for adding grades 9 and 10:

a. By accepting pupils as beginners we assume an obligation which is not completely discharged if we drop the children at the end of the eighth grade.

b. These grades present a missionary opportunity we dare not shirk.

c. If we do not have these grades, and pupils by government regulations must find educational facilities until they are eighteen, we can reasonably expect the Roman Catholics to take over these children above the eighth grade.

II. That Mr. C. Kuipers, who up to this time has been giving half time to teaching in the school and half time to assisting Rev. George Yff, be appointed for full-time service in the school as teacher and principal. This is in harmony with the recommendation of Zuni Local Conference, Rev. George Yff, and Miss Nellie Lam, the present principal. The relations between Rev. George Yff, missionary in charge of the Zuni station, and Mr. Kuipers as principal of the school, are to be in accordance with the following six points:

1. Article 15 of the E.C.M. of October 27, 1938, shall remain in force. This article reads as follows: "The Committee to define the relations between the missionary and other workers at Zuni (E.C.M. Art. 45) reported: 'The entire Zuni Mission Post, the property, the workers, and their work, is under supervision and control of the missionary in charge. From the above it follows that as the responsible head of the Zuni post, he reports to the Board.' . . . This was adopted."
2. Mr. Kuipers shall have charge of enrollment.
3. He shall exercise such supervision over the teaching staff as his work as full-time teacher will permit.
4. He shall recommend to the superintendent the reappointment of the teachers with the exception of Miss Lam, who has an indefinite appointment. The superintendent in turn shall recommend reappointment to the Board.
5. Mr. Kuipers shall be subject to annual reappointment upon recommendation of the superintendent until such time as the Executive Committee in consultation with the superintendent will decide that such reappointments are no longer necessary.
6. After due consultation with the principal the missionary in charge may give such instruction in the Christian religion and the Zuni language to the students of the Mission School as the missionary program at Zuni shall require.

III. That Zuni Local Conference be re-established with regular bi-monthly meetings.

IV. That in accordance with a recommendation of Zuni Local Conference, Rev. George Yff be given authority to engage an industrial assistant at not more than $110.00 per month for a married man; if a single man is engaged, the salary will be proportionate.

10. *Reorganization of Native Churches.* The Board has endorsed and now asks Synodical approval for the follow-recommendations of the Committee on the Reorganization of Native Churches on the Indian Field:

A. We recommend that the Board express its approval of the work being done by General Conference in making studies relative to church membership of the Indians.

B. We recommend that the Board endorse the plan proposed by Rev. J. R. Kamps in his letter of October 7th, 1942, with the additional stipulation that the initiative in proposing forward steps may also come from the Board's Committee on Native Church organization. His plan embodies the following five features:

1. The established churches continue to function as before as long as the setting up of Believers' Rolls does not deplete their membership to the extent that they cannot continue as organized churches.
2. The missionaries should in the various centers in their field or district acquaint Christians with the plan for establishing native churches and obtain their request to have their names transferred from the regular church rolls to the Believers' Rolls. It would seem to be desirable to have as many Believers' Rolls in any one district as there are centers of Christian activity. It might be well to start out with from one to three according to circumstances and later make additional Rolls if this is considered advisable.
3. The missionary should from time to time present requests for transfers to the consistory, and upon the granting of the transfers the Believers' Rolls would be constituted.
4. The setting up of a missionary committee where they are ready for it would be up to the missionary in charge in accordance with the regulations set forth in the report adopted by Synod.
5. The status of the churches now on the field would be determined by Classis California in connection with the reports of church visitors or possible requests for disbandment by some of the churches on the field.

Grounds for this recommendation:

1. It is consistent with the general outline of procedure adopted in ECM 1 [illegible]6.
2. It is a re[illegible]ble procedure for putting into effect the decisions of Syn[illegible] 1942.

C. *Rehoboth.* We re[illegible]mend that the Board advise the Rehoboth consistory to take steps toward separating Zuni and Bethlehem Chapel from the Rehoboth congregation, and to distribute their membership to Believers' Rolls of the missionaries in charge of those posts. *Grounds:*

1. The missionaries in charge of these posts favor this change.
2. This is in line with the Synodical decision.

D. *Farmington-Toadlena congregation.* We recommend that the Board advise the Farmington-Toadlena consistory to take steps to disband the congregation, and to distribute the membership to four Believers' Rolls, one each for the Toadlena, Carisso, Shiprock, and Farmington areas. *Grounds:*

1. Aside from the missionaries, there is no suitable material for consistory members in this congregation as now constituted.
2. The posts affected are too far apart for fellowship in one congregation.

E. *Tohatchi congregation.* Since the information at hand leads this Committee to believe that Nahaschitty has approached the ideal of a native church more nearly than any of our other posts on the Indian field, we recommend that the Board urge the Tohatchi consistory to seek for the best means of putting into effect the decision of the 1942 Synod in regard to the organization of native churches.

F. *Mr. George Oppenhuizen at Synod.* We recommend that the Board ask Synod to give to Mr. George Oppenhuizen, delegate from Classis California and from General Conference, an opportunity to address Synod at a plenary session, on the problem of native church organization on our Indian field.

Two questions closely related to the problems of the reorganization of native churches are being made the object of further study by the Board through Committees:

a. The 1942 Synod (Acts, p. 69, E) instructed the Board to make a study of the problems of the spiritual nurture of missionaries. A memorandum on this problem was submitted to our missionaries and to General Conference for discussion. The reaction of members of General Conference to this memorandum were placed in the hands of a special Committee of the Board for study. The report of this special Committee has in turn been referred to the standing Committee of the Board on the reorganization of native churches for further consideration and report.

b. The study of the position of unordained workers on our Indian field, especially with a view to the ideal of native church reorganization as already mapped out by Synod, was assigned to a Committee composed of Rev. P. De Koekkoek and Rev. John Rubingh. This Committee was authorized to invite the assistance of Seminary professors and other authorities on church government in working out this problem.

III. THE CHINA FIELD

Here again we will first submit information in which you are interested, and secondly submit two recommendations.

A. Since the 1942 Synod, Rev. S. A. Dykstra and Rev. and Mrs. A. H. Selles and son Donald have returned safely to this country on the S.S. *Gripsholm.* Thus far the announced intention of our government to arrange for the repatriation of all Americans in the Far East has failed of realization, and Dr. Lee S. Huizenga and his entire family and Miss Wilhemina Kalsbeek are still in Shanghai. Persistent reports from Shanghai that all Americans have been interned by the Japanese compel us to face the possibility that our missionaries are also included, but we have no definite information to that effect. Such reports as have been received indicate that internment conditions are bear-

able, since internees were permitted to bring their own beds, bedding, clothing, and food, and adequate provision for comfort and exercise is made. The latest direct word we have had from any of them is on a postal card written by Miss Kalsbeek on November 12, 1942. Negotiations for repatriation are being continued between our government and the Japanese government. Subsistence funds are being provided for our missionaries through the good offices of our government and the Swiss government; our Board is ultimately responsible for providing these funds. An adequate sum for this purpose has been deposited with our government at Washington, but thus far we have not received an accounting of this money.

In the latest communication received from Miss Kalsbeek she declared that she is not sorry she remained in China, and at that time she still had opportunities for Christian service. A flood of difficulties and dangers could still encompass our missionaries, but God is greater than all difficulties combined, and our churches are not going to fail in their intercession.

Reports which Rev. A. H. Selles has received from his native evangelists indicate a continuance of the work at Tsingkianghsien, and we trust that is also the case on the Jukao field. Where there is true faith, disasters will not wipe it out.

The salaries of those missionaries detained in China cannot be sent to them now, but are being deposited to the credit of their accounts in Grand Rapids. Lagrave Avenue Church continues to support Dr. Lee S. Huizenga. Broadway Church, Grand Rapids, supports Miss Kalsbeek; and Broadway, Alpine Avenue, and Twelfth Street unite in the support of Rev. H. A. Dykstra. Rev. S. A. Dykstra was supported by the First Church of Grand Rapids up to the time of his arrival at Duvall, Washington. The support of Rev. A. H. Selles, formerly provided by 14th St. and Central Avenue churches of Holland together, now devolves upon Central Avenue Church and Board funds. This change does not mean a withdrawal by 14th Street church from missionary support, and this church has been asked to provide for a worker on the Sudan field.

During the past year Rev. H. A. Dykstra and Rev. A. H. Smit have continued to work on the Home Mission field and in army camps under the direction of the Executive Committee for Home Missions, although their support con-

tinues to come from China funds as before. Miss Magdalena Koets is still on leave of absence, and Rev. S. A. Dykstra has been doing deputation work among the churches. Rev. A. H. Selles has been doing deputation work and has been studying the Chinese language at the Peking Language School temporarily located on the campus of the University of California in Berkeley.

Rev. S. A. Dykstra, after a long and honorable career as missionary in China, representing the First Church of Grand Rapids, has accepted a call to the congregation at Duvall, Washington. It was with deep regret on the part of the calling church, the missionary, and the Board that this change had to be effected, but it was inevitable as the health of Mrs. Dykstra is such that our medical examiner cannot recommend her for a return to China.

B. There are two China matters which call for action by Synod.

1. The Board asks for Synodical approval of a plan whereby we believe it will be possible for Rev. A. H. Smit to return to China this summer. Both of our mission areas in China are in occupied territory, thus there is no possibility of returning there. The plan has been worked out in preliminary correspondence with Rev. A. H. Smit and with the Church Committee for China Relief. The provisional plan which has the approval of missionary Smit and the Church Committee for China Relief, as well as of the Christian Reformed Board of Missions, includes the following provisions:

a. Mrs. Smit and the children would remain in the United States while missionary Smit goes to China for the duration of the war or longer.
b. The Christian Reformed Board of Missions will provide the salary of the missionary, housing for his family, and his traveling expenses to China.
c. The Church Committee for China Relief would arrange for passport, for steamer and for airplane transportation permits to China, and would be responsible for all of missionary Smit's traveling and living expenses in China.
d. For the first year at least, and possibly for the duration of the war, missionary Smit shall give full-time service in distributing relief funds and grain to the

destitute in China. In the performance of this service, he will have abundant opportunity to observe conditions in West China with a view to the possible extension of our missionary activities to West China.

e. When the relief emergency is over, he will be free to either continue his investigations into mission possibilities, proceed to our Jukao mission field, or return to the United States.

As *grounds* for this adventurous step, the Board submits the following:

a. Already before the war forced the repatriation of our missionaries, consideration was given to the possibility of expanding our work into West China, to which millions of Chinese from the occupied areas of China have fled.

b. Interest in the China work continues strong among our people, and contributions for this work are received in generous amounts.

c. Missionary Smit knows the Chinese language, can engage in efficient missionary service at once, and volunteers his services for this work.

2. The Board asks Synod to re-emphasize to our churches the advance program adopted by our China Mission in 1937, and the continuing need for replacements for those missionaries who have had to discontinue their work in China. We should solicit volunteers for that work, and if volunteers are found who feel compelled to offer themselves for China, we should be prepared to consider the possibility of appointing them even before conditions in China are completely settled, as arrangements for preliminary language study can be made in this country. Special attention is drawn to the request of the Tsingkianghsien station for a Bible Woman, as mentioned in the Board report to the Synod of 1942.

IV. THE SUDAN FIELD

Again we divide our report into a section on information and one on recommendations.

A. The Executive Officer of the Sudan work is Rev. E. H. Smith. Mrs. Smith teaches in the Johanna Veenstra Memorial School and assists in evangelistic work. Both represent the 9th Street Church of Holland, and are sup-

ported by it. The medical work is in charge of Miss Tena Huizenga, R.N., supported by First Church of Wellsburg, and Miss Anita Vissia, R.N., supported by Midland Park, New Jersey, church. Miss Jennie Stielstra, supported by the Second Church of Fremont, is on furlough in this country, but prospects are bright for her return to Africa this summer. Miss Huizenga was reported early in May as a passenger on a slow freighter making its way to this country.

The annual report for 1942 of the Lupwe Local Conference gives abundant reason for encouragement and for enthusiastic advance. According to the 1942 census our Lupwe-Takum field now has a population of over 90,000 Africans, an increase of 5% in the course of twelve months. In addition to the five European and American missionaries listed in the preceding paragraph, there are twenty African workers. Seventeen of the twenty are employed and supported by the native church. Two of the twenty are workers in the dispensary and are supported from the medical fees received from patients, thus are not a charge on mission funds. Only one of the African workers is partly supported by mission money.

The majority of the African church workers are located in villages where there are groups of Christians. In thirteen of these places a regular ministry is carried on. At eight of the outstations primitive schools, officially known as Classes for Religious Instruction, are conducted. The smallest of these eight schools has an enrollment of twenty-three, the largest fifty-eight. These eight are in addition to the Johanna Veenstra Memorial School at Lupwe, and two small schools at the two points which are technically designated at outstations, namely, Donga and Takum.

About ten years ago, before our church assumed the responsibility for the Lupwe-Takum field, there came into being a properly organized congregation. It is one among others in the Sudan United Mission, and aims at being a member of the Ekklesiya cikin Sudan when, and if, that body is formed. This church is ruled by six elders, and the missionary in charge, who, for the purposes of administration, is considered as a leading elder. The sacraments are administered, Holy Communion being celebrated four times a year. The business of the church is con-

ducted properly and records kept in both Hausa and English.

The growth of this church as well as of the other work of our Sudan Mission can be best presented by copying the following table from the Lupwe Annual Report:

	Miss.	Afric'n Wrkrs.	Out-C'nt'rs	Sunday A. M. Att.	Church M'mbrs	Adult Catech.	Church Funds Afric'n	Avge. School Att.	No. Medical Pat'nts
1932	4	3	3	350	44	178	55	78	395
1941	4	18	13	1238	90	496	272	376	2234
1942	5	20	13	1318	104	531	339	444	2400

The giving should only be considered in its local setting and also consideration given to what it accomplishes. For instance, 40 cents is a fair wage per week, 50 cents very good. The great majority, at least 90 per cent, of the Christians are farmers and their crops are not often turned into cash. The giving per individual was more than one week's wage, and for a family it was as much as three weeks. It is true that this is not literal tithing; we wish that it were and pray that it might be, nevertheless the fact remains that the African supported entirely all their own workers, and their schools and their buildings. Of the money spent 70% was for wages, 18% for schools, buildings only 2%, but here it is recalled that all building labor is voluntary and most of the material is given free. In answer to certain critics we affirm that the African workers are not helped on the sidelines by the missionaries, nor by the Home Board. The work is entirely self-supporting.

From the Lupwe report we also quote the following as to the outlook for the future:

"The work of schools is growing. Six times as great as ten years ago. Lupwe continues to be the source of supply for the work in the villages. Here we strive to advance some of the better men so that they can help intelligently in their own villages. Moreover, the Teacher-Evangelists come for refresher courses, getting special instruction which they can take back and which we insist on their teaching to their people. This year an intensive course was given for some weeks. It was greatly appreciated. On this occasion each local group paid half the expenses of its 'Mallam' while he was at Lupwe.

"The main problem at present is to get the professing believer to read so that he may possess and study a Bible of his own. But another problem, which looms large on our horizon, is the future of the children of these believers. We believe that there are between 500 and 1,000 of them. Some need immediate help, others will soon do so. They are all in the Covenant, yet their parents are often so illiterate and backward that they cannot take the responsibility which they should. The Church is splendid in its self-support, but it may not be able to bear the increased educational burden before the parents are able to do so. This year the Government made an offer to pay 100% of all teachers' wages, if they are qualified, at a high rate of pay. Do we wish the Government to run our schools? Or should the Mission at home lend a hand to the Groups and the parents during such time as these two are not able to carry the burden?

"The children of believers will require, and they are right in doing so, a better education than their one-time heathen parents had. Moreover, the parents will desire this for their children. To this end Takum town made a small beginning. Instead of its simple three R's school, they have opened a proper Elementary school. To help the budget, so as to pay the teacher more, they are paying fees. Very small, but the principle is there. We do feel the need of encouraging them in this.

"We also feel the need of this problem being tackled now. The second generation is here; the best aid to a Christian home in creating a spiritual background, which did not exist ten years ago, is a Christian school and we do fervently pray to God for His continued rich blessing on our two missionary teachers, and for additional male members to our staff who will have time and vision to tackle this task."

Within our churches interest in the Sudan field is growing. Back of each one of the missionaries now on our roll, there is a calling and a supporting church. Midland Park Church and 14th Street Church of Holland, Michigan, have shown an exceptional interest in this field, and the Board has consequently asked them to become calling or appointing churches for the two new missionaries authorized by the Synod of 1942.

There is a situation with regard to the salaries of our Sudan missionaries which should be placed before you for your information. When our church officially took over the Lupwe-Takum field from the Sudan United Mission, we definitely agreed with the Sudan United Mission to continue in force the indigenous principles on which that work had been conducted from the beginning. Salaries of missionaries of the Sudan United Mission were considerably lower than those of our missionaries in New Mexico and China. Some of our people have steadily held the opinion that the agreement with the S. U. M. included the adoption of their salary schedule, and that it would be unethical for us to put our Sudan missionaries on the same salary basis as our other missionaries. The official records are silent on this point, however, and when our Sudan missionaries were asked by the Board what their interpretation of the matter was, they stated definitely that the agreement with the S. U. M. did not include salaries. Consequently the Board has instructed the Executive Committee to revise the Sudan salary schedule. The Board takes for granted that this action is within the powers given to the Board; if this is not the case, this information may lead to direct action by Synod.

B. The Board has endorsed and now asks for Synodical approval of the following committee recommendations bearing on educational problems which we are facing in the Sudan:

1. In answer to the question put by the Lupwe Local Conference in the report for October, 1942, we recommend that the Board express itself as follows:
   a. The Board heartily endorses the policy of our Sudan Mission already in effect whereby during October, 1942, four hundred and sixty-three attended some form of mission school or church school.
   b. As the number of Christians on our Sudan field increases, arrangements must be made for expanding this type of Christian instruction in order that all the children from Christian homes may receive some sort of Christian training.
   c. We further recommend that the Board ask the Sudan Mission to give continued careful attention to the problem of the adequate training of teachers for these schools, with the aim of raising these schools to higher intellectual levels and greater spiritual influence. Whereas the Sudan Mission reports that "the situation plainly puts the matter beyond the sole administration of the missionaries," the Sudan Mission is charged with the task of making recommendations to the Board in order that a policy may be adopted which will enable our Sudan missionaries to meet this challenge.
   d. We recommend that the Board encourage our Sudan missionaries to continue to place as much responsibility on the native church for the conduct of these schools as the situation warrants. This training is a valuable missionary agency, but in places where there is a Christian constituency it is first of all the problem of the native Christians, either through their church organization or through free associations for Christian instruction.
2. Regarding the attitude which our Board should take toward the new Colonial Policy of the British government in educational matters, we recommend:

a. That the Board reaffirm the decision taken by the Executive Committee in ECM 1236: "It was decided that on the basis of such information as we now have, we would advise our Sudan missionaries to keep clear of government subsidies in education if that is possible. If our refusal to accept government subsidy would mean the closing of our schools, or weakening of their effectiveness as a missionary agency, it might be possible for us to accept government aid with consequent government registration, but not until we have received assurance from the British government that there will be no interference with the religious quality of the instruction given, and that we retain the right to dismiss teachers who are unsatisfactory from our Christian point of view, no matter how satisfactory they may be according to government standards. Our Sudan missionaries are further to keep in close touch with the Sudan United Mission and the Sudan Interior Mission, and maintain a united front with them if possible in our insistence upon liberty of action in educational matters. This preliminary decision will be reviewed later after more complete information is at hand."

b. That the Board adopt the advice of Rev. E. H. Smith, namely,
   (a) That over against the government we take no further action at present.
   (b) That, pending a final decision on the government's program, our Sudan Mission may feel free to ask the Board for financial help for its teachers and schools.

c. That we again urge our Sudan missionaries to be on their guard against becoming involved in any educational policy that cannot be reconciled with the indigenous church principles.

V. GENERAL

In this section we will first present our recommendations and then close the report with a few observations.

A. The following general matters require action by Synod:

1. For the approved list of candidates for our Indian, China, and Sudan fields the Board submits the following names: Candidate Walter Ackerman, Rev. Arnold Brink, Rev. Peter De Jong, Rev. Donald Drost, Rev. William Dryfhout, Rev. John Entingh, Rev. Donald E. Houseman, Rev. Gareth Kok, Rev. J. A. Mulder, Rev. F. Netz, Rev. M. Ouwinga, Rev. G. J. Rozenboom, Rev. Herman J. Schripsema, Rev. Evert Tanis, Rev. Garrett Vande Riet, Rev. Marvin Vander Werp, Rev. W. Van Rees, Rev. B. Van Someren, Rev. R. Veenstra, Rev. L. F. Voskuil, Rev. S. Werkema.
2. The Board asks for Synod's endorsement of the auditor's report signed by Mr. William P. Dreyer. Complete copies of the report are in the hands of all members of Synod's Budget Committee.
3. The Board asks for Synod's approval of a Supplementary Budget for 1943 amounting to $12,652.50. Complete details are in the hands of Synod's Budget Committee.
4. The Board asks for Synod's approval of the Budget for 1944, which can be summarized as follows: (Complete details are in the hands of the Budget Committee.)

Indian Missions	$143,705.98
China Missions	24,370.00
Sudan Mission	10,675.00
Administration	7,370.00
General	3,050.00
	$189,170.98
Less salaries paid direct or through Board	27,580.00
Total to be appropriated	$161,590.98

The Board asks that Synod set a quota of $4.92 per family, which is the same as the quota for 1943. This would raise a total amount of $139,029.36, leaving $22,561.62 to be raised by special contributions.

B. Not all of the problems which your Board is facing can be made subjects of definite recommendations for Synodical action. On many problems action must be taken as events unroll themselves. That was the case during the past year, and the Minutes of the Board and of its Executive Committee are open for your inspection; we trust that you will be able to approve all that we have done. In the future your Board will doubtless be called

on to make many other decisions which could not be anticipated when Synod was in session. It is always the ideal of your Board, when such decisions must be made, to make them within the framework of the principles accepted and policies adopted by Synod. If Synod sees solutions which we do not yet see to problems which we do see, or if Synod sees problems which we do not yet see, your instructions will be thankfully received and faithfully obeyed.

There still remains much land to be possessed on each one of our three fields. It is well that we constantly remind ourselves of the forward programs which have already been adopted for these three fields. The advance program for our Indian field involves expansion of our educational work and especially a strengthening of our evangelistic work in the direction of more camp work by men and women, training of native evangelists, faithful follow-up work of native converts, and emphasis on the organization of native churches.

Due to continued occupation of parts of China by the Japanese army, nothing could be done toward the expansion of our work in China. The ideals of a forward movement, however, have not been forgotten. Our church as a whole must continue to give careful attention to preparations for replacing those missionaries who have been forced to leave our China field.

The eight-point program for the Sudan field adopted by the 1942 Synod is still before us as an ideal. The force on the field continues to call for reinforcements. Thus far no volunteers have offered themselves for the Sudan, but we must all be diligent in keeping the claims of this challenge before our people.

Never before have we been in need of so many new missionaries as we are today. Rehoboth, Two Wells, Carisso, and Star Lake are still vacant posts, and the situation at Tohatchi is such that assistance is needed. The fact that there is also a shortage of workers in our organized churches should not blind us to the fact that the shortage of workers on our mission field is serious indeed. We must pray the Lord of the harvest that He send forth workers, and we must do our share in providing those workers.

The church of Jesus Christ is the custodian of a precious heritage. To us has been intrusted the Word of reconciliation. Without redemption by the cross of Christ there is no hope for the world. Never before has the world seemed so dark. Never before has there been so great a need for the Light of the World which is Jesus Christ the Saviour.

Respectfully submitted,

Christian Reformed Board of Missions
JOHN C. DE KORNE
Secretary

SUPPLEMENT VI
(Art. 67)

REPORT OF GENERAL TREASURER — GENERAL FUND JEWISH MISSIONS

To the Synod of 1943.

ESTEEMED BRETHREN:

ONCE again it gives us joy that we are able to report that the General Fund of the Christian Reformed Jewish Mission is in very good condition. The balance at the close of business January 17, 1942, was $6,110.70; the balance this year, January 15, 1943, was $6,925.58; our balance has thus increased during the past year by $814.88. This, however, does not tell the entire story, for besides this increase we invested during the year $2,000.00 out of the last year's balance in U. S. Government bonds, so that the net gain in the balance over the year has been $2,814.88. We hereby openly testify of our deep gratitude to God for His good provisions for us and to our people—the churches, societies, individuals—for their loyal support of this Gospel work. May all our donors experience the truth of His Word when He says: "God loveth a cheerful giver."

Acknowledgements were sent to all classical treasurers in each case, letters of appreciation with requests for continued prayerful interest were sent to societies and individual donors. Receipts were, of course, booked as they came in. Monthly disbursements were sent to the Chicago Jewish and to the Paterson Hebrew Missions. For the support of our patiently persevering missionaries let us continue our gifts for this work by bringing the Gospel to the Jew; and let us pray that the Lord of the harvest will sustain our workers giving them a measure of joy in their efforts, and further that He will cause the seed sown to bear fruit to the glory of His Name and the salvation of many sinners from the Jews.

Of the nineteen classes thirteen contributed more than the quota set by the previous Synod; their combined total above this quota was $1,382.10. The other six classes contributed less than the quota; their total below-the-

quota contribution amounted to $461.45. Subtracting the under-the-quota contribution by the six classes from the over-the-quota contribution by the other thirteen classes we observe that we end up with an income from the classical treasurers of $920.65 above the full quota for all classes. However, due to problems in currency exchange between U.S. and Canada there is a special treasurer for the Canadian Churches; and outside of and beyond the above we also received $178.23 from the Canadian Churches. Adding this amount to the above $920.65 we notice that we have received a total of $1098.88 above the full quota of all classes. Surely herein we have abundant reasons for gratitude; and let us not fail to show it not merely in our words but by seeking even more the grace of giving for His work. In these days of enlarging incomes we should remember with special emphasis that unless we make our offerings according to our income God may make our income according to our offerings.

The offerings from societies, individuals and sources other than the classical treasures amounted to $1,785.15 this year. Of this $500.00 was a special bequest with the request that the name be withheld. Last year the total in this column was just one dollar less or $1784.15, but then there was $1250.00 in special bequests. These gifts have totaled especially high the past two years. It may be that, in view of the greater persecutions for which the Jews as a people have been singled out again in recent years, our people have been led to give greater consideration to mission endeavors for their salvation. At any rate let us be thankful that it has pleased our God to use them to reveal Himself unto us and the world and through them to send us our Saviour.

It is our plan again presently to invest about $2000.00 of our large balance in U.S. Government bonds, so that that balance will not be lying idle in the bank.

In view of the fact that the Canadian Churches did not send in their quotas through their classical treasurers but through the special treasurer for Canadian Churches, those classes (Pacific, Grand Rapids East, and Minnesota) which have churches in Canada should be given an increased credit in their gifts to this fund in proportion to the number of families that they have in Canada. Especially Classis Pacific should receive more credit for

she has 272 families in Canada; Grand Rapids East has 113; and Minnesota has 27.

Once more — thank you, very heartily for your gifts and prayers of the past; we beg of you to continue this stewardship; and kindly remember that the quota for this year, 1943, is $0.57 per family.

SUMMARY OF THE FIGURES OF OUR REPORT

Classis	No. of Families	Full Quota	Amt. Rec'd	More or Less than Quota	Rec'd per family
California	864	$ 492.48	$ 676.47	$ 183.99 more	$0.784
Chicago North	1645	937.65	900.15	37.50 less	0.547
Chicago South	1811	1,032.27	931.87	100.40 less	0.516
Grand Rapids East	2359	1,344.63	1,552.85	208.22 more	0.66
Grand Rapids South	2579	1,470.03	1,333.93	136.10 less	0.517
Grand Rapids West	1531	872.67	983.30	110.63 more	0.642
Hackensack	868	494.76	588.82	94.06 more	0.678
Holland	2124	1,210.68	1,452.08	241.40 more	0.683
Hudson	1462	833.34	847.92	14.58 more	0.579
Kalamazoo	1042	593.94	594.93	0.99 more	0.57
Minnesota	1171	667.47	565.83	101.64 less	0.488
Muskegon	2208	1,258.56	1 486.55	227.99 more	0.673
Orange City	943	537.51	622.84	85.33 more	0.66
Ostfriesland	607	345.99	384.67	38.68 more	0.634
Pacific	1183	674.31	691.74	17.43 more	0.585
Pella	1360	775.20	763.41	11.79 less	0.561
Sioux Center	1333	759.81	685.79	74.02 less	0.516
Wisconsin	784	446.88	468.63	21.75 more	0.597
Zeeland	1712	975.84	1,112.89	137.05 more	0.65
Canadian Churches			178.23		
Totals	27,586	$15.724.02	$16,822.90	$1382.10 more 461.45 less	

On the over all average the classes contributed $920.65 more than the quota without counting the Canadian churches; including the Canadian churches it was $1098.88 above the quota. The quota was $0.57; the average quota received was $0.61–.

Total receipts from classes	$16,822.90	
From societies, churches, individuals	1.677.65	
From Interest	107.50	
Balance on hand January 17, 1942	6,110.70	
Total of all receipts plus balance		$24,718.75
Disbursements:		
To Chicago Jewish Mission	$ 9,600.00	
To Paterson Hebrew Mission	6,000.00	
For two U.S. Treasury bonds	2,078.47	
Gratuity	100.00	
Bond, box, stamps, etc	14.70	
Balance in bank January 15, 1943	6,925.58	
Total disbursements plus balance		$24,718.75
In Reserve:		
Michael Vanden Berg bonds	$ 1,000.00	
Johanna Woltman legacy (Certificates—5 shares paid up stock)	500.00	
Two U.S. Government bonds	2,000.00	
Total reserve		$ 3,500.00

The quota for 1943 is $0.57 per family.

Respectfully submtited,

OREN HOLTROP, *Treasurer*

March 20, 1943. Audited and found correct as of close of business January 15, 1943, showing a balance of $6925.58—period from Janary 18, 1942 to January 15, 1943.

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

SUPPLEMENT VI-a

REPORT OF THE PATERSON HEBREW MISSION BOARD

ESTEEMED BRETHREN:

THE work at the Mission is faithfully carried on by the personnel consisting of the Superintendent the Rev. J. Rozendal and Miss Martha Rozendaal and Miss Agnes Vellenga. The work is done under the supervision of the Board.

As we reported last year the work at the Mission is carried on in the usual manner. Except for the summer months the Board meetings are held Monthly. At these meetings the Board in consultation with the Missionary transacts the business and regulates the policy of the Mission.

From reports of the Superintendent we learn that the meetings are well attended, that many calls are made in the homes, shops, stores, and Hospitals. The work is not free from opposition. Recently a Rabbi was successful in getting the addresses of some of those Jewish boys who attend and forbade their attendance at the Mission. Likewise the personnel who are hindered in the personal work.

In regard to the fruit on the labors of the Missionaries we would say the task of spreading the Gospel is not in vain in the Lord. One young man faithfully attends the services in the Third Christian Reformed Church of this city. He has confessed his faith in the Lord Jesus Christ. Another wrote a letter to the Superintendent expressing appreciation for the interest shown to her father. And at the meetings held at the Mission often testimonies are heard from the Jews of their appreciation of the work of our staff. And frequently Jews come to service in the regular churches with the Missionaries.

The dispensary also affords an excellent opportunity for the mission work. Before the opening of the Clinic the Missionary conducts a brief Gospel meeting. At the present time there are fewer patients at the Clinic than a year ago. This is probably due to better working conditions that prevail here.

Every month one of the neighboring Churches is represented at the Mission. The Pastor loci and a group of interested people - singers - musicians render interesting programs. This is followed by a social hour, as in the regular Congregational life. These meetings are well attended.

At Christmas time programs appropriate to the season are prepared by the personnel. It is surprising how eagerly the Jewish children take part. It is a real pleasure to hear them recite and sing the songs relating to the birth of the Saviour.

Another year has elapsed — opportunities there have been abundant for the spread of the Gospel among the Jews. May God's choicest blessing rest upon these labors of love expended in behalf of the Jew.

May many experience what Jesus said to Nicodemus in John 3, you must be born again.

We commend this work to you for your moral and financial support.

Humbly submitted,

HENRY VAN OSTENBRIDGE, *Sec'y*

The Board consists of the following members: Rev. J. Beebe, Pres.; Rev. Peter Van Dyke, Vice-pres.; Rev. Henry Evenhouse, Rev. Hessel Bouma, Mr. H. Van Ostenbridge, Sec'y; Mr. A. Veenstra, Treas.; Mr. Wm. De Vries, Mr. E. Attema.

THE NUMBER OF MEETINGS AND ATTENDANCE

		Attendance
Gospel meetings	48	807
Clinic meetings	89	651
Special meetings	8	196
Ladies' meetings	41	271
English meetings	54	91
Children's classes	20	39
Tuesday Evening Ladies' Classes	4	8
Calls to homes and stores	1,409	
Bibles given out	7	
Gospels given out	1,474	
New Testaments given out	96	
Circulars given out	262	
Offerings received	$107.01	

HAMILTON AVE. BRANCH

		Attendance
English classes	66	405
Ladies' classes	28	56
Girls' classes	92	463
Boys' classes	88	484
Special ladies' meetings	1	14

The above attendance includes only Jews who attended the Mission

H. VAN OSTENBRIDGE, Sec'y

TREASURER'S REPORT OF THE PATERSON HEBREW MISSION FOR 1942

RECEIPTS

Balance on hand January 1, 1942		$1,826.93
From General Fund	$6,000.00	
Rent, 2nd floor	420.00	
Free will Offerings	107.57	
Special gifts	25.00	
Refund telephone toll	19.80	
Interest, bank deposit	10.37	
Refund, Public Service	6.50	
Refund, Mission Board	60.00	
Refund, Strombeck Mfg. Co.	6.53	
Total Receipts		6,655.77
		$8,482.70

DISBURSEMENTS

Salaries	$4,711.70	
Hamilton Ave. Cleaning	79.74	
Fuel, electric, water	363.24	
Telephone	46.04	
Gospels, tracts, etc.	25.99	
Medical Supplies	139.51	
Class and Society Exp.	192.24	
Rent, Hamilton Ave.	315.00	
Garage Rent	31.50	
Insurance	12.60	
Repairs	206.36	
New Equipment	15.40	
Advanced Missionary Trip	60.00	
Total Disbursements		$6,199.32
Balance on hand December 31, 1942		$2,283.38

Respectfully submitted,

ABRAM VEENSTRA, Treasurer

PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION FOR 1943

Salaries:		
Rev. J. R. Rozendal, Missionary	$2,000.00	
Miss M Rozendaal, Missionary Nurse	1,200.00	
Miss A. Velenga, Missionary Worker	1,080.00	
Dr. W. L. Dunning	500.00	
Janitor's service	104.00	
		$4,884.00
Rent for Missionary's Home	480.00	
Rent Hamilton Ave.	360.00	
Garage rent	36.00	
		876.00

Fuel, Electric, Gas, Water	425.00	
Supplies, Medical Dept.	152.00	
Supplies, Societies and Classes	200.00	
Literature, Printing, Miscellaneous	75.00	
Insurance	25.00	
Building Repairs and Replacements	200.00	
Paterson City Tax	350.00	
		1,425.00
Total		$7,185.00

STATEMENT OF ASSETS AND LIABILITIES

Three Story Mission Building	$10,000.00
Furniture and Equipment	800.00
	$10,800.00

SUPPLEMENT VI-b

REPORT OF THE CHICAGO JEWISH MISSION

To the Synod of 1943.

ESTEEMED BRETHREN:

THE Board of the Chicago Jewish Mission of the Christian Reformed Church again welcomes the privilege and opportunity of presenting to your honorable body a report of the activities of the Chicago Jewish Mission in the past year and of acquainting you somewhat with the work which we are attempting to carry on among the Jewish population of our city.

As Board we feel that we have abundant reason for gratitude. Materially our churches and people have responded well with their gifts so that in this respect the work was made easy for the Board. And we are confident, too, that the contributions of our people for this work evidence their love and interest for this work. No doubt many prayers have ascended to God's throne of grace from pulpit and family altar that God might bless and prosper this work. And this is as it should be.

The Board was privileged to meet at least once per month in the interest of this work. The meetings we are happy to say are faithfully attended by the members. At each meeting the workers too are present, and together the needs and problems of our work are discussed by the Board and the Mission Staff. A fine spirit of cooperation prevails.

The workers have again pursued their labors with devotion and fidelity. A full schedule of class work and meetings with children, young people and adults is maintained through out the week. In all these classes and meetings the emphasis is laid upon the Scripture teachings respecting the Messiah and salvation through Him. The attendance in all of these classes and meetings is measured up to that of previous years. And though we cannot report any actual conversions for the past year, we can say that several are evidencing an unusual interest in the Word of God and in the claims of Christianity. We are praying that the Spirit of God may move them to publicly acknowledge Christ as their Savior. At any

rate we are confident that God's Word will not return to Him void, and that in His time the Lord of the harvest will bless the seed that has been sown. In addition to sowing the seed by means of the spoken word, our workers are also sowing the seed of the Gospel by means of the printed Word and tracts.

The work in the dispensary has also continued as heretofore under the able direction of Dr. William Yonker. By means of our clinic many contacts with the Jews are made, and here too an opportunity is given our workers to speak to the Jews about matters of the soul. During the past months an average of forty cases were treated per week in the clinic or one hundred and sixty per month.

The Christmas season of course is always a very opportune time to direct the thoughts of the Jew to the Christ. Our worker accordingly prepared a fine Christmas program given largely by the children and young people attending our mission. To this program many Jewish fathers and mothers were invited and the response was very encouraging. A gospel message on this occasion was delivered by our acting superintendent, Mr. Huisjen. And so in all these ways, Christ is being preached to the Jew.

During the past year our workers have been carrying on an intensive home visitation program in the vicinity of our mission. Many of the Jewish parents and young people are at present employed in the various war industries and, as a consequence, are not in a position to attend the gospel meetings as regularly as in times past. This meant that our mission program had to be revised somewhat. We are happy to report, however, that our workers recognized the challenge, and after the example of our Lord, they have been going out "into highway and byways" seeking the "lost sheep of the house of Israel" and testifying to them of the Savior. A large number of personal visits have been made by our staff and for this we rejoice.

The complexion of our mission personnel has changed a bit since our last report to Synod. Miss Delis, who has served our mission for many years as nurse in our dispensary, saw fit to resign. The Board reluctantly accepted her resignation. In her place, however, another efficient nurse has been secured in the person of Miss Marie DeBruin who assists the doctor three mornings per week and at times helps out in the class work. Miss Vander

Meulen continues to render faithful service as religious worker for our ladies' and girls' group, though of late she has been confined to her home because of illness. May our Heavenly Father graciously spare and restore.

The Board feeling the need of enlarging the work, has also been very fortunate in securing the services of Miss Wilhelmina Tut as an additional lady worker. She is a recent graduate of our Reformed Bible Institute and comes to our mission highly recommended. We pray that she may prove to be a real blessing for our work here.

In the past year the Board in conjunction with the Classical Committee of Classis Chicago North issued calls respectively to the Reverends Arnold Brink, Peter H. Eldersveld and Henry Evenhouse to assume the duties of ordained worker at our mission. None of these brethren, however, felt free to accept our call. The Board thereupon, with the approval of Classis Chicago North, appointed the Reverend Jacob Zandstra, Minister in good standing in the Orthodox Presbyterian Church, to labor at our mission for the period of one year. We are happy to report the Reverend Zandstra has accepted this appointment and hopes to take up his labors at our mission about June 1st. The Reverend Zandstra is a son of our Church, a graduate of our College and received his seminary training at Westminster Seminary of the Orthodox Presbyterian Church. He has had considerable experience in mission work and with God's benediction, he promises much for our work.

We trust this brief report will serve to acquaint your honorable body somewhat with the work that is being performed by your workers at the Chicago Jewish Mission, and by the Board who is charged with administering the affairs of this mission. We are confident, too, that Synod will again pass favorably upon our p r o p o s e d budget and upon our request for continued financial and moral support for this very worthy Kingdom endeavor. We humbly solicit your fervent prayers for this Mission, for the workers, for the Board and for those labored with to the end that many of God's old covenant people may be led to the Christ and God's saving grace be magnified by them and by us all.

Respectfully submitted,
BOARD OF THE CHICAGO JEWISH MISSION
SECRETARY
Rev. T. M. Verhulst

ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION OF THE CHR. REF. CHURCH

From January 1, 1942, to December 31, 1942

RECEIPTS

Balance on hand	$ 1,252.17	
Synodical Treasurer	9,600.00	
Donations and Collections	296.40	
Interest	980.15	
Medical Fund	1,000.00	
African Methodist Episcopal Church (14th St. Church sold)	8,321.61	
Principal on Mortgages	752.29	
General Tax Escrow	270.47	
Rebates	22.40	
Terborg Estate	100.00	
		$22,505.49

DISBURSEMENTS

U. S. Government Bonds	$12,000.00	
Salaries	6,746.07	
Mission Petty Cash Disbursements	200.00	
Exchange	4.55	
Phone	58.45	
Gas and Electricity	107.09	
Medicine	389.27	
Supplies	135.52	
Cleaning and Repairing	285.74	
Fuel	381.26	
Services and Traveling Expense	105.50	
General Tax and Special Assessment	299.63	
Insurance	272.02	
License	75.00	
Balance on hand	1,445.39	
		$22,505.49

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE CHR. REF. CHURCH

as of January 1st, 1943

ASSETS

Cash on hand	$ 1,445.39	
Property and Equipment (Nathaniel Institute)	19,000.00	
U. S. Government Bonds	12,000.00	
Federal Savings & Loan Assn. Stock	7,000.00	
Mortgages and Real Estate Contracts	11,404.65	
		$50,850.04

LIABILITIES

Tax Escrow	$ 114.72	
Net Assets	50,735.32	
		$50,850.04

PROPOSED BUDGET FOR 1943

Pastor's Salary	$ 2,000.00
Religious Worker's Salary	2,300.00
Doctor's Salary (half time)	1,340.00
Nurse's Salary (full time)	1,260.00
Lady Worker's Salary	1,200.00
Janitor's Salary	780.00
Pastor's Rent	600.00
Gas, Electricity, Phone and Fuel	825.00
Insurance, Tax, and License	350.00
Repairing and Decorating	400.00
Medical Supplies, etc.	400.00
Traveling Expenses	100.00
Mission Supplies and Equipment	200.00
	$11,755.00

January 9th, 1943.

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

Gentlemen:—

In accordance with your request I have completed an audit of the accounts and records of the Chicago Jewish Mission for the fiscal year ended December 31, 1942.

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

I am of the opinion that the Statement of Income and Disbursements and the Balance Sheet as of December 31, 1942, reflect the true financial position of this institution.

Respectfully submitted,

M. VANDER VELDE, *Auditor.*

SUPPLEMENT VII

REPORT OF THE SEAMEN'S HOME AT HOBOKEN

(Art. 72)

To the Synod of 1943.

ESTEEMED BRETHREN:

THE Eastern Home Mission Board hereby submits its report on the Seamen's Home for the year 1942.

The Board has met regularly on the second Thursday of the month, and besides held a few special meetings. One of the most important questions that confronted the Board was the appointment of a successor to Mr. Edward Apol, who resigned as of May 1, 1942, after 16 years of faithful service. As stated in our Report to the Synod of 1942, Mr. Apol desired to reside in a place where he could send his child to a Christian School. The Board appointed Mr. John J. Dahm of Berlin, Wisconsin, who arrived on August 19th, and has since been active as Manager of the Home. He was appointed at a salary of $1,600, and free home and fuel. The Board requested him to live in the Home, but granted him the privilege to reside elsewhere, should he so desire, promising him $40.00 a month for rent. Mr. Dahm has taken up his new duties with enthusiasm and to the satisfaction of the Board.

In the personnel of the Board no changes came, except in the case of Mr. John Faber, who was removed by death. Mr. C. P. Van Genderen, a member of the Prospect Street Christian Reformed Church of Passaic, N. J., was chosen as his successor. Mr. Faber was called to his eternal home on May 12, 1942, at the age of 69 years. For more than 2 years he might serve the cause of Home Missions and the Seamen's Home with love and devotion. His work will be remembered with gratitude.

The work among the Seamen was continued as heretofore. During the first four months of the year Mr. Apol visited the ships, barges, and other craft, distributed Bibles, New Testaments, tracts and portions of Scripture, and rendered many services to our Seamen. During the summer months Rev. Kort of Hoboken, and Elder A. Kes rendered valuable aid, and since his arrival Mr. Dahm

has assumed his new responsibilities. Gradually he is working himself into the problems confronting him. Several improvements have been made, and the new Manager states that he enjoys his work thus far.

When the opportunity presents itself, Rev. A. H. Kort conducts services in the Home. Neighboring churches of Classes Hackensack and Hudson assist him from time to time. In 1942 a total of 96 meetings were held, with a total attendance of 1,600. Many seamen have spoken of the material and spiritual good the Home has been instrumental in giving them.

As per the decision of Synod, June, 1942, the work at Halifax was terminated the last week of July. In his six months of labor among the Seamen in Halifax, Rev. David Grasman did good work. We trust that the labor and money thus spent were not in vain in the Lord.

The Financial Report of Rev. D. De Beer follows. The Board respectfully requests that the proposed budget be approved. It desires also to express its appreciation of the fact that the Synod of 1942 saw its way clear to recommend the Seamen's Home to the Churches "for an offering per year, so that funds received from the Van Agthoven Estate may be kept intact, if possible, in the Endowment Fund" (Acts 1942, p. 20). The Board respectfully requests that the Synod of 1943 make a similar decision.

May the Lord bless the Synod in all of its activities.

Respectfully submitted,

Eastern Home Misson Board,
E. VAN HALSEMA, Secretary.

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

January 1, 1942, to December 31, 1942

Seamen's Home—

RECEIPTS

Balance on hand P. P. Nat'l Bank 1/1/42:		
Commercial Account	$ 315.23	
Savings Account	10.20	
		$ 325.43
Various Classes		1,210.85
Collected at Seamen's Home		817.69
Principal Payments on Mortgages		1,229.74
Interest on Mortgages		854.11
Payment on Loan—Northside Mission		875.00

Interest on Loan—Northside Mission	134.93
Dividends (Little Miami R. R. Stock)	344.00
Donations	532.00
Borrowed Money	1,410.00
Return of Accrued Interest on Mortgage Purchased in September, 1941	35.62
Sale of Furniture to Passaic Chr. School	100.00
Return Premium on Insurance	17.20
Total Receipts, Plus Bank Balance	$7,886.57

DISBURSEMENTS

Salaries		$3,591.62
Maintenance and Repairs		1,000.21
Gas, Electricity and Water		257.62
Coal		249.40
Insurance		341.76
Paid on Borrowed Money		60.00
Paid on Notes to P. P. Nat'l Bank		1,000.00
Interest on Notes—P. P. Nat'l Bank		16.16
Interest on Loan—Monsey Cemetery Trust Fund		18.00
Free Meals and Charity		147.75
Miscellaneous		465.14
Total Disbursements		$7,147.60
Balance in Commercial Account	$ 728.77	
Balance in Savings Account as of 12/31/42	10.20	
		738.97
		$7,886.57

PROPOSED BUDGET FOR 1944

Salaries	$4,000.00	
Maintenance and Repairs	800.00	
Gas, Electricity, and Water	300.00	
Fuel	350.00	
Free Meals, Small Loans, and Entertainment	300.00	
Miscellaneous and Incidentals	500.00	
Total		$6,250.00

ANTICIPATED INCOME

Interest and Dividends	$1,343.00	
Collections at the Home	650.00	
Collections from Congregations and Donations	4,257.00	
Total		$6,250.00

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

Halifax Work—

RECEIPTS

Donations	$ 15.00	
From the Executive Committee—Home Missions	1,500.00	
Total Receipts		$1,515.00

DISBURSEMENTS

Incidentals and Loan	$ 300.00	
Salaries	999.96	
Traveling Expenses	130.35	
Returned to the Exec. Comm.—Home Missions	84.69	
Total		$1,515.00

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

STATEMENT OF TOTAL ASSETS AND LIABILITIES OF THE HOLLAND SEAMEN'S HOME AT HOBOKEN, N. J., AS OF DECEMBER 31, 1942

Invested in Six Mortgages	$18,620.26	
Loan to Northside Gospel Mission	3,075.00	
Prospect Park Nat'l Bank Commercial Acct.	728.77	
Prospect Park Nat'l Bank Savings Acct.	10.10	
Grand Total Cash Investment	$22,434.23	
Little Miami R. R. Stock (80 shares)	$ 8,320.00	
3-story Bldg., 334 River St., Hoboken, N. J.	35,000.00	
3-story Bldg., 310 Hudson St., Hoboken, N. J.	15,000.00	
Grand Total Assets		$80,754.23

LIABILITIES

Monsey Cemetery Fund in Trust	$ 1,800.00	
Borrowed Money	1,350.00	
Total Liabilities		$ 3,150.00

Respectfully submitted,
D. DE BEER, *Treasurer.*

Approved by the Classis of Hackensack March 16, 1943.
JOHN BEEBE, S. C.

SUPPLEMENT VIII

REPORT OF THE COMMITTEE OF SYNOD FOR SOUTH AMERICA

(Arts. 73, 196, No. 11)

To the Synod of 1943.

ESTEEMED BRETHREN:

AN outstanding matter to report is that the congregation of Tres Arroyos, Argentina, served by the Rev. Jerry Pott, very nearly completed its new church building by the end of 1942, and set its dedication date early in 1943.

A CHURCH BUILDING FOR REV. POTT

Thus, after many years of effort, this congregation of the Rev. J. Pott can meet in its own House of God, and now every one of the congregations of Classis Buenos Aires has a good church edifice of its own.

Some hundreds of dollars have been sent to Tres Arroyos from your South America Fund for this building, and at the time that the second part of the Agenda went to the press more than eleven hundred dollars had been received from our churches for this purpose. We hope to receive in due time the full $2,500 allowed, as a loan, by the Synod of 1942, from the special collections recommended by this Synod, for the church building at Tres Arroyos.

It is in line with the mandate given to your Committee in 1912, that funds from our churches for ecclesiastical buildings in South America should go through your South America Fund. For that reason, as well as on other grounds, it was also appropriate that your Church Help Committee some years ago turned down a request from the Tres Arroyos Consistory for help toward a new church building, and referred this consistory to your Committee for South America.

A RESERVE FUND FOR EMERGENCIES

But our Committee needs to keep up a considerable reserve for emergencies, and therefore cannot empty the Fund for the sake of this church building. For instance,

when, after their furlough, the Rev. and Mrs. Wm. V. Muller sought passports to South America, the Federal Government of the United States first inquired from your Committee whether your South America Fund had ample reserves and a reliable source of income, before the Government was willing to issue passports to the Rev. and Mrs. Muller.

Another illustration that your South America Fund needs to keep an ample reserve is found in the fact that we have to be ready to help in case of large and burdensome hospital bills in the families of the ordained workers in Classis Buenos Aires. For instance, the Rev. Jerry Pott recently requested the privilege of borrowing from the South America Fund, in order to be able to finance an operation needed by Mrs. Pott, according to the doctors at Tres Arroyos. These doctors were not willing to perform the operation and told the Rev. J. Pott that it would have to be performed at one of the large hospitals at Buenos Aires. Your Committee did not deem it wise to loan the money to Rev. Pott, since we know that it would be practically impossible for him to pay it back out of his salary and allowances.

Many years ago, your Committee had met a large medical bill for the Rev. A. C. Sonneveldt by a donation out of the South America Fund. Our mandate of 1912 is broad enough to enable us to do so. And so, considering that Rev. Pott is doing good work, your Committee now decided to follow a similar procedure, and therefore donated to the Rev. Jerry Pott the funds necessary for this operation. It is true that this donation will appear in the financial report for 1943 and not in that for 1942. But we are here reporting this matter, in order that our people may be able to remember this family in prayer at the appropriate time, and in order that the general condition of the South America Fund may be appreciated.

If any churches or individuals wish to make a special donation for this hospital bill, the funds will promote the highly appreciated work of our Rev. Jerry Pott at Tres Arroyos, Argentina. We consider it necessary for your South America Fund to be able to meet such emergencies in the families of all the ordained workers in Classis Buenos Aires at any time, since their South American churches are financially unable to do so. Hence we cannot empty the treasury of the South America Fund

for the sake of meeting the $2,500 allowed by the Synod of 1942, as a loan to Tres Arroyos, to help them in paying for a part of their new church building.

We are grateful that the last Synod authorized our Committee to appeal to all our congregations for a special offering for this plain but distinguished church building at Tres Arroyos. We hope that offerings will continue to come in so well that it shall not be necessary for your Committee to make a request to the Synod of 1943 for another special offering to complete the $2,500 loan to Tres Arroyos approved by the Synod of 1942.

FROM REV. SONNEVELDT'S REPORT

The Rev. A. C. Sonneveldt, pastor of Buenos Aires and Chubut, reports that the attendance at the public services has increased, since the Reformed Church of Buenos Aires received its new church building about a year ago. Without any great financial help from North America, this congregation was supplied, in God's providence, first with a smaller chapel and now with this new House of the Lord. This congregation is incorporated as an "Association" under Argentinian law.

A mortgage still rests upon the Buenos Aires church property of about twelve thousand pesos, while special expenses, including those of incorporation involved a couple of thousand pesos more of debt.

This congregation has made some contacts with the Hungarian Reformed people of Buenos Aires.

As editor of the bilingual Dutch and Spanish church paper, "Kerkblad voor Zuid-Amerika," Rev. Sonneveldt also renders an important service, in which others, especially Rev. Jerry Pott, bear the burden with him. However, this paper is not self-supporting now that the costs of printing have risen, and it may need ecclesiatical subsidy.

Twice a year, Rev. Sonneveldt spends a couple of months in the congregation of Chubut, in Southern Argentina. This church is reputedly nearer the South Pole than any other church in the world, and it is here that the Rev. Sonneveldt is a circuit rider to half a dozen or more sites, where services are held and the sacraments are administered. Each such site has an elder belonging to the consistory of Commodoro Rivadavia, in Chubut. These elders have an unusually great responsibility.

Statistics concerning the four congregations of Classis Buenos Aires can be found in our Yearbook of the Christian Reformed Church, for 1943.

BONUSES AND ALLOWANCES

The rapidly rising cost of living in South America, as reported by both the Rev. Muller and the Rev. Pott, creates a problem for your Committee. The solution attempted, so far, is that of a special bonus of ten percent, without disturbing the salary schedule on which our Synod has placed these brethren. Hence we hope that all of our churches will find it possible to meet their quotas. This schedule includes allowances for children, and 1943 is the first year that such an allowance comes into the picture for the Rev. and Mrs. Wm. V. Muller. They have adopted a child left motherless by the death of the wife of a very poor man. Before the death of the mother, who had been a Chr. School teacher at Carambehy, Brazil, the parents agreed to request the Rev. and Mrs. Muller to adopt the child, who are happy with it. They have received a legal paper for its adoption. The child is a baby boy, and the mother died shortly after the Rev. and Mrs. Muller had returned from the United States to South America, so that the child grows up from infancy in their home and receives the covenantal training that it should have.

REV. MULLER'S FIELD OF LABOR

In response to the repeated requests of Classis Buenos Aires, for another ordained worker for Argentina, to labor there as Home Missionary (or "predikant in algemeenen dienst," as they prefer to say), your Committee had deemed itself fortunate in finding that the Rev. Wm. V. Muller was prepared to acquiesce in doing this work for a year.

He had been loaned to Classis Buenos Aires, and had been stationed at Carambehy, Brazil, working with the Lords' blessing for some six years among these staunch Reformed people, largely from Dortrecht.

When he visited this congregation on the way to Argentina, very special needs were apparent, because of the fact that some youthful Dutch citizens belonging to this congregation had been called up by the Dutch government for military service. The question had arisen as to their moral and legal obligations to the Dutch gov-

ernment and the entire congregation was much in need of pastoral care from an experienced shepherd.

A rather critical situation had developed and the Rev. Wm. V. Muller felt that he was more needed at Carambehy, Brazil, than in the Home Mission fields of Argentina, for the time being, at least. And so he continues to labor at Carambehy with the approval of your Committee. We request your prayers for all our South American workers.

THE CHALLENGE FOR MORE WORKERS

But this still leaves the needy home mission fields of Galvez near Buenos Aires and San Cajetano near Tres Arroyos, and other places, without the Home Missionary repeatedly requested by Classis Buenos Aires, from our denomination. At present, these fields are receiving help from the ministry and from a number of laymen in the Classis.

Although the times are uncertain, and though your Committee must therefore exercise considerable caution, before we can make any recommendations to Synod, we wish to report that several students in the Seminary have manifested some interest in laboring in South America, but that no one has yet volunteered for service in Classis Buenos Aires.

If any Seminarian or any Minister wishes to volunteer to our Committee, or to meet our Committee to consider South American service, we shall be glad to receive communications to this end.

Although our Synodical mandate of 1912 is broad enough for your Committee to make promises relative to work among the Reformed people in South America of Dutch ancestry, the Committee does not usually commit itself, when the matter can be handled by Synod itself, except for a recommendation. If we had one or more definite volunteers for South American service, we would be in a better position to make specific recommendations, to Synod.

Moreover travelling is dangerous and can only be undertaken with much caution, — for instance after their furlough, the Rev. and Mrs. Muller travelled to South America by airplane because of war conditions; and such transportation may be necessary again to South America, if the war continues. Passports and visas are more

difficult to obtain now than before the war, but we hope for success.

Now that our Church neets a closed door in China, much might be said concerning the challenge to our Churches for increased foreign work elsewhere, perhaps in South America. We would like to commend this matter to the prayerful consideration of our people.

THE IDEAL OF AN INDIGENOUS MINISTRY

The ideal, of course, is that these South America churches should, as soon as posible provide for their own ministry. One of the sons of the congregation at Tres Arroyos went to the Kampen Theological School of the Netherlands, to study for the ministry. His father, now deceased, was a deacon, and the well-known church leader and elder of this congregation, Don Diego Zylstra, is his uncle.

We have hopes that this theological student may return in due time to Classis Buenos Aires, in order to serve there. We plan to contact him, a soon as he is available. And we unite our prayer with those of others unto the God of the covenant that He may incline the hearts of other South American youth to the gospel ministry, in order that an indigenous ministry may arise in the course of time.

RECOMMENDATIONS

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

II. The following budget for 1944 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	
Child's allowance, Rev. Wm. V. Muller	75.00	
Salary of the Rev. Jerry Pott ($100 raise—five years)	1,300.00	
Children's Allowances, Rev. J. Pott	150.00	
Loan to Buenos Aires and Chubut for Rev. A. C. Sonneveldt	900.00	
Home Mission Expense	1,200.00	
Administrative Expense	125.00	
Furlough Reserve and Other Expenses	250.00	
		$5,300.00
Expected from Tres Arroyos at least		120.00
		$5,180.00

Respectfully submitted,
Committee for South America

HENRY BEETS, *President*
D. D. BONNEMA, *Vice-Pres.*
M. J. WYNGAARDEN, *Sec'y*
HARRY BLYSTRA
PETER JONKER, JR.

Supplementary Report of the Committee of Synod for South America

To the Synod of 1943.

ESTEEMED BRETHREN:

IT IS indicated in our report in Agenda II, page 162, that your Committee for South America has attempted to avoid asking for additional funds for the new Tres Arroyos church building. In fact, we requested no more than the same quota as that approved by the last Synod, and we are grateful that this quota has been approved by your honorable body.

But now we come to Synod with very recent items concerning South America, especially a letter from the Rev. Jerry Pott, dated May 25, 1943, and the following summary of it. This letter is concerned with the increased expense of building, and states that the new church at Tres Arroyos has cost considerably more than was anticipated. Moreover, the rate of exchange is less favorable now than when Tres Arroyos requested a loan of $2,500 from the Synod of 1942, to be paid out of the South America Fund. Hence there is a request now from Rev. Jerry Pott and from the Building Committee of Tres Arroyos for an increase in the loan, to be paid out of the Fund, for South America. Your Committee has received, in the special offerings for this church building the sum of approximately $2,100. More funds will be needed, not only to meet the loan of $2,500 approved by the Synod of 1942, but an additional loan of $1,100 is now requested by Tres Arroyos. This congregation has promised to pay its contractor for the entire church building by the end of June. In order to do so, they request the entire needed amount, as a loan, in the very near future.

Another recent item is the report of the Rev. Jerry Pott concerning the precise amount of the expenses connected with the operation of his wife; this amount was $367, and was paid in full out of the South America Fund.

A third matter of recent date is the increasing need of our South American workers for bonuses above their basic salaries. Not only the ministers in our subsidized churches in North America experience the increasing need for such bonuses, but your Committee faces the same problem concerning our ministers in South America, and we would like to solve it in a similar way.

Finally, our published request that we would like to interview another man to go to South America has met with a recent response. From among those that had indicated an interest in South American service, your Committee has interviewed one. Although he has not volunteered for South America, his interest is so strong that when he becomes a candidate one year hence, the Lord willing, he may very well be prepared to go. The places for which Classis Buenos Aires has repeatedly requested additional home mission work are mentioned in our request to the Synod of 1941, Acts, pages 238 and 239. To quote: "Request has been received from Dorrego, 100 K. M. from Tres Arroyos to hold services. This request could not yet be fulfilled. Evangelization work is done at San Cajetano, 65 K. M. from Tres Arroyos, which now receives a visit once in six weeks from Rev. Pott. In Galvez is also a very promising field, approximately a day's journey from Buenos Aires. Other possibilities are also abundantly present, such as work among the sailors in Buenos Aires. If the congregation of Chubut receives additional labor, additional aid for this will also be desirable." We must be prepared to meet the challenge for additional work among those of Reformed faith and Dutch ancestry in Classis Buenos Aires, as soon as we can send out a properly qualified ordained man.

RECOMMENDATIONS

1. In the light of all these recent developments, we now request Synod to approve of an increase of 15 cents per family in our quota. This would raise our quota from 25 cents per family to 40 cents per family.

2. We also request Synod to approve of an additional loan of $1,100 from the South America Fund to the congregation of Tres Arroyos, upon the same terms as those approved by the Synod of 1942 for the loan of $2,500 then requested by Tres Arroyos. This additional $1,100 corresponds to the additional four thousand pesos requested as a loan by the Rev. Jerry Pott and the building Committee of Tres Arroyos.

Respectfully Submitted,
Committee for South America,
HENRY BEETS, *President*
D. D. BONNEMA, *Vice-President*
M. J. WYNGAARDEN, *Secretary-Treasurer*
H. BLYSTRA
P. JONKER, JR.

Roca 181, Tres Arroyos, F.C.S., Argentina,
May 25, 1943.

To the Committee of Synod for the Work in S. A.,
Dr. M. J. Wyngaarden, Sec'y.,
Grand Rapids, Michigan.

Esteemed Brethren:

This morning I had a rather extended conversation with the treasurer of our congregation and building committee; this conversation, as might be expected, centered around the financial aspect of our church building program. And it was decided that I should address a letter to your Committee in order to acquaint you with a few important facts connected with our work.

The first fact concerns our financial obligations with the builder. The generally accepted practice here is that the builder receives the first quota when the foundation is being laid, the second when the roof is being put on, and the third and last when the building is taken over by its owners. We realized from the start that we should do all in our power to maintain this practice, not only as a matter of right and expediency, but also to hold high the name of our colony and congregation. But, in order to avoid all misunderstandng and possible complications, we explained our situation to the builder and he agreed to make special terms of payment. We would make a small payment when the foundation was being laid, another when the roof was being put on, a third one when the building would be taken over, and the fourth and final payment before the end of June, 1943. Up till now it has been going in a very excellent way, even though it has taxed very heavily more than one of our colonial funds; especially two funds have lent quite a helping hand so we could meet our obligations, namely, the general church fund and the Co-operative. It is now almost the end of May, and within just a few weeks we have to liquidate the debt or obligation with the builder, or the signers of the IOU will be called to account (there are five of us here who have taken this responsibility). We do not know how the

money from our congregations in the States has been coming in; perhaps there is a letter with the enclosed draft on the way now. We trust the Committee understands our situation. Have sufficient funds come in, in order that our obligations (to the extent approved by Synod) can be met now? If so, would it be possible to forward funds at the earliest possible moment, if need be by cablegram (our consistory will gladly refund whatever additional expense this may incur), in order that any unpleasant situation with the builder may be avoided? We feel you will pardon our audacity in regard to this matter.

The second matter concerns the cost of building. The original contract was signed for 16,059 pesos. But, as is so often the case, a number of things were either forgotten or presented themselves later, so that the contract now sums up to a good 18,000 pesos; then we must still add the light installations and a number of extras that are not included in the contract with the builders, and which sum up to about 2,000 pesos; so that the complete building comes to about 20,000 pesos (considerably higher than first calculated; due principally to the high cost of materials). We had 3,000 pesos in our fund when we started last year; since then another 3,000 has been collected here in the colony; the promised loan from the States is for about 10,000—total 16,000 pesos. That means that we run about 4,000 pesos short, and with very little prospect of collecting it at the present time in our economically hard-pressed colony and congregation. Now we know that Synod approved a loan of 2,500 dollars and stipulated that if more than this amount were collected, it should go into the South American Fund. In case more than the approved 2,500 dollars has come in, would it be possible to enlarge the loan a bit in order to lighten our burden? We also feel that it is necessary to inform you that the dollar has dropped quite a bit the last weeks, with the result that when two months ago 2,500 dollars would have brought up 10,500 pesos, they now bring up less than 10,000—in other words a difference of more than 500 pesos. We trust the item mentioned in this paragraph will receive your prayerful and full consideration.

Our congregation is fully conscious of the great debt of gratitude it owes our churches in the States for the splendid support received. And I have been asked repeatedly, by various members of the congregation, to assure the Committee of this fact.

By the time this letter reaches you, preparations for the Synodical meeting will be in full swing. And we know the interests of our churches here in South America will also again receive due attention. We would appreciate your voicing our sincerest gratitude and appreciation to the Synod for all that the Christian Reformed Church is doing for us. And it is our prayer that the Heavenly Father may bless Synod in all its deliberations.

Trusting this letter will receive your kind consideration, and hoping to hear soon with regard to the matter at hand, I remain,

Yours for His cause in South America,
JERRY POTT.

To the Committee for the South American Fund
of the Christian Reformed Church.
Gentlemen:

In accordance with your request, I have examined the books and vouchers of Dr. Martin J. Wyngaarden, Treasurer of your Fund, for the year ending December 31, 1942.

I HEREBY PRESENT to you the: "Statement of Income and Disbursements" and "Statement of Fund", which are prepared from the books and vouchers in conformity with generally accepted principles of accounting.

Respectfully submitted,
PETER B. VANDER MEER, C.P.A.

FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE CHRISTIAN REFORMED CHURCH

for the year January 1 to December 31, 1942
Martin J. Wyngaarden, Treasurer.

STATEMENT OF INCOME AND DISBURSEMENTS

INCOME

Classis California	$ 190.44	
Classis Chicago North	364.79	
Classis Chicago South	464.82	
Classis Grand Rapids East	529.13	
Classis Grand Rapids South	619.15	
Classis Grand Rapids West	357.56	
Classis Hackensack	259.90	
Classis Holland	481.24	
Classis Hudson	358.84	
Classis Kalamazoo	240.09	
Classis Minnesota	229.78	
Classis Muskegon	634.00	
Classis Orange City	205.13	
Classis Ostfriesland	153.25	
Classis Pacific	472.64	
Classis Pella	271.58	
Classis Sioux Center	194.00	
Classis Wisconsin	171.85	
Classis Zeeland	291.87	
Total		$6,490.06

MISCELLANEOUS CONTRIBUTIONS

"Donors"	$ 30.00
Eastern Wisconsin Women's Mission Union	10.00
Central Minnesota Union	10.00
South West Missionary Union	5.00
"Friends"	5.00
Philathea Society	10.00
Holland and Zeeland Missionary Union	25.00
Wisconsin Women's Missionary Union	6.75
Dorcas Ladies' Aid	15.00
Chicago Women's Missionary Union	27.00
Cleveland Missionary Union	25.00

Detroit Missionary Union	7.07	
"Donor"	5.00	
"Donor"	3.00	
"Donor"	5.00	
"Donor"	5.00	
"Donor"	10.00	
Eastern Women's Missionary Union	20.00	
Muskegon Women's Missionary Union	7.00	
"Bequest"	400.00	
Total		$ 640.82
Interest on U. S. Bonds	$ 37.38	
Carembehy Paid Towards Rev. Muller's Salary	45.00	
Tres Arroyes Paid Towards Rev. Pott's Salary	120.00	
Borrowed from Peoples Nat. Bank, Grand Rapids	1,682.80	
		$1,885.18
Total Income for 1942		$9,016.06

DISBURSEMENTS

Rev. J. Pott, Tres Arroyos—Salary	$1,200.00	
Rev. J. Pott—Children's Allowance	300.00	
Rev. J. Pott—Special Allowance	120.00	
Rev. W. Muller, Carembehy—Salary	1,300.00	
Rev. W. Muller—Rent and Bonus	191.67	
Rev. W. Muller—Traveling Expenses	1,955.71	
Repaid Loans Peoples Nat. Bank, Grand Rapids	1,682.80	
Paid Interest	17.34	
Publication Exp., *Banners* and *Wachters*, S. A.	96.00	
Administrative and Committee Expenses	168.73	
Total Disbursements for 1942		$7,052.25
Income Exceeds Disbursements with		$1,963.81

STATEMENT OF FUND

Balance of Fund at Jan. 1, 1942	$3,827.37
Income for 1942	9,016.06
	$12,843.43
Less—Disbursements for 1942	7,052.25
Balance of Fund at December 31, 1942	$5,791.18

ASSETS OF FUND

Cash in open account with the Peoples Nat. Bank of Grand Rapids, Michigan		$ 864.75
Cash in Savings Account with Citizens Industrial Bank of Grand Rapids, Michigan		.01
U. S. Treasury Bonds, at par		1,300.00
Advanced towards 1943 Salary of Rev. J. Pott		225.83
Salary Advance to Rev. J. Pott (Loan):		
Balance at January 1, 1942	$ 377.63	
Payment in 1942 by Rev. J. Pott	142.86	
Balance at December 31, 1942		234.77

Advanced towards 1943 Salary of Rev. Muller		301.67
Loan ("Voorschot") to Ref. Churches in Buenos Aires and Chubut and the Netherlands for the Salary of Rev. A. C. Sonneveldt—Buenos Aires:		
Balance January 1, 1942	$1,814.15	
Loaned in 1942	1,050.00	
Balance December 31, 1942		2,864.15
Total Assets December 31, 1942		$5,791.18

Respectfully submitted,

MARTIN J. WYNGAARDEN, Treasurer.

SUPPLEMENT IX

REPORT OF THE PUBLICATION COMMITTEE

(Arts. 57, 58, 196, No. 5)

To the Synod, June, 1943.

ESTEEMED BRETHREN:

IN THE midst of these restless times we can, by the grace of God, report to you on another year's work carried on in comparative peace and tranquility. This brief report touches first upon changes in our editorial staff, then upon problems arising out of the war, furthermore makes mention of some special matters, and closes with statements as to the circulation of our various publications and of our financial condition.

I.

The personnel of our *editorial staff* has undergone several changes. When Rev. Hendriksen left to continue his studies, we procured the services of Rev. J. Gritter to continue the articles on *Our Faith* in *The Banner*. For reasons of health Rev. Van Wyk had to be definitely relieved from caring for the *Vragenbus* in *De Wachter*, and Rev. Zwier consented to become his successor. Prof. Berkhof kindly took over the department of *Dogmatische Onderwerpen* as his permanent charge. At this writing we are at the point of losing another familiar contributor to the same weekly, Rev. Bergsma whose state of health compels him to yield the task of writing on *the Sunday School Lessons* to someone else. Rev. Geo. Stob went into military service as chaplain, and Rev. Van der Zwaag took over his work of writing for the *Instructor*. Rev J. T. Holwerda found, that the war so increased his labors, that he had to resign as writer for the Sunday School Lesson *Key*, and Rev. Evenhouse consented to become his successor. Also the editor-in-chief of our Sunday School papers, Rev. Lambert sought release from part of his duties, and Rev. Van Tuinen undertook to take his place as writer for the *Instructor*. Finally, one of the members of this Committee, Mr. Denkema, for a time was unable to attend our meetings, due to an accident; but the Lord graciously restored him.

II.

Two serious problems arose out of the war. The draft took its toll also from the midst of our male employees, and the rise in prices and wages did not make it easier to replace them. To meet this rise, we had to seek permission from the government to raise the wages of our employees, and since permission was granted we were able to make the adjustment. The government also put restrictions on the use of print paper which threatened to hit us hard, coming, as they did, when our needs in this respect were increasing greatly. Our problem which arose largely from our furnishing our men in the armed forces with copies of *The Banner*, was presented to the War Production Board and those restrictions were considerably relaxed for us.

At present we are furnishing at reduced rates some 4,000 to 5,000 copies of *The Banner* to our soldiers and sailors. We also furnish one hundred copies of *De Wachter* to the men in the navy and the merchant marine of the Netherlands, who are cut off from the ordinary sources of religious literature in their own language. The cost has been covered by freewill gifts.

In this connection we wish to reflect on an overture that is coming before your reverend body from Classis Chicago, South, and is asking for the free distribution of *Banners* to every one of our members in the armed forces of our country for the duration (Agenda II, p. 234, Overture 19). If the overture is correct in its assertion, that at present about half of our churches are rendering such a service to their own members in the armed forces, the adoption of this overture may seriously swell the number of *Banner* copies that must be produced every week and may thereby accentuate our print paper problem sharply. Moreover, it will not be wise, to lay the financial burden involved upon this committee and the publishing venture of Synod. We are now furnishing between 4,000 and 5,000 *Banners* and some 100 *Wachters* at what is practically cost price. If we are to furnish at least the former free, that would mean a loss of between $6,000 and $7,500 per year from our income, not to mention further losses which will result from the increase in the number of *Banners* to be distributed. The change would also eliminate the present fellowship of the home churches with their own men in the armed forces from

the distribution of *Banners*. Moreover, it would set a bad example in treating the publication business of our Church as an agency of benevolence upon which it will be only too easy to draw for all kinds of charitable purposes. While we would not wish to stand in the way of any service which the Church can render those of its members who are risking their lives for our protection, we do urgently request, that Synod take in serious consideration the two problems that arise in connection with this overture; viz.,

a) the problem of our supply of print paper, and,

b) the problem of financing this service to our men in the armed forces.

III.

Besides this overture, there are a few other matters that call for special mention. One is the matter of the Correspondence Courses of *The Banner*. This work has been carried on for years with the active help of President Schultze of Calvin College and the late Rev. Wm. Stuart. At present Rev. J. H. Bratt is sharing in the work. Recently a committee from the Reformed Bible Institute informed us, that that institution is planning to engage in this type of work, but does not desire to duplicate and run into competition with what *The Banner* is doing. Seeing, that the giving of correspondence courses is less in line with publication work than with educational work, we are of a mind to withdraw from this field in view of assurances that others will care for it. However, since the correspondence courses of *The Banner* have on earlier occasions been brought to the attention of our Synod, we thought it but proper to bring to your attention also this intent of ours before proceeding to its execution.

Another matter that calls for special mention is the fact, that the committee has been successful in carrying out its mandate of providing a distinct and separate Sunday School publication for our Mission Sunday Schools. In this connection we refer to the Acts of the Synod of 1942, pp. 60 and 61, and to the report of the Lesson Planning Committee mentioned on p. 61 under 4, which is found in Agenda II, first page (p. 47, Report IV, of Agenda). We hope to furnish Synod with a sample of this new paper. Its editorial staff consists of Rev. R. J. Frens, Rev. N. Veltman, Mr. B. Bruxvoort, Mr. J. Vande

Water, and Miss Marian Schoolland. It should be remarked, that in the estimates presented to our last Synod the matter of the remuneration of these contributors was overlooked, so that the actual cost comes to so much more. It should also be remarked, that this committee had intended that the name of the new paper should indicate its specific nature as being a Sunday School Paper for Missions. But due to objection from mission workers, that such a designation would curtail its usefulness in the field for which it is intended, the first issue did not bring the specification "for Missions" in the title, and this committee has acquiesced in this change. The name is now: *Good News, a Sunday School Paper.*

Finally, we call the attention of Synod to the fact, that your Publication Committee is now ready to supervise the printing of the Acts, Agenda, and all official publications of Synod, and we suggest that Synod resolve, that the printing of all these shall henceforth be the responsibilty of this Committee.

IV.

In order to give your reverend body a picture of the work done and the services rendered by your Publication House, we submit the following statement regarding the *circulation* of our various publications (number of copies printed):

The Banner (5,000 to Soldiers and Sailors)—total	27,000
De Wachter	5,300
The Instructor (average)	25,000
Children's Comrade (average)	13,000
The Key (average)	4,700
The Good News	1,400

In matters pertaining to this committee, further information can be sought from either the president or the secretary of this committee.

Proposals to Synod:

1. Since the term of office of the present editor-in-chief of our Church Sunday School Papers will expire, we submit to Synod the following nomination: Rev. L. J. Lamberts (present incumbent), Rev .....

2. We request Synod, not to lay the financial burden upon the Publication House of the Church, in case free distribution of copies of *The Banner* to our men in our country's armed forces should be decided upon.

3. We suggest, that Synod resolve, that the printing of the Acts, Agenda, and all other official publications of Synod shall henceforth be the responsibility of Synod's Publication Committee.

Respectfully submitted,
The Publication Committee.

FINANCIAL REPORT FOR 1942

ASSETS

Cash on hand and in bank	$ 11,684.12
Accounts Receivable	6,102.12
Inventory, Paper and Psalter Hymnals	10,724.97
Contracts Receivable	653.50
Bank Stock	250.00
Reserve for Depreciation (War Bonds)	10,000.00
Publication Rights and Goodwill	2,000.00
Land: Lot on Jefferson Ave.	10,000.00
Building on Jefferson Ave.	30,081.38
Machinery, Office Furniture, etc.	33,098.91
	$114,595.00

LIABILITIES

Deferred Expenses, Bible Course		$ 500.00
Net worth, 1941	$ 99,785.42	
Add: Gain, *The Banner* and *De Wachter*	5,439.92	
Sunday School Papers	9,907.41	
Psalter Hymnals	1,962.25	
	$117,095.00	
Less: Paid Calvin College	3,000.00	
		114,095.00
		$114,595.00

OPERATING STATEMENT, 1942

THE BANNER, DE WACHTER, YEARBOOK

Income:		
Banner Subscriptions	$ 42,886.36	
Banner Advertising	8,875.78	
Wachter Subscriptions and Advertising	7,926.21	
Yearbook and Other Income	2,821.81	
		$ 62,510.16

Expenses:		
Shop Wages	$ 13,364.80	
Shop Expenses, Depreciation, etc.	4,530.13	
Paper, Ink, etc.	19,910.27	
Office Salaries, Expense, Insurance, Taxes, etc.	9,798.90	
Editors' Remunerations, etc.	7,697.09	
Yearbook Expense	1,769.05	
		57,070.24
Gain		$ 5,439.92

SUNDAY SCHOOL PAPERS

Income:		
The Instructor	$ 17,674.62	
Children's Comrade	5,167.65	
The Key to the S. S. Lesson	4,383.44	
Miscellaneous	2,584.84	
		$ 29,810.55
Expenses:		
Paper, Ink, etc.	$ 10,958.02	
Shop Wages, etc.	4,670.12	
Editors' Remunerations, etc.	4,275.00	
		$ 19,903.14
Gain		$ 9,907.41

PSALTER HYMNALS

Sold: 3,291 Regular copies		
1,750 Pocket size		
32 Leather bound	$ 5,062.09	
Cost of Sales	3,099.84	
Gain		$ 1,962.25

The books of our Business Manager have again been audited by a public accountant, and a complete, detailed report of it is in the hands of the Stated Clerk.

SUPPLEMENT X

REPORT OF THE AMERICAN FEDERATION OF REFORMED YOUNG MEN'S SOCIETIES

(Arts. 131, 187)

ESTEEMED BRETHREN:

DURING the past year the AFRYMS has been seriously hampered by the fact that thousands of our young men have been taken from their churches and societies. Our societies and leagues have suffered considerably. In a number of local churches there are not enough young men left to carry on the work. The result has been that some societies have been forced to disband. In a few cases two or more local societies have been combined and have formed one organization. In other churches the few remaining young men have joined with the young women and organized a young people's society.

Even under normal circumstances the young men's society has a hard struggle. Almost without exception the youth organizations in American churches are comprised of members of both sexes, and to maintain separate young men's and young women's societies never has been easy. The conditions caused by the war accentuated the problem and the movement in the direction of young people's societies has received an added impetus.

Convinced of the desirability of maintaining separate societies for young men and young women, while at the same time realizing the necessity of harmonious co-operation between the two kinds of organizations, we have earnestly endeavored to maintain our young men's societies. The condition as we face it as present is a cause of grave concern to all who are charged with the duty of providing leadership in our circles. We feel that local consistories ought to do everything in their power to help maintain these societies. In this respect we are happy to state that on the whole the existence of the problem is realized and many consistories are making laudable efforts in this direction.

Possibly it might be well to call the attention of our churches to the great need of organizing the young men below eighteen years of age. Our Boys' Clubs and Junior young men's societies should become more numerous and their work more effective. Here is a large field that requires attention and demands the interest and services of understanding and enthusiastic leadership. It is part of the program of the United Youth Movement we have advocated for many years. While we are intensely concerned about those young men who have left us, we should not fail to recognize the demands made upon us by those who stay at home or are too young to leave.

Since most of the young men of our churches are in the armed forces of our country, a great deal of effort expended by the Federation has been concerned with their needs. By far the most effective work along these lines has been accomplished through the medium of *The Young Calvinist*. In last year's report we stated that the magazine was being sent to approximately 2,000 of our young men. Since then that number has increased rapidly and now stands at 7,500, an increase of about fifty each week.

It is not necessary to quote from the many letters received to prove that the services rendered by our youth magazine are deeply appreciated. Month after month these letters continue to pour in. The use of the paper in the many Christian Servicemen's Clubs is especially encouraging. The extension of the service rendered to others than Christian Reformed—especially the members of the Magyar Reformed and other Reformed churches—is an added cause of rejoicing.

Sending *The Young Calvinist* to members of the armed forces is an expensive matter. We are grateful to the Board of Home Missions for assuming responsibility for half of the cost, but would like to call attention to the fact that the other half must be raised by other means. From the attached report you will notice that last year ninety-one of our churches supported the Federation in the work it is doing by contributing the sum of $1,939.77. For these contributions we are grateful, but we cannot refrain from remarking that the lack of support on the part of so many of our churches is disappointing.

Grateful for the many evidences we have received that the training given our young men and young women before they left us have been signally blessed, we pray and trust that also in the days to come Covenant sons and daughters will remain loyal to their King.

Respectfully submitted,
Board of the A.F.R.Y.M.S.
RICHARD POSTMA.

RECEIVED FROM CHURCHES — May 28, 1942, to May 28, 1943.

Alameda (2)*	$ 22.50
Alamosa (2)	26.39
Beaverdam	27.81
Bellflower	30.00
Berwyn	10.00
Birnamwood	6.45
Byron Center	10.00
Chicago	
Archer Ave. (2)	30.00
Englewood I	92.85
Englewood II	47.66
Evergreen Park (2)	44.88
Chicago IV	5.00
Roseland I (2)	20.00
Roseland II	5.00
Cicero I	52.23
Columbus	2.40
Crown Point	5.00
Des Plaines (2)	29.51
Dispatch	18.00
Drenthe	10.00
East Martin	21.11
East Paris	21.25
Farmington	5.00
Glendale	5.12
Goshen, Ind.	9.25
Graafschap (2)	78.77
Grand Rapids	
Boston Square	25.00
Broadway	43.27
Burton Heights	68.79
Creston	10.00
Fuller	37.68
Grandville	44.77
First	18.88
Oakdale	10.00
Seymour (2)	42.87
West Leonard	13.04
Harderwyk	5.00
Harrison	16.26
Hills	7.50
Holland	
Central Ave.	25.00
Montello Park	40.00
Prospect Park (2)	60.00
Sixteenth St. (2)	24.00
Hollandale	10.00
Hospers	10.00
Hudsonville	10.00
Hull (2)	46.55
Inwood	5.67
Kalamazoo	
First	20.00
Third	10.00
Milwood	9.35
Lincoln Center	10.00
Los Angeles	22.28
Luctor	5.00
Lynden II	30.00
Lynden III	10.00
Midland Park, N. J.	5.00
Modesto	10.66
Moline	10.00
Monarch	10.00
Muskegon	
Bethany	100.00
Immanuel	10.00
Niekerk	10.00
Noordeloos	4.25
North Blendon	15.00
Oak Lawn	26.45
Oostburg	13.81
Orange City	
First	40.08
Second	5.00
Oskaloosa	5.00
Ostfriesland (2)	10.00
Parkersburg	10.00

Passaic	
Northside (2)	20.00
Summer St.	10.00
Paterson	
Bethel	25.00
Second (2)	40.00
Fourth	25.00
Madison	5.00
Prospect Park, N. J.	10.00
Pella II	13.21
Prairie City	19.79
Redlands	18.70
Rehoboth (2)	24.00
Ripon	15.00
Rock Rapids	6.95
Sheldon	10.00
Sioux Center I	22.89
Terra Cela	1.89
Wellsburg I	25.00
Wellsburg II	10.00
Whitinsville	25.00
Total	$1,939.77

• Indicates two receipts during the above period.

SUPPLEMENT XI

DELEGATE LORD'S DAY ALLIANCE

(Arts. 19, 176)

To the Synod of 1943.

ESTEEMED BRETHREN:

IT gives me pleasure to submit my annual report about the Lord's Day Alliance of the U. S. It has been my privilege to represent our Church in the above named organization for about 10 years. I have taken an active part in the work as member of the Board of Managers, and as Chairman of the Finance Committee. It has been my privilege also to head the Golden Jubilee Campaign for expansion and for the raising of the necessary funds. I am sorry to say, that the last named effort has been a failure; and that for two reasons. First, it requires funds to carry on a financial campaign. It is impossible to raise money without spending some money in the effort. The Alliance asked me at that time to become the Assistant of the General Secretary, br. H. Bowlby. I foresaw, however, that most of the money would have to come from our own churches. Secondly, the Lord's Day Alliance has not the support of the larger denominations in our country. Again and again I have called the attention of the General Secretary to the need of a more extended constituency to support this great cause. Apparently without success. My conviction has become more and more confirmed that the Lord's Day Alliance of the U. S. can under such conditions never do effective work. In my report last year, I called Synod's attention to the fact that the General Secretary devoted some of his time to Camp Work. I am fully persuaded that this work is important—and attractive—but I expressed my conviction at a meeting of the Board that this is not the task of the General Secretary of the L. D. A. Our churches spend a considerable amount of money for doing that very same work through our own men. I felt it to be my duty to include that in my report of last year. And I repeat it in this report, since the General Secretary has been asked to again spend some time in that work.

During the year the beloved President of the L. D. A., Dr. John H. Willey, was taken from us by death. The Board of Managers elected as his successor the Rev. W. L. Whallen, D.D., of the Roseville Presbyterian church of Newark, N. J. He has been connected with the L. D. A. for about 17 years, and is well qualified for the position. Dr. Whallen has accepted the appointment and is at present leading the Alliance. I might add that the president is not paid for this important function.

The L. D. A. of the U. S. represents 22 denominations of the U. S. It is devoted and committed to a great cause. It is entitled to the prayers and the support of every church, and should use all its influences and efforts exclusively to the defense of the Lord's Day. I hope and pray that Synod may again recommend this cause for moral and financial support to our churches.

Respectfully submitted,

JOHN J. HIEMENGA.

Midland Park, N. J., March 23, 1943.

SUPPLEMENT XII

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

(Arts. 69, 194, 195, 199)

To the Synod of 1943.

ESTEEMED BRETHREN:

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

This Board comprises the following: Mr. H. Hekman, President; The Rev. R. J. Bos, Vice-President; The Rev. J. O. Bouwsma, Secretary; Mr. W. K. Bareman, Treasurer; Mr. N. Hendrikse, Assistant Secretary-Treasurer.

The Alternates are: Mr. F. L. Winter, The Rev. J. Geels, The Rev. J. F. Schuurmann, Mr. B. De Jager, Mr. G. B. Tinholt.

The terms of appointment of the following expire at this time: Mr. H. Hekman and Alternate Mr. F. L. Winter; The Rev. R. J. Bos and Alternate Rev. J. Geels; The Rev. J. O. Bouwsma, Mr. W. K. Bareman and Alternate Mr. B. De Jager, Alternate Mr. G. B. Tinholt.

We have endeavored to administer the Pension and Relief Funds in accordance with the Rules adopted by Synod. We have striven to serve wisely, economically and equitably. Our aim has been and is on the one hand to safeguard the interests of the Church and on the other hand to uphold the rights of the Emeriti, Widows and Orphans, who according to our Church Order are beneficiaries. Though the work required in administering these Funds has increased, we have kept down the expenditures. The administrative costs for 1942 was less than one per cent of the moneys entrusted to our care.

Since the last Synod the following pensionaries passed to their reward: The Rev. J. A. Rottier, Mrs. E. Van Korlaar, the Rev. D. J. Meyer.

One widow having re-married is no longer receiving a pension.

Two widows, who according to our Rules are entitled to receive a pension have waived their present right to

receive a pension. However, they reserve the privilege to apply for a pension when in need.

Notification of emeritation was received of:

The Rev. L. Veltkamp by Classis Zeeland on the ground of ill health and years of service. His emeritation went into effect Dec. 15, 1942.

The Rev. J. M. Voortman by Classis Ostfriesland on the ground of ill health. His emeritation went into effect Oct. 25, 1942.

The Rev. K. Bergsma by the Executive Committee for Home Missions with the approval of Classis Pacific on the ground of ill health. Emeritation went into effect Jan. 1, 1943.

The Rev. L. Van Haitsma by Classis Grand Rapids East on the ground of ill health. Emeritation went into effect March 31, 1943.

As these Brethren had united with the Pension Plan they are automatically entitled to receive a pension. Since our last report the Rev. S. Eldersveld and the Rev. G. W. Hylkema, who had united with the Pension Plan, departed this life. Their widows automatically become pensionaries.

A widow, who was not a recipient of an allowance when the Pension Plan became effective Jan. 1, 1940, applied for a pension in accordance with the Synodical decision, Acts 1939, Art. 42, II, 1, c. An orphan became 19 years old Feb. 1, 1943. According to the Rules he is no longer entitled to a pension.

There are a few matters to which we call the attention of Synod.

First, the question was brought to our attention whether the victory tax should be deducted from the salary on which 3% shall be contributed to the Pension Fund. It seems to us inadvisable to allow this deduction. Reasons for our view are: (1) Such exemption would complicate book-keeping and might lead to other exemptions, for if the amount of one tax should be exempt the amounts of other taxes also should be exempt; and (2) the amount of money involved does not warrant extra book-keeping. The victory tax on a $3,000 salary is $118.80, of which $47.52 is returnable. Thus the actual tax is $71.28. 3% of this is less than $2.15. It seems to us that the amount of the saving does not warrant the deduction.

The second matter pertains to the case of a minister, who was ordained in another Church and who was recently installed as a minister in our Church. As he was ordained prior to Jan. 1, 1940, when our Pension Plan went into effect, we deem it just and proper that he should contribute something for the period between this date and the date of his installation as pastor in our Church, that he should contribute the amount of money, which his former Church will refund to him from its Pension Fund for this period and that this money shall be contributed when it is received by him.

A third matter is Art. 121, Acts of Synod, 1942: This Article states that "Army and Navy Chaplains shall 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."

We call the attention of Synod to the following:

First, This does not cover all cases. A candidate, who has not received a salary from a congregation, may become a Navy Chaplain. On what salary should he contribute 3%? If he should be requested to contribute on the basis of his salary as a Chaplain, why not other Chaplains?

Secondly, This is manifestly unfair. It means that though two Chaplains receive the same salary from the United States, the one must contribute far more than the other because the church salary of the first may have been $2,700 whereas the salary of the second may have been $1,300.

We recommend that this Article should be revised to read: "Army and Navy Chaplains shall retain their rights to support from the Pension Fund upon payment of 3% of two-thirds of their salary received from the Government and computed according to our Rules." Such a decision would cover all cases and also allows for the added housing expenses of Chaplains.

THE PENSION FUND

The Rules adopted by Synod for the administration of this Fund stipulate that the average salary of our clergy shall be determined on or before March 1. The salaries of 291 ministers were requested. The salaries of 230 were reported. We established an average on the basis of the information at hand, the 1943 replies, some 1942

replies, and the list of salaries received by ministers serving congregations granted subsidy, Acts of Synod, 1942. This average is $1,924.48.

A statement, containing the names of our ministers in active service and the salaries, is available for Synod.

The 1943 pension for ministers—40% of the average salary—is $769.79. As the pension shall be in an amount at the nearest multiple of 10, it is $770.00. This is an increase of $30. The 1943 pension for widows,—30% of the average salary and fixed at the nearest multiple of 10—is $580, also an increase of $30. The pension of an orphan is $100.

The list of pensionaries, as of March 15, 42 ministers, 44 widows, and one orphan, is available for Synod.

Synod has granted us authority to make adjustments in the pensions of those who were beneficiaries of the Emeritus Fund before Jan. 1, 1940. Changes, however, must be submitted to Synod for approval. We deemed it proper to add $20 to a large number of pensions because of the higher cost of living and the increase in the average salary of our clergy. All of these pensionaries who were granted this $20 increase are receiving less than the pensions fixed by the Rules for ministers and widows, who were granted a pension after Jan. 1, 1940. The list of names with pensions is available for Synod.

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

PENSION FUND — CURRENT FUNDS

RECEIPTS

From Classical Treasurers	$44,525.77	
From Ministers, 3%	16,447.17	
From Interest	836.16	
Jan. 1, 1942, Balance brought forward	16,203.75	
Total Credits		$78,012.85

DISBURSEMENTS

Payments to Beneficiaries	$51,627.13	
Expenses for 1942	894.09	
Total Debits		$52,521.22
December 31, 1942, Balance on hand		$25,491.63

($10,000 of this Reserve was tranferred Feb. 23, 1943, to the Pension Fund—Reserve Funds, and invested in Government Bonds.)

PENSION FUND—RESERVE FUNDS

January 1, 1942, Balance brought forward		$35,335.52
RECEIPTS		
From Payments on Arrears, prior to 1940	347.92	
Total Credits		$35,683.44
DISBURSEMENTS		
None		
Balance on hand December 31, 1942		$35,683.44

($10,000 was added to this February 23, 1943.)

A detailed statement of all receipts, disbursements and present assets, certified by the auditor, is available for Synod.

An estimate of the 1943 receipts and disbursements is herewith submitted:

ESTIMATED RECEIPTS		
From the Quota (at the rate of $1.60 per family)	$45,212.80	
From 3% Salary Contributions	16,500.00	
From Interest	800.00	
Total		$62,512.80
ESTIMATED DISBURSEMENTS		
Disbursements to Pensionaries	$54,730.00	
Administration Expenses	700.00	
Additional Pensions	3,000.00	
Total		$58,430.00
Balance		$ 4,082.80

This proposed Budget provides a balance, which is desired, for the quota has never been contributed by all our congregations, and further, the Reserve Fund should be built up. It is based on a quota of $1.60 per family, the same as last year. We recommend that Synod continue this quota. It should not be decreased for every possible deficit should be forestalled as the pension is an obligation which must be paid. It need not be increased providing all our Consistories do what they possibly can to contribute the quota in full.

THE RELIEF FUND

The Rules for the administration of this Fund authorize us to inform the Church as to the needs of this Fund. We have tried to do this. We made known that a free-will offering on the part of all our congregations was needed.

The response was gratifying, though many Consistories failed to contribute. The financial report shows a balance. However, we remind Synod that the large balance with which this Fund started in 1940 was wiped out because of deficits in 1941 and 1942. A special appeal made in the last quarter of 1942 resulted in the accumulation of the present balance.

We anticipate that, because of the higher cost of living, the requests for aid from this Fund will not decrease but increase. We reckon that the need is the same as last year, one free-will offering during this year. We recommend that Synod once more urge all our Consistories to remember this Fund and to contribute as requested.

It is our aim to administer this Fund wisely. Every request for aid is investigated. Aid is granted only then when the Consistory of the applicant has approved of the request and we are convinced that a real need exists.

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

RELIEF FUND—CURRENT FUNDS

January 1, 1942, Balance brought forward		$ 42.92
Received from Classical Treasurers	$ 5,419.14	
Received from Individuals	75.00	5,494.14
Total Credits		$ 5,537.06
Disbursed to Beneficiaries		1,823.67
Balance on hand, December 31, 1942		$ 3,713.39

RELIEF FUNDS—RESERVE FUNDS

January 1, 1942, Balance brought forward	$15,167.78
Received from payments on Arrears	173.96
Total Credits	$15,341.74
Disbursements—None	
Balance on hand, December 31, 1942	$15,341.74

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

IN CONCLUSION

SUMMARY OF FUNDS—Balances, December 31, 1942

a. Balance Pension Fund—Current Funds		$25,491.63*
b. Balance Pension Fund—Reserve Funds		35,683.44**
c. Balance Relief Fund—Current Funds		3,713.39
d. Balance Relief Fund—Reserve Funds		15,341.74
Total Balances in all Funds		$80,230.20
Represented by the following:		
Cash in Banks:		
In open account with Zeeland State Bank	$19,057.97	
In Savings Department:		
Zeeland State Bank	5,000.00	
Peoples National Bank of Grand Rapids	5,000.00	
Coupons in course of circulation	96.25	
Total Cash in Banks		$29,154.22

Bonds:

United States Savings Bonds:

Series	Maturity Value	Cost	Interest Added	
B 1936-47	$ 6,675.00	$ 5,006.25	$ 667.50	
C 1937-47	6,675.00	5,006.25	600.75	
C 1938-48	5,350.00	4,012.50	364.50	
D 1939-49	10,000.00	7,500.00	600.00	
F 1942-54	18,300.00	13,542.00	.....	
	$47,000.00	$35,067.00	$2,232.75	37,299.75

U. S. Treasurer Coupon Bonds:		
1960-65 2¼% par value $3,500.00	$ 3,500.00	
Premium paid $27,500, unamortized 12/31/42	216.23	3,716,23
U. S. Defense Bonds, Oct. 1941-53, cost, par		10,000.00
Total U. S. Bonds at cost	$51,015.98	
Other Assets:		
Cert. of Participation Assets of Holland State Bank, $5,503.22; less received, $2,201.24	$ 3,301.98	
Less allowance for possible loss	3,301.98	
Other Receivables: Loan to Mrs. Balance 12/31/42		60.00
Total Cash, Bonds, etc		$80,230.20

* $10,000 of this was placed, February 23, 1943, in the Pension Fund—Reserve Funds.

** $10,000 was deposited February 23, 1943, in the Pension Fund—Reserve Funds.

LIST OF THE PENSIONARIES

Rev. H. Ahuis	$770.00	Mrs. H. Bode	580.00
Rev. J. S. Balt	770.00	Mrs. W. Bode	580.00
Rev H. Beute	770.00	Mrs. L. P Brink	580.00
Rev. K. Bergsma	770.00	Mrs. M. Botbyl	580.00
Rev. H. C. Bode	77000	Mrs. P. W. De Jonge	580.00
Rev. R. Bolt	770.00	Mrs. A. Dekker	490.00
Rev. M. Borduin	770.00	Mrs. H. J. De Vries	580.00
Rev. S. Bouma	770.00	Mrs. S. P. Eldersveld	580.00
Rev. J. W. Brink	770.00	Mrs. N. Fokkens	580.00
Rev. J. M. Byleveld	770.00	Mrs. N. Gelderloos	580.00
Rev. B. J. Danhof	770.00	Mrs. J. A. Gerritsen	580.00
Rev. T. De Boer	770.00	Mrs. J. H. Gruessing	580.00
Rev. J. C. De Bruyn	770.00	Mrs. H. J. Haarsma	580.00
Rev. J. De Jonge	770.00	Mrs. J. Haveman	580.00
Rev. H. Dekker	770.00	Mrs. H. J. Heynen	580.00
Rev. R. Diephuis	770.00	Mrs. G. L. Hoefker	490.00
Rev. J. J. Dyk	770.00	Mrs. P. J. Hoekenga	580.00
Rev. B. H. Einink	770.00	Mrs. G. W. Hylkema	580.00
Rev. H. Fryling	770.00	Mrs. J. B. Jonkman	490.00
Rev. A. Guikema	770.00	Mrs. H. Kamps	490.00
Rev. H. Guikema	770.00	Mrs. A. Keizer	490.00
Rev. J. B. Hoekstra	770.00	Mrs. W. Kuipers	580.00
Rev. J. Holwerda	770.00	Mrs. A. W. Meyer	290.00
Rev. J. Homan	770.00	Mrs. H. J. Mulder	490.00
Rev. M. Huizenga	770.00	Mrs. W. Plesscher	320.00
Rev. P. Jonker, Sr.	770.00	Mrs. J. Robbert	580.00
Rev H. Keegstra	770.00	Mrs. J. A. Rottier	580.00
Rev. J. Keizer	770.00	Mrs. J. H. Schultz	340.00
Rev. F. Schuurmann	770.00	Mrs. H. Schultz	580.00
Rev. R. Posthumus	440.00	Mrs. F. Stuart	580.00
Rev. J. Timmermann	770.00	Mrs. H. Temple	580.00
Rev. I. Van Dellen	770.00	Mrs. H. Tuls	580.00
Rev. W. D. Vanderwerp	770.00	Mrs. E. J. Tuuk	490.00
Rev. H. Vander Woude	770.00	Mrs. J. B. Vanden Hoek	580.00
Rev. L. Van Haitsma	770.00	Mrs. M. Vander Heide	490.00
Rev. T. Van Loo	770.00	Mrs. S. Vander Heide	490.00
Rev. W. P. Van Wyk	770.00	Mrs. T. Vander Ark	220.00
Rev. L. Veltkamp	770.00	Mrs. H. Vander Ploeg	580.00
Rev. J. M. Voortman	770.00	Mrs. P. Van Vliet	440.00
Rev. G. Westenberg	770.00	Mrs. J. Vissia	490.00
Rev. J. A. Westervelt	770.00	Mrs. A. B. Voss	580.00
Rev. L. Ypma	770.00	Mrs. D. Weidenaar	490.00
Minor: P. Yff	100.00	Mrs. B. Zwaagman	580.00
Mrs. P. Bloem	$580.00		

RECOMMENDATIONS

(1) We advise Synod to approve the actions taken relative to the emeritation of the brethren Veltkamp, Voortman, Bergsma, and Van Haaitsma.

(2) We request Synod to approve our action in increasing the pensions of some beneficiaries, who are not receiving the full pension.

(3) We request Synod to adopt our decision relative to a minister who has united with our Church.

(4) We ask Synod to revise Article 121, Acts of Synod, 1942.

(5) We recommend that the Quota for the Pension Fund shall be continued at $1.60 per family.

(6) We request that Synod urges all our Consistories to contribute one free-will offering to the Relief Fund during 1943.

Respectfully submitted,
The Board of Trustees of the Ministers' Pension and Relief Administration,
J. O. BOUWSMA, *Secretary.*

P. S. The Secretary has been appointed to represent the Board at the Synod.—J. O. B.

Supplementary Report submitted during Synod:

A widow of a minister, who was not receiving an allowance from the Emeritus Fund when the Pension Plan was adopted, has requested a pension. This request was considered. We have granted her, Mrs. H. Oostendorp, a pension of $400 per year, in accordance with Art. 42, page 22, Acts 1939. We ask Synod to approve of this action.

Notification of emeritation was received of:

Dr. R. L. Haan, by Classis Sioux Center on the ground of advanced age and years of service. His emeritation will begin August 23, 1943.

Rev. James Bruinooge by Classis G. R. South on the grounds of continued impaired health. His emeritation will go into effect July 1, 1943.

Two of our pensionaries have recently been taken by death, Rev. L. Ypma, and Rev. T. De Boer.

There is one error and one omission. Page 115 of Agenda II. R. Posthumus should read $440 and the name of Mrs. J. Haveman pension $580 is omitted.

Respectfully submitted,
(Signed) J. O. BOUWSMA
Secretary of Pension and Relief Administration

SUPPLEMENT XIII

REPORT OF THE DELEGATE TO THE AMERICAN BIBLE SOCIETY

(Arts. 18, 131, 185)

To the Synod of 1943.

ESTEEMED BRETHREN:

YOUR representative has the privilege of rendering another brief report to the forthcoming meeting of Synod. The past year has witnessed the largest issue of Scriptures ever made from the Bible House in New York. In the "Bible Society Record" of February, 1943 we read the following interesting statements:

"In the twelve months ended November first, 1942, issues from the Bible House in New York totaled 8,202,398 volumes. These are larger than the issues of any twelve months in the Society's history.

As compared with the whole of the year 1941, Bibles showed an increase of over 50 percent; portions of over 135 percent; New Testaments, of over 400 percent; the total being up 250 percent.

These issues would have been considerably larger, had it been possible for the Society to keep an adequate stock of books on hand. Since the war began, the Society has not been able, because of printing problems to get army and navy New Testaments fast enough to meet the mounting demands."

In particular the distribution of the Scriptures to the men in the armed forces of our country, to the prisoners of war here and abroad in addition to the orders for the regular channels of trade and the translation of parts of the Bible in new tongues—this is the stupenduous task of the American Bible Society. The war has brought with it challenging situations and intricate problems. The Board of Managers and the Secretaries do their best to cope with them. Take, for example, the war emergency work. The goal set is the great sum of $306,200.00 and this is to be raised by the end of June, 1943. We sincerely hope it may be realized.

Your delegate attended the regular meeting of the Advisory Council held on December 2nd, 1942 in New York. The Rev. Dr. Luther J. Holcomb, pastor of the Temple Baptist Church in Washington, D.C. was elected the chairman for the session. Forty denominations of the American Protestant Churches were represented at this meeting. Delegates from several other communions were

unable to attend. Many illuminating reports were rendered by the secretaries. It gave us new inspiration for the work to be present at the Council meeting.

On Universal Bible Sunday, December 13th, 1942, it was our privilege to give a fifteen minute address over station WPAT, Paterson, N. J., on the "Significance of the Bible" and we strongly urged the radio audience to help support the great work of the American Bible Society.

Am pleased to report that our church has again responded splendidly to the appeal for funds to send forth the Word of God without note or comment into the whole world. Never before have our churches contributed so generously for this cause. For the regular work, $3,807.37 was received and for war emergency work, the sum of $94.84. Hearty thanks to all the churches, Societies, Sunday Schools and individuals for the liberal donations given during the year 1942.

Again we recommend the American Bible Society to our churches for moral and financial support and the request that the Synod of 1943 place it on the list of accredited causes.

Humbly submitted,

JOHN BEEBE
Delegate to the American Bible Society.

SUPPLEMENT XIV

REPORT OF THE CHAPLAIN COMMITTEE

(Arts. 114-116, 188, 196, No. 3, 210)

To the Synod of 1943.

ESTEEMED BRETHREN:

THE following report is respectfully submitted by the undersigned as Chaplain Committee and as the representatives of the Christian Reformed Church, a constituent member of the General Commission on Army and Navy Chaplains.

This twofold function of your Committee is in accord with the decision of the previous Synod, Art. 121, pp 115: "That Synod appoint a Chaplain Committee: the members to serve as primi and alternate members of the General Commission on Army and Navy Chaplains." This enlargement of representation and creation of a special Chaplaincy Committee for our Church was new in the history of our Christian Reformed Churches reflecting the vital importance of the chaplaincy for the Church of Jesus Christ in time of war.

We report first as Chaplain Committee in behalf of our own churches and secondly as representatives of the Christian Reformed Church on the General Commission.

I. REPORT OF THE CHAPLAIN COMMITTEE

A. INSTRUCTIONS GIVEN THE COMMITTEE

In appointing the Committee, Synod did not specify by express mandate the duties expected of it. In general it considers itself charged with matters pertaining to the procurement of our quota for the chaplaincy and the maintenance of proper ecclesiastical and fraternal contacts between the chaplains and our churches.

The Committee organized with the Revs. Henry Baker as President, John M. Van de Kieft as Secretary, Edward Boeve as Treasurer and Elbert Kooistra as General Assistant.

Specific instructions were given your Committee in regard to two pertinent matters (Art. 121, pg. 116): "Synod furthermore decides:

1) To authorize the Committee to contact ministers whom it considers qualified, thereby directly challenging them to take up the chaplaincy in the Army or Navy.
2) To request the Commission on Army and Navy Chaplains to inform the Government (Departments of Army and Navy Chaplains) regarding our attitude towards the Sacraments, petitioning the government to acknowledge our conviction in this matter."

Your Committee has carried out these instructions. The challenge of the chaplaincy was presented to about sixty of our ministers in the form of a direct personal letter. At the same time we stressed the appeal in our Church Press urging upon all our ministers and churches to meet this challenge by providing the required number to fill our quota. (Copy of this letter is appended for the synodical Archives.)

The response to our personal and general appeals was at first rather meager. Voices within our churches were being raised expressing disappointment and dissatisfaction at the comparatively few of our Christian Reformed ministers willing to give themselves for this special service while an ever increasing number of our membership was answering the call to arms, leaving their homes to enter into the great modern dispersion of the world at war.

However, we are happy and thankful to report that the number of applicants has steadily increased. The prospects of reaching our quota as established by the government on the basis of one chaplain for every ten thousand members, is much brighter, although the coveted goal is not yet in sight. If all who made application had been accepted, the number asked from our churches would have been supplied. But the physical tests for commissioned officers are rather rigid and a number of our applicants were rejected because of physical disabilities. For the same cause one of our chaplains in the Army was placed on the non-active list and retired from the service. The law of attrition requires constant replacement in all branches of the service, including also the chaplaincy. Recruits of our young manhood and womanhood are pouring into the reception centers in streams, new divisions are being activated so that the need of adequately staffing the chaplaincy continues urgent.

The number set for this vital ministry represents the minimum needed and is below the comparative numbers as needed in the Medical and other branches of service, to provide for those in our country's service. Hence we should not relax our efforts until we have attained our full quota. When Synod meets your Committee will furnish a complete, up-to-date list of our Christian Reformed Chaplains in the service or in processing since now the number is mounting month by month.

We rendered assistance to a number of applicants in the processing of their applications, as well as granting to all acceptable candidates their final ecclesiastical endorsement. Advice was given, difficulties and objections, foreseen and unforeseen, were met and encouragement was given where needed. Financial aid to meet expenses of moving and outfitting was not extended, since the Synod had given us no authorization to do so, and since these induction outlays are in part paid for by the government.

Your Committee has taken this matter in advisement, having received specific request for this type of aid. It has concluded: 1) that Synod, representing the collective churches as a whole, has already financially obligated itself to the extent of providing for the transition stage from the chaplaincy back into the civilian pastorate; 2) that the individual church last served by the departing chaplain should, and undoubtedly would, take a special interest in having their minister answer this sacrificial call. Hence we deem it better to leave the matter of financial assistance upon entering into the chaplaincy to the local churches involved. It might be well for Synod to officially call the attention of our churches to this situation and to commend it to their care, without endorsement or stipulation as to the actual requirements which will vary with individual cases and needs.

In connection with this we wish also to inform Synod and the Churches that the Army and Navy are now offering a Chaplain's Certificate to any church which has its minister in the service. It contains appropriate inscription and signatures and can be framed or placed in a cabinet if desired, and later, in case of death, be engraved in a bronze placque. Congregations wishing to avail themselves of this offer can apply either to the office

of the Chief of Chaplains of the Army or the Navy at Washington, D.C.

In one instance your Committee felt constrained to make a special grant of a hundred dollars to an applicant in a situation in which orders to report at the School of Chaplains were deferred and consequently he was without salary for the month of January without any fault of his own.

The second specific instruction of Synod was also carried out by your Committee. Both the Army and the Navy recognize the convictions of the Chaplains of diverse faiths in administering the word and the sacraments to the men in service. We were assured by both Chiefs of Chaplains that in administering the sacraments, as well as in preaching the Gospel, full freedom of convictions and established modes were respected. However, particularly in the Navy, when assigned to duty on a ship, the Protestant Chaplain may be called to administer baptism or the Lord's Supper to men of other Protestant denominations than his own, some of whom do not have the same standards for confession and communion as obtained in the Christian Reformed Church. This would by no means imply desecration of the holy elements by promiscuous administration of the same. We were assured by the Chief of Naval Chaplains, Captain R. Workman, that our convictions were respected and further asked "if your denomination is prepared to grant its chaplain the high privilege of ministering, in this respect, namely: Ministering the Sacraments of the Lord's Supper and baptizing those who came to him as professed Christian, who love the Lord Jesus Christ as their personal Savior and who desire to commemorate His dying love for them through partaking of the elements or declaring their faith in Him as they seek Baptism."

Your Committee consented, with this assurance given when one of our Seminarians was passed by the Naval Chaplains' Examining Board for commissioning in the Navy Chaplaincy. We saw no need of pressing this issue further with the authorities which allow full freedom of bringing the christian message and administering the sacraments to all chaplains represented in the chaplaincy. Our Christian Reformed Chaplains are finding it a matter which readily resolves itself into a

situation of spiritual adjustment according to sound biblical principles and precedents. None of them have expressed to your Committee any compunctions of violating basic scriptural sanctions or restrictions as they meet and solve this problem in actual service.

B. FINANCIAL ARRANGEMENTS AND CHAPLAIN'S FUND

Synod further made provision for retention of ministerial Pension rights by our Chaplains upon payment of their pension money on the basis of their last salary in their respective churches for the duration (Art. 121, pg. 115). It belongs to the province of the Pension Fund Committee to ascertain and control execution of this provision.

For the interim of waiting for a call support was promised as referred to above. Your Committee has thus far received and responded to one request for partial support, namely, from the Rev. Cornelius Oldenburg, who served acceptably in the Army Chaplaincy for fully two years and attained the rank of Captain, when he was placed on the non-active list on account of a physical condition which in no wise hampers or limits his ministerial or pastoral efficiency.

Synod also commended the cause to our churches for an annual offering. This Fund is now designated as the *Chaplain's Fund*, in distinction from the *Soldier's Fund* of the Home Mission Board which provides the necessary funds for Service Pastors.

We are happy to report that our churches have responded generously to the circular letter sent out by the Committee. Attached financial report shows that receipts were well over $5,000, while disbursements were under $1,000. This balance should however be increased in order to build up a reserve sufficiently large to meet the heavy outlay when the war ends and our score or more of chaplains return and their salaries are to be paid until they are reabsorbed by the churches. Your Committee has paid our share of the budget of the General Commission (which will increase proportionately as the number of chaplains increases at the rate of $15.00 per annum for each chaplain in service). We have provided communion sets requested by our chaplains and paid other expenses of the Committee as shown in the Treasurer's report.

C. CHAPLAINCY CONTACTS

Your Committee has sought to keep contact with our chaplains in the service by letter and personal visitation. The chaplains appreciate the home ties as much as any of our young men or women in the service. It was suggested by one of our chaplains that attendance at our Synods would be mutually profitable for the churches and the chaplains. The government fosters this strengthening of ecclesiastical ties by granting the chaplains special leave for attendance upon the major assemblies of their respective churches. In view of the increasing numbers your Committee scarcely dares advise that all of our chaplains be invited to attend Synod. Some practical and not too expensive plan may be devised.

It was also suggested that a weekly column in *The Banner* be devoted to the chaplaincy with a different chaplain writing each week, particularly of his human interest experiences. Your Committee has conveyed this suggestion to the Publication Committee. We have also asked the chaplains to keep us posted as to their station assignment, welfare and activities by means of a quarterly, nonstatistical report.

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

This report covers the period of nine months between the previous Synod and the spring quarterly meeting of the General Commission. It will be supplemented by a report to be given while Synod is in session, D.V., presenting procedures of the next bi-ennial meeting scheduled to be held the second Wednesday in June.

A. COOPERATIVE ACTIVITIES OF THE GENERAL COMMISSION

The Commission has continued to serve as medium for processing applicants of the constituent churches both for the army and the navy chaplaincy. Its Director, the Rev. S. Arthur Devan, and his efficient office staff have rendered excellent service. At the December meeting the Budget for the ensuing year was adopted amounting to approximately $30,000. A $2,000 deficit of the current year was included. Hence the budget was "cut to the bone", thus eliminating the services of the able assistant Director, Mr. G. F. Ketcham, and the publication of the monthly *News Bulletin* which was mailed gratis by the Commission to all the chaplains. This curtailment of the

Commission's activities was deemed necessary, but it was unfortunate. It reflects the strong, preclusive emphasis which the denominations are placing upon their own special service ministering to the members of their respective churches.

Under sponsorship of the Commission, preaching missions, Seminars for Chaplains on Personal Counselling, and deputation visitations for Conferences and personal contact with the chaplains in the various areas, have been conducted. Expenses incurred, excepting those of the Director himself, were defrayed from denominational funds of participants. The Secretary of our Chaplain representatives was also asked by the Executive Board of the General Commission to undertake a tour of Chaplain visitation in Camps and Naval Bases of the Third Service Command. During the month of February he fulfilled this request, visiting both the Army School of Chaplains at Cambridge and the Navy School of graduation of Class S at Norfolk, Va., besides a dozen camps and bases in five states, including the posts, (Camp Davis and Fort Jackson) where our own Chaplains Richard H. Wezeman and Peter Hondred are stationed.

Such visits by official representatives of the Home Church Base are greatly desired and highly appreciated by the chaplains in service. They are sincerely eager to meet the tremendous challenge of their new ministry in the war crisis. They face manifold perplexing situations and problems that call for sanctified wisdom and understanding as well as christian sympathy and faithfulness in dealing with the souls of men. They are reaching the hearts and influencing the lives of many who are away from home undergoing all the strain and stress of war tensions and temptations. Their task is not an easy one. It exacts the best that the best ministers of the Word and faithful undershepherds of the Great Shepherd have to offer. As in civilian, so also in military life, the fruits of spiritual ministration must be left with the Lord of the harvest and the Holy Spirit. On the whole there is encouraging response especially on the part of those who had church connections in civilian life. The Chaplains are sowing what can later be reaped when the men and women return from war, and likewise they are reaping what was sown in civilian life by patient and devoted parents, pastors and teachers in christian homes, churches and schools.

Your Committee is impressed by the necessity of increasing the number of those chaplains who are wholly committed to the Word of God as the only infallible rule of faith and practice and to the truth as it is in Jesus Christ the crucified and risen Savior and Lord of the world. This is a Day of Judgment to be sure. But it is also a Day of Salvation for all that call upon the name of the Lord in penitence and faith. Let therefore, neither our churches at home, nor our Chaplains in the service, be wanting to proclaim the full, saving Gospel in this fateful hour of the history of the world and of the Kingdom of our Lord whose dominion is over all.

B. THE CHAPLAIN'S CORPS NAVY BILL

The General Commission is endorsing a bill in both houses of Congress to create a real Chaplains' Corps with a Chief of Chaplain for the Navy corresponding to that of the Army and other coordinated branches of service in the Navy. At present it is only a subsidiary of the Personnel Branch of the service. Unfortunately the Navy itself does not favor this bill and has come out officially against it in the form of a letter from the Under Secretary of the Navy to Senator Walsh who sponsored the bill in the Senate and reintroduced it in the new Congress, early in January. This will necessitate hearings and debate before the Senate and House Committees on Naval Affairs.

This Bill is of immense importance for the Navy Chaplaincy. It creates what the Navy has never had, a real administrative Chaplains' Corps. Under the Bill there will be a Chief of Chaplains appointed by the President, serving for a term of four years. His duties and responsibilities are outlined, with implied prerogatives. He will have, for the period of the war, the rank of Rear Admiral. He will have a relative degree of autonomy, comparable to that which the Chief of Chaplains of the Army has had since 1920.

The Navy at present has no real administrative system for Chaplains, though it has more than a thousand commissioned chaplains. The real Chief of Chaplains is whatever Rear Admiral of the line happens to be Chief of the Bureau of Personnel at the time. This has impaired the development of the Naval Chaplaincy in many ways. The reason why the Army Chaplaincy has devel-

oped so satisfactorily is that the Army abandoned a parallel system more than twenty years ago.

This bill may not pass unless the churches get behind it. The reason the doctors have a Bureau of Medicine and Surgery in the Navy is because the American Medical Association pressed hard for it years ago. So far little has been done in seeking passage by representative church bodies, congregations and organizations of our christian public. It would be well for Synod to send an official endorsement and advise our Classes and churches to take similar action without delay. The Senate Bill is numbered S. 300; the House Bill is H.R. 1023. Communications should be addressed to the Naval Affairs Committees of the Senate and the House.

C. THE ACUTE PROCUREMENT SITUATION

At the March meeting of the General Commission the urgent need of securing the minimum number of chaplains asked from the churches by the Army and Navy was again stressed. Stirring appeals were voiced by the chiefs of both departments. The Navy must have a third more, about 500 this year and the Army at least 300 per month. It was intimated that if chaplains are not forthcoming up to the measure of denominational quotas, the gaps may be filled in from qualified applicants of denominations which have already filled their quotas or from denominations not now represented because they number less than fifty thousand communicants. The Navy is contemplating pre-induction courses for the chaplaincy to be given in the Seminaries similar to those already under military sponsorship for other branches of the service in Colleges and Universities. It should not be necessary for either the Navy or the Army to undertake procurement of chaplains. The Churches should provide them in sufficient numbers. Now that the full emergency of the expansion of our armed forces is upon us, it is for the churches to rise to the opportunity which is given them. Never before in the history of the country has there been such an opportunity to exert positive Christian influence on the youth of the nation. We dare not fail to accept anything less than our full share of this united challenge to Christian America. One of our Committee members is to present the need to the graduating class of our Seminary in behalf of the Navy chaplaincy which requires no pastoral experience. It

may yet be that the age limit will be raised once more from fifty to fifty-two or even to fifty-five, although the government much prefers the younger men.

While at present our Christian Reformed Church has supplied about 65% of its quota, and we are no longer trailing in the rear, we are encouraged to go on to the full 100% and then help to fill in the shortages of other churches that are falling behind. The biblical character and spiritual emphasis of our ministry is worthy of setting this as our goal and prayerfully striving to attain to it this year.

Respectfully submitted,

THE CHAPLAIN COMMITTEE,
HENRY BAKER
JOHN M. VAN DE KIEFT
EDWARD BOEVE
ELBERT KOOISTRA

TREASURER'S REPORT COVERING THE PERIOD SEPT. 1, 1942 TO MARCH 30, 1943

RECEIPTS

Total Receipts including gifts from individuals, churches and Societies	$5,911.99

DISBURSEMENTS

"Wachtgeld"	$ 250.00	
Annual dues to Gen. Comm.	100.00	
Traveling expenses of Comm. members, postage, etc.	581.64	
		931.64
Balance on hand		$4,980.35

Humbly submitted,

E. BOEVE, *Treas.*

SUPPLEMENT XV

ADDRESS OF DR. STEPHEN SZABO

(Art. 132)

Mr. Chairman!
Members of the Synod of the Christian Reformed Church!

It was with great pleasure that I have received your noble and generous invitation, born in the spirit of the truest and most ideal Christian fellowship. I consider it an extreme privilege in these present trying and warring days to be able to represent in your midst, before the highest representative body of a great church, another ancient and great church, the Reformed Church of Hungary, the mother church of more than one hundred and twenty Hungarian congregations in the United States.

Your mother church in the Netherlands has been for centuries the closest and warmest sister church of our church. Identical in doctrine and in spirit, these two churches have been struggling and fighting side by side for ages on the stage of European history for the grand idea of the liberty of conscience through centuries of bloody persecutions, endless tribulations and unparalleled oppressions.

It was in the court of the Bible-loving queen, Mary of Hungary, that Protesant truth first had been imported into the young heart of a Roman Catholic lad. And that lad became such a champion of his adopted church as no born Calvinist ever before: William of Orange, the great liberator of the Netherlands, the "father of his country", the founder of liberty for the Reformed Church in the Netherlands.

In turn it was the intercession of the Reformed Church in the Netherlands, through powerful diplomatic channels and pressures on the Habsburg Emperor Leopold I, that finally freed the persecuted Hungarian galley-slaves, those faithful shepherds of the flock, who had been sold to the Spanish fleet at Naples at the price of one hundred dollars each.

The Reformed Church in Hungary is one of the oldest and even today the largest unified Calvinistic church body in the whole world, which preserved its unity since the time of the Geneva Reformation.

Being the Eastern-most outpost of Protestantism and, being located in the storm-corner of Europe, where the thunderstorms of European history have always been the order of the day, the Reformed Church in Hungary suffered even more, if possible, than the Reformed Church of the Netherlands, and almost as much as the Huguenot Church of France.

At the time of the Reformation Hungary had become a Protestant nation in its entirety. At the end of the 16th century the papal nuncio had to report to Rome that in the whole of Hungary only three hundred Roman Catholic priests were left, not more than could be found in any town of Italy, and that only three out of all the aristocratic families remained faithful to the Church of Rome.

At such an early date as 1568, preceding all nations of the world, the Hungarian nation set an example of religious tolerance for the whole world, in the epoch-making Resolution of Torda, declaring perfect liberty of conscience and religious freedom, in a period, when men were killing each other all over Europe for their religion. And when Rome and the always imperialistic Habsburg Dynasty could not tolerate this earliest proclamation of tolerance of the Hungarians, then the great Hungarian Protestant champions of the liberty of conscience like Stephen Bocskay, Prince Gabriel Bethlen, and the Rákoczi's, defended this immortal idea with sword in their hands, with the motto, "pro Deo et libertate" on their banners, earning thereby the undying gratitude of liberty-loving humanity.

The Habsburgs, with the help of Rome, used all their might and power to crush to pieces the resistance of Hungarian Protestants, who were the only obstacle in the way of bringing about the "Gesammtmonarchie" (United Monarchy)—the wished-for dream of all Habsburgs.

Leopold I introduced absolutism and bloody persecution of Hungarian Protestants. The Church of Rome with its internationalism identified itself with the policy of the Habsburgs. But Hungarian Protestantism on the other side regarded the Habsburgs as its most dangerous enemy on account of the support it gave to the cause of the counter-reformation.

The Habsburgs' always-wished-for aim was to make Hungary German.

They knew well that there were but two great obstacles in the way of Germanization; first, the fact that Hungary ever was clinging to her old constitution based upon freedom and liberty; second, her strong Protestantism. They knew well that if they could crush the country's independence and its natural wealth, as well as the spiritual wealth of its Protestantism, then there would be nothing in the way of making it a German province. To be Roman Catholic meant to be German, and to be Calvinist meant to be Hungarian in the history of Hungary always.

Roman Catholics stood for the Habsburgs' oppression. Calvinists stood for national and religious liberty for ages. The fight for national independence and the fight for Protestant freedom is one and the same thing in Hungarian national history.

Leopold Kolonits, a Roman Catholic bishop, had been the executive power of the emperor. He introduced the so-called "dark decade" of the Hungarian history. He established bloody courts, and hundreds of Protestant ministers were tortured by the inquisition and great numbers of them were compelled to leave the country and many were sold as galley-slaves.

But the Habsburgs and Rome could not succeed in Germanizing Hungary, for they could not crush Hungarian Calvinism.

They could, however, do one thing, to reduce Hungarian Calvinists in number.

But after so many bloody persecutions, still today there are more than four million Hungarian Protestants, who have faithfully preserved Hungarian nationality and Protestant faith. Even today one-third of Hungary is still Protestant. And Hungarian Protestantism exercises an influence out of all proportion to its number in comparison with the rest of the population. Up to the most recent

times Protestant authors and Protestant spirit held an unrivalled leading position in the literary and intellectual life of the country.

In the last century, for instance, Hungarian Protestants, especially Calvinists which is still the largest Protestant denomination in the country, had such a leading rôle in the Hungarian Academy of Sciences, that the high Roman Catholic clergy, deeply offended, vented their indigation in the famous Latin saying: "Academia Scientarium est Consistorium Calvinistarum, ubi Lutherani ex gratia, Catholici ex misercordia recipientur". "The academy of Sciences is the consistory of Calvinists, where Lutherans are received only by grace, and Roman Catholics only by mercy."

The Hungarian Calvinists have been continually resisting and resisting. During the period of that age long resistance they have been perishing and decreasing, but with God's help, they have saved their country from becoming Germanized and Romanized.

Hungarian Calvinism during the course of its entire history and in spite of all sweeping tides and forces, it has always survived and remained a living and enlivening force in the nation's life.

The burden of Biblical Christianity and of national freedom and independence has always fell upon the shoulders of Hungarian Calvinism, in Hungary like in the Netherlands, upon the shoulders of the Reformed Church of the Netherlands, and they always carried all historic struggles to a victorious end. This fact constitutes a definite hope for a brighter and clearer future under the present historic conditions also.

It is my fervent hope and prayer that Hungarian Calvinism and Dutch Calvinism will again fulfill their historic missions as they did so many times in the past and they will survive as virile branches of the sturdy oak of universal Calvinism.

The great brother of William of Orange, Louis of Nassau, who died as a hero in the battle for religious freedom said about our religion that it is a sentiment "deeply rooted in the hearts of men, which is not to be plucked out by the force of arms". And how true that is.

The present generation of Calvinists in Holland and in Hungary are worthy of their forefathers and feel the same way as did the immortal petitioners, who signed the famous address to Philip of Spain, accompanying the Belgic Confession: "'we would offer our backs to stripes, and our tongues to knives, our mouths to gags, and our whole bodies to the fire" rather than deny the truth expressed in the great confession.

European Protestantism, during the present bloody period of this most devastating war of human history, is passing through its most serious crisis since the time of the great Reformation.

Still I am convinced, that after we have gone through this dark valley, a new period of work and activity will come for the greater glory of our God and His kingdom all over the world, and in that new era of Justice and Christian Idealism Hungarian Calvinsim and Dutch Calvinism, that have survived so many dark periods of oppressions, will again jointly play a powerful rôle in keeping and guarding the precious principle of the liberty of conscience for which thousands are sacrificing their lives and everything they possess, like their forefathers have done in the past.

And that freedom and justice to come, I am sure, all liberty-loving people of the world will from now on more lastingly preserve and cherish than ever before in any period of the history of the world.

In this new era to come, I'm convinced, our churches over the seas will find the hand of your churches on this side of the Atlantic. Our churches, built on the same foundation and proclaiming the same truth, must work together with a warmer and fuller coöperation than ever before; to make religious freedom, the mother and source of all other freedoms, permanent and final all over the world; to make good-will and justice the dominant law in all our international exchanges and contacts; and so to build the spirit of Christian brotherhood into the structure of our civilization that the divine laws and the human rights of the great family of mankind should never again be endangered in many centuries to come.

For that time to come I promise the fullest and sincerest collaboration of our ancient and historic church with your respectful church-body and all churches representing the same spirit and truth.

Twenty-one months ago I was completely cut off from any communications with the church that I am representing. If I had had the possibility of communicating with the General Conventus, the highest governing body of our church, I am sure they would have whole-heartedly approved my presence in your midst today and would have instructed me to convey the warmest fraternal greetings to this sister church of yours. In that understanding may I extend these greetings to you and may I wish that God bless your Synod in session and your Church in the great work in building the kingdom of God.

DR. STEPHEN SZABO,
Minister of the Ungvâr Magyar Church,
Ungvâr, Hungary.
Secretary of General Conventus of the Hungarian Church.

SUPPLEMENT XVI

REPORT OF RADIO BROADCASTING COMMITTEE

(Arts. 17, 54, 196, No. 1)

To the Synod of 1943.

ESTEEMED BRETHREN:

YOUR Committee known as the Radio Broadcasting Committee has the privilege to report that it has carried out its work and hereby for the fourth time submits the following for your consideration and decisions.

I. OUR MANDATE AND THE WORK WE CARRIED OUT.

A. *Our mandate reads as follows:*

"That Synod continue our Back to God Hour during the season 1942-43. We suggest the season run for 26 weeks, to begin the middle of October, 1942, and to continue until the middle of April, 1943."

"That Synod decide to broadcast by transcriptions over a chain of stations.'

"With respect to a speaker for our Radio Hour—for the coming season your Committee suggests that the Radio Committee select a team of speakers."

"That Synod appoint a Committee to serve as Radio Committee for the next season." Synod decided all these items.

"In connection with a speaker Synod adopts the following motion: "The Radio Committee study the possibility of securing one speaker for the Back to God Hour and serve the Synod of 1943 with its recommendations." Cf. Acts of Synod 1942, pp. 52, 53.

B. *The Work Carried Out.*

The following team of speakers was selected after considerable correspondence and several disappointments. The Revs. D. Walters, L. Trap, J. Verbrugge, T. Yff, and Dr. R. J. Danhof, each of whom delivered three or more addresses:

For various reasons your Committee again used transcriptions in broadcasting our services. The originals were made in Grand Rapids because of its proximity to the an-

nouncer, speakers, and Choir. We are aware that there are certain disadvantages. Transcriptions seem to lack the personal touch. They must be prepared some three or four weeks in advance. Yet, for the time being this is the most economical way, enabling us to reach the greatest number of listeners.

Complying with Synod's decision to broadcast over a chain of stations your Committee spent much time in planning such a chain. The help of a competent saleslady was acquired and we did the best we could. Some consistories such as Detroit, Kalamazoo and others requested that we use local stations. We found this impossible. We began the season with 13 stations. Later on three of these larger stations had to be eliminated because of our inability to pay our bills, while several smaller stations were added which used transcriptions that were already used.

The following stations were used throughout the season:

WCFL	Chicago, Ill.	1000 kc.
WOOD	Grand Rapids, Mich.	1300 kc.
WHBI	Newark, N. J.	1280 kc.
WORC	Worcester, Mass.	1300 kc.
WNAX	Yankton, S. D.	570 kc.
KMA	Shenandoah, Iowa	960 kc.
KOB	Albuquerque, N. M.	770 kc.
KJR	Seattle, Wash.	1000 kc.
KLX	Oakland, California	910 kc.
WSOO	Sault Ste. Marie, Mich.	
WTCM	Traverse City, Mich.	

C. *Responses to Our Broadcasts.*

We may report to Synod that we received more letters and less cards than the previous season. A large number of those who wrote in were what we designate "outsiders." This year's fan mail brought in $804.63. The mail received contained criticism and suggestions, and hundreds of letters speak of appreciation and of blessings received. In view of the fact that our Secretary has written 10 articles in the *Banner* containing excerpts we do not deem it necessary to give many more. Just a few of

those which we have received during the past weeks of broadcasting.

"Dear Sirs: We would like very much for you to keep the Back to God Hour program on KOB as we enjoy it very much . . . Very truly yours, R.L.J., Jr. Zuni, N.M."

"Dear Sirs: We have enjoyed very much listening to the Back to God program on Sunday mornings, and hope it will be continued. Sincerely, Rev. Charles G. Lupton, Arizona."

"I have been hearing your program every Sunday and sure do enjoy it a lot. I hope you can continue on the air as people need your kind of program not only in time of war but at all times . . . I remain, Mrs. E.C.G., Farmington, New Mexico."

"This is to say the Indian Mission of the Chr. Ref. Church in Gallup, N. M., voted unanimously last night that the Back to God Hour program be continued at the opportune time. Rev. C. B. Hilderbrand, Indian Evangelist."

"Gentlemen: I earnestly ask you to continue the Back to God Hour. I have enjoyed it more than I can find words to express. And I feel the people need to hear those inspired messages and hymns. Yours very truly, Ruth H. H. Espanola, N. M."

"I have greatly enjoyed the Back to God program and would be glad to have it continued. Very truly yours, Mrs. Ellen A. D. McIntosh, N. M."

"Dear Sirs: In diligence not slothful; fervent in spirit; serving the Lord . . . May God bless you as you proclaim Christ. In His Harvest, Rev. L. G. W. Ollie, Montana."

"Dear Sir: Please send us a copy of your radio message. May God richly bless you. Mr. T. M. S. York Village, Maine."

"Gentlemen: I would like a copy of the sermon delivered yesterday. It was a great sermon. I want the copy to keep in my office to show parties that did not hear it. We need more like it. Very respectfully, A. P. H. Kirksville, Missouri."

Responses like these and hundreds of others should convince us of the great i m p o r t a n c e of the radio in

spreading our Reformed convictions. Our Christian Reformed denomination is being made known in almost every state of the Union. The messages which our ministers bring are greatly appreciated. Who knows how many thousands in our land are regular listeners to our programs?

D. *Financial Report.*

The Treasurer, the Rev. B. Essenberg, whose books have been audited, will supply Synod with a complete and detailed report covering the season June 1, 1942, to June 1, 1943. We are grateful to report that all bills have been paid.

In this connection we feel the need of thanking the Pacific Young People's League for their special contribution which was used for broadcasting. We appreciate this kind of co-operation.

II. RECOMMENDATIONS TO SYNOD:

We recommend the following:

A. That Synod continue our Back to God Hour during the season 1943-44. We suggest that the season run for 26 weeks, to begin the middle of October, 1943, and to continue until the middle of April, 1944.

B. That Synod authorize the Committee (Funds permitting) to carry on during the summer months over several of the more popular stations. There are several handicaps to overcome when the season lasts but for 26 weeks. It takes months to build up new audiences. This would partly overcome such difficulties.

C. That Synod decide to broadcast by transcriptions over a chain of stations. (Benefitting by our past experiences and contacts we believe we can arrange for next season a more extensive chain at a lower cost. We are contemplating for next season a Sunday evening broadcast over some large station.)

D. We have informed Synod on different occasions that our denominational broadcasts should not try to duplicate what is done by local efforts. The purpose of our Back to God Hour should be to complement that work. The aim should be to bring our distinctive truths

to our American people in the light of our Reformed confessions as they relate to the Church, the Home, the State, and Society. Although they should have an evangelical emphasis, the messages ought to be especially delivered to make known our Calvinistic world-and-life-view. In other words, our chain program is to have a more universal appeal. There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed Standards. Besides, millions of people in our nation have forsaken God and have left the church. We must call men and women back to God. Our messages should be pointedly Reformed. In view of the facts:

1. That the above stated aim and policy has been presented repeatedly in our reports, but has not been expressly adopted by Synod,
2. Our experience has been that speakers, with some exceptions, either misunderstood our radio policy or were not pleased to deliver messages in harmony with it.

Your Committee requests that Synod sustain its committee in the policy agreed on and express that it desires that the speakers shall adhere to it.

E. With respect to one speaker for our Radio Hour (cf. mandate of Synod, 1942) your Committee is of the opinion that we are not yet ready to recommend one speaker at this time. We call Synod's attention to the large number of vacancies in our church and do not feel justified in calling a man away from his church to devote all his time to the radio ministry. Besides, we do not believe it is fair to one congregation to expect its pastor to devote so much time to the preparation of his messages. At the same time, we advise Synod to move forward and for the coming season suggest that you instruct your Committee to select a team of *three* speakers. (In other years we have had seven, six and five.)

F. That Synod decide to set the quota for our denominational broadcasts at fifty cents (50c) per family. In this day this ought not to be considered too much.

G. That Synod express its appreciation to the soloists and the Christian High School Chorus.

H. That Synod authorize your Committee to appoint a Music Director, who will select from our own circles a Radio Choir. We believe that there are several devoted and talented singers in our Grand Rapids and vicinity churches who ought to volunteer their services for this ministry.

I. We started the last season with messages of 8-10 minutes. The letters received from the radio audience indicated that giving brief messages did not meet with the favor of a large majority. Since December the proposed arrangement was followed.

1. Singing by the Choir.
2. 15-18 minute address.

We ask Synod's approval of this arrangement.

J. That Synod appoint a Committee to serve for the next season.

Humbly submitted,
The Radio Committee
D. H. WALTERS, *President*
E. B. PEKELDER, *Secretary*
B. ESSSENBERG
H. BAKER
L. TRAP
M. FAKKEMA

P.S. Our President was appointed to represent our Committee at Synod.

RADIO COMMITTEE FINANCIAL REPORT
June 1, 1942 — June 7, 1943

Balance on hand, June 1, 1942		$ 461.32
RECEIPTS		
Churches	$12,578.35	
Societies	635.04	
Refund Radio Station	20.55	
Sunday Schools	227.11	
Radio Listeners	3,260.11	
		$16,721.16
Total		$17,182.48
DISBURSEMENTS		
Broadcasting—Fifteen Stations	$12,519.40	
Recordings—Making and Shipping	2,243.81	
Traveling Expenses	257.89	
Clerical Work	143.50	
Treasurers' Allowance (first three years)	100.00	

Postage	137.65	
Speakers—twenty-six addresses	130.00	
Supplies	140.73	
Music and Program Directors (1941-42)	180.00	
Program and Music Directors (1942-43)	110.00	
Calvary Organ and Organist	102.00	
Treasurer Allowance (1942-43)	50.00	
Printing	302.98	
General Expense	11.25	
Balance on hand, June 7, 1943	753.27	
Total		$17,182.48

Respectfully submitted,
REV. BENJ. ESSENBURG, *Treasurer.*

AUDITOR'S STATEMENT

Chicago, Illinois, June 9, 1943.

I certify that I have audited the accounts of the Radio Committee of the Christian Reformed Church and examined the books of the Treasurer of said organization. I have reconciled all disbursements with cancelled checks, compared them with respective entries in the Cash Journal and to the best of my knowledge and belief find these correct.

Respectfully submitted,
GEORGE OTTENHOFF.

SUPPLEMENT XVII

REPORT OF TRANSPORTATION SECRETARY

(Art. 68)

To the Synod of 1943.

ESTEEMED BRETHREN:

YOUR Transportation Secretary has the honor of submitting the following report for the calendar year 1942:

Severe transportation conditons, brought about by the war, have caused railroads to increase their efforts toward elimination of free transportation. However, we were very kindly favored with six annual and ten trip passes.

Attached is a statement showing by Classes the transportation expenses of delegates to the 1942 Synod; also a comparison of the 1942 totals with those of 1941.

May we again ask the cooperation of Synodical delegates, and others traveling on Church business, toward making any reasonable savings in their transportation expenses, in order that the money thus saved may be used for more directly spiritual causes?

For your information, we quote the following extracts from the letters received from the Office of Defense Transportation:

"There must be a voluntary curtailment of travel if we are to avoid a system of compulsory controls."

"Every convention or meeting cancelled, even if it would have involved travel by only a comparatively small number of persons, will mean a decidedly worthwhile saving of transportation facilities and will itself constitute a contribution to the war effort."

"The Office of Defense Transportation obviously cannot undertake to assess the essentiality of each of the many thousands of meetings and conventions normally held in the United States every year. It is a responsibility of the officers or members of individual associations to make their decisions, bearing in mind the burdens now imposed on the nation's transportation systems in the conduct of transportation's share of the war program."

"Individuals upon whom we rely to curtail their travel voluntarily and thus achieve the objective of elimination of unnecessary travel, become easily conscious of convention travel because of the publicity and the conspicuous nature of the group meeting. Without understanding the reasons for the meeting, individuals may become

critical and justify any lack of response to our requests on their part by pointing out convention activities in their own cities.. As you probably have observed, the public is extremely intolerant of anything that savors of discrimination."

"We are hopeful that leadership by organized groups—those that have already manifested their leadership by the very existence of an association over a period of years — will, by canceling their meetings, help us in our attempt to secure voluntary curtailment of unnecesary travel and thereby help the carriers to do their important war transportation work."

"I must emphasize once more that no easing of the burden on transportation lines is now in sight. On the contrary, the load is constantly growing heavier. War production will be gaining its full stride in 1943, requiring the carriers not only to haul more freight but to transport more passengers on essential war business."

It is our privilege and pleasure to be of service to the Church.

Respectfully submitted,

BERT POUSMA

Classes	Railroad Pullman Meals	Bus	Private Auto	Other Meals Lodging	Totals 1942	Totals 1941	Increase	Decrease
California	$ 333.17	$	$	$	$ 333.17	$ 312.80	$ 20.37	$
Chicago North			18.00	1.00	19.00)	18.65	20.95	
Chicago South	14.46	6.14			20.60)			
Grand Rapids East	11.00				11.00		11.00	
Grand Rapids South			3.75		3.75		3.75	
Grand Rapids West			3.60		3.60		3.60	
Hackensack	148.30	28.40			176.70	141.50	35.20	
Holland						8.40		8.40
Hudson	158.11	1.30		3.00	162.41	180.00		17.59
Kalamazoo			12.00		12.00	8.10	3.90	
Minnesota	57.10		75.00	4.75	136.85	119.90	16.95	
Muskegon	6.72		7.80	1.20	15.72	16.80		1.08
Orange City	79.40		20.00	7.00	106.40	113.00		6.60
Ostfriesland	25.10	1.35	34.00	22.00	82.45	118.07		35.62
Pacific	386.38				386.38	389.73		3.35
Pella	80.03	2.00	25.00	8.00	115.03	179.12		64.09
Sioux Center	73.20		29.60	18.00	120.80	130.50		9.70
Wisconsin	4.42	1.60	20.70	3.00	29.72	39.20		9.48
Zeeland								
Totals 1942	$1,377.30	$ 40.79	$ 249.45	$ 67.95	$1,735.58	$	$ 115.72	$ 155.91
Totals 1941	560.97	18.00	991.70	205.10		1,775.77		
Increase	$ 816.42	$ 22.79	$	$	$	$	$	$
Decrease			742.25	137.15	40.19			40.19

SUPPLEMENT XVIII

REPORT OF HISTORICAL COMMITTEE

(Art. 203)

To the Synod of the Christian Reformed Church.

ESTEEMED BRETHREN:

IT GIVES us great satisfaction this year to be able to report to you the completion of the translation of the early minutes of Classis Holland, running from 1848 till 1858. The supply of copies is limited and the process of binding is hampered by a shortage in material. But we have managed to have some copies on hand for inspection and sale within reach of the members of Synod. Miss Imanse will gladly serve interested members. The price of the book has been set at $2.00. The volume makes accessible to wider circles one of the most important and certainly the most official source of knowledge concerning the ecclesiastical life of the Reformed Seceder immigrants who began to come from the Netherlands to America in 1846.

Our original translation aims included other early documents which the deterioration that comes with age and the decrease in knowledge of the Holland language threaten to put beyond the reach of future generations. During the last year the prosecution of such further plans has not prospered. Lack of accessibility and doubts as to how much of their contents would prove to be of sufficient general ecclesiastical interest have stood in the way. Whether the joint Committee of the Christian Reformed Church and the Reformed Church in America will resume its labors remains therefore to be seen. Your own Committee at all events will continue to take care of the material bearing on our early history which it has collected and hopes to be able to add to it.

Respectfully submitted,
the Committee,
(Signed) HENRY BEETS
(Signed) D. H. KROMMINGA

SUPPLEMENT XIX

REPORT NATIONAL CHRISTIAN ASSOCIATION

(Art. 196, No. 2)

To the Synod of the Christian Reformed Church.
June 10, 1943.

ESTEEMED BRETHREN:

IN THE absence of Synod's reporter the undersigned begs leave to submit the following report.

On May 1, 1943, the National Christian Association closed the year of its Diamond Jubilee. For seventy-five years this Association has carried on the fight against Secretism and its attending evils, and the battle is not yet won. In some foreign countries lodgism has been dealt stunning blows but in our country lodgemen today are fully prepared to seize the opportunities afforded by war conditions. Thousands of young men hitherto safely sheltered in the field of the Church and Christian Homes are now exposed to the subtle influences of lodgemen. Masons have their representatives at work in almost every Camp and boldly tell us that after the War, Masonry will enjoy a period of prosperity unparalleled in history.

Especially in view of such claims the Board of Directors of the N.C.A. are happy to state that the Association has enjoyed a blessed year. The large number of letters received at the Office are a grand testimony that our labors and sacrifices are not in vain. Our avenue of influence and testimony are mainly three-fold: Correspondence, the Christian Cynosure and the Field Secretary.

CORRESPONDENCE

During the year of our Diamond Jubilee more letters of inquiry were answered than during any other year of the past decade. These letters came from some who had been approached by lodgemen asking them "to join." Others came from the unwary who had joined but since became skeptical. Several came from pastors who were confronted with the problem of lodgism in their minis-

terial work. A few came from consistories seeking information.

The following letters are typical:

(1) "What a pity that the Church itself has been responsible for much of the back-slidden condition of its members. In trying to reason with a Past Master of the Masonic Order, a while ago, I told him that it was not consistent for a Christian to be a Mason. He indignantly told me that a one-hundred per cent Mason was just naturally a one-hundred per cent Christian. This statement forcefully brought to my mind the realization that for too many years the Church has been preaching Christianity as a "way of living" rather than a "living way." A person is not a Christian because of what he does, or has done, he's a Christian because of what he believes and what Christ has done . . .

Friend, what are you doing in the lodge? Is a lodge convention a good place to campaign for Christ? Dare you tell such an assorted group of so-called religionists that they are lost without the Lamb of God? If not, then come out from among them and be ye separated, saith the Lord and (then) I shall be a Father unto you and ye shall be my Sons and Daughters." (II Cor. 6:18.)

(2) "Please send me several copies of 'A Conspiracy of Silence.' Surely this tract is greatly needed to warn people in the Church as well as those on the outside of their peril in joining this SYSTEM OF ANTI-CHRIST. Just recently the Masonic Lodge conducted a funeral here and I noticed that a minister of the Christian Church wore the regalia of the order and was one of the pall-bearers. If you can spare more literature, I will be able to use it to good advantage."

(3) "I am glad to give you a little support by renewing my subscription to the Christian Cynosure. I also have a bit of happy news. One of my members, helped at least in part by such things as I learned from the Christian Cynosure, came out of the Masonic Order. He realizes now that its worship is such as knows not the one true God. I am more convinced now than ever before that no Christian who really makes this a matter of prayer can be, or remain, in any lodge. It is all too plain that the lodge does not recognize Christ and His atonement as the only way of salvation."

It seems that in almost every community the Lord preserves "a faithful few" and it is through these that the Association carries on the battle against Secret Orders.

THE CHRISTIAN CYNOSURE

The Christian Cynosure is now entering upon its seventy-sixth consecutive year of service. The first issue published July 25, 1868, was called "The Christian Banner." During these many years the Cynosure has never failed to champion the cause of separation from worldly secret alliances for the true followers of the Lord Jesus Christ.

Each month of the past year the Cynosure was sent to subscribers in nearly every State of the Union to bring its anti-secret messages into Homes, Libraries, Colleges and various institutions of learning. How extensive the results of our efforts are, we do not know, but we know that the messages are read. Unfortunately nearly all our foreign subscriptions had to be discontinued. Most of these are now sent to Seminary graduates in the hopes that their Churches will support our anti-secret work.

FIELD SECRETARY

The Rev. A. H. Leaman continues to fill the position held by Dr. Stoddard for many years. The task is not an easy one. Churches, Colleges, and Schools which welcomed an anti-secret message decades ago, often refuse to give our Secretary an audience today. There are, however, happy exceptions. The Field Secretary has had occasion to address many churches, groups and distribute tracts. May God bless the Rev. Leaman in his efforts to bring the messages of Truth.

FINANCES

Churches of the Christian Reformed Denomination have again been the chief source of support for the Association. Our Treasurer, Thomas P. Kellogg, reports a cash balance of $1,323.98. About $900.00 of this amount was withdrawn from the Investment Treasury. The assets which the Association has were bequeathed with the definite understanding that, "from the income thereof the work of the National Christian Association shall be continued indefinitely."

Last year 103 Christian Reformed Churches contributed $1,429.05. This means that just about one-third of the Christian Reformed Churches have supported the work with a free-will offering.

The Board is very grateful to our Church and friends for their kind support.

During the year of our Diamond Jubilee well over 5,000 pieces of literature were sent out. Some was sold but much had to be sent free for distribution to pastors and a few faithful in various communities. The Board has ordered a reprint of six of our most popular tracts. Next year our Home Office will need extensive repairs. The Board earnestly pleads for the continued support of this work.

BOARD OF DIRECTORS

At present nine men are serving on the Board of Directors. They are: the Rev. Harry Hager, D.D., of the Reformed Church; the Rev. Torrey Johnson, teacher of Bible at the Northern Baptist Seminary of Chicago; the Rev. Evan D. Welsh, D.D., pastor of the Wheaten College Church of Christ; the Messrs. J. H. Weir, Thos. P. Kellogg, and Nicholas Hendrikse; the Rev. T. Ver Hulst and the Rev. B. Essenburg. The latter three are of the Christian Reformed Church.

The Board earnestly covets your prayers and continued support in behalf of this much-needed missionary work.

Respectfully Submitted,
REV. B. ESSENBURG
Chairman of the Board

FINANCIAL REPORT OF THE NATIONAL CHR. ASSOCIATION

May 1, 1942, to April 30, 1942

RECEIPTS

Balance on hand, April 30, 1942	$	781.39
Accounts Receivable		67.81
*Contributions		1,887.35
†Cynosure Subscriptions		262.35
Sale of Books		60.83
Sale of Tracts		71.64
Interest Received		617.95
Investment Treasury		1,211.81
Field Secretary Receipts		82.51
Total		$5,043.64

* Of this amount $1,429.05 was contributed by one hundred and three Churches of the Christian Reformed denomination.

† Ministers of contributing churches and friends who send in donations receive the Cynosure complimentary.

DISBURSEMENTS

Office Expenses	$ 99.28	
Office Secretary	867.50	
Field Secretary	1,250.00	
Investment Treasury	356.25	
Interest on Annuities	83.00	
Water Tax	21.16	
Building Repairs	74.08	
Books	49.15	
Economy Printing Concern (Cynosures)	634.11	
Bank Service and Exchange	10.15	
Traveling Expenses	34.95	
Commonwealth Edison Co. (Light)	12.97	
Bell Telephone Co. (Phone)	59.81	
Printing, Tracts, etc.	69.98	
Postage	52.14	
General Expense	45.13	
Balance on hand, May 1st, 1943	1,323.98	
Total		$5,043.64

SUPPLEMENT XX

WAR RELIEF FUND, FINANCIAL REPORT

(Arts. 167, 197, 198, B, 4)

To the Synod of 1943.

ESTEEMED BRETHREN:

Balance, May 31, 1942		$4,008.58
RECEIVED		
Gifts in June, 1942	$ 286.44	
Gifts in July, 1942	340.23	
Gifts in August, 1942	89.23	
Gifts in September, 1942	89.85	
Gifts in December, 1942	176.03	
Gifts in February, 1943	527.01	
Gifts in April, 1943	6.00	
		$1,514.79
Total		$5,523.37
PAID OUT		
Surinam Missions, South America		$2,000.00
Balance, April 30, 1943		$3,523.37

VAN LONKHUYZEN FUND

Balance, May 31, 1942		$ 261.41
Paid out Sept. 28, 1942	$ 200.00	
Paid out April 20, 1942	61.41	261.41
Balance		$ 00.00

J. J. BUITEN, *Treasurer.*

WAR RELIEF COMMITTEE

To the Synod of the Christian Reformed Church held in Grand Rapids, Michigan, June, 1943.

DEAR BRETHREN:

FROM the treasurer's report you will notice that there has been little activity in this fund for the past year.

In the past, most of the money received by your committee was intended and given for the orphaned missions in the Dutch East Indies. After the invasion of the islands

by the Japanese it was impossible to send more money. Naturally, gifts for this cause became smaller and fewer, and we did not encourage or plead for more gifts. Nevertheless, $1,500.00 was received since our last report to Synod. This together with the balance on hand ($4,000.00) made a total of $5,500.00.

At the last Synod we suggested that part of the money be used for Missions of the Moravian Brethren in Surinam and Curacoa—also "orphaned missions," formerly supported in part by the "Gereformeerde Kerken" of the Netherlands. This was approved by the Synod and accordingly we sent them $2,000.00 last August. The money was sent to the Rev. J. Raillard who is at the head of this work in Parimaribo, and a receipt was promptly received. Inasmuch as this work is done by the Moravians and inasmuch as the work there is not nearly as extensive as the work done by the Reformed churches in the East Indies, we did not send more money this past year. We felt that we should keep some money on hand to help the Reformed churches in the Netherlands, either at home or for their missions, as soon as the way is again open. We had hoped that a way might be found to send money to the Dutch East Indies this year, but it is still impossible. Nor is it possible to send money to the Netherlands at the present time. Our balance, as shown by the printed report on page 210 of the Agenda, is $3,500.00.

There are many worthy causes which we could support, such as relief work in Greece, China, etc., but inasmuch as our denomination is small and your committee was appointed for the purpose of "distributing funds to the missionaries of the Netherlands' 'Gereformeerde Kerken' in the Dutch East Indies, to the brethren of the Reformed faith in the Netherlands, and to Refugees of the Reformed faith in Canada and the U. S.," (see Acts of Synod 1940) we felt that we should limit ourselves to these causes.

We suggest that this work be continued as in the past; namely, that we be authorized to help the Moravian Missions in the Dutch West Indies to the extent of about $2,000.00 per year, and that we continue gathering funds to be used for the relief of the Reformed Churches in the Netherlands in the homeland or for their missions

abroad, to be sent to them as soon as we receive requests for help and as soon as the way is again open. In this connection, if Synod desires us to be especially active in establishing a large post-war benevolence fund, it will please outline our mandate more fully.

Humbly submitted,

JOHN HEKMAN, *President*
H. BEETS, *Secretary*
Y. P. DE JONG
J. J. BUITEN, *Treasurer*

P. S. The balance in the Van Lonkhyzen fund ($61.41) has been given to Mrs. Van Lonkhuyzen after the death of her husband. There is nothing left in this fund now. Mrs. Van Lonkhuyzen has five sons who have nobly stood by their mother. Four of them are now in military service and can do little to support her. We suggest that Synod authorize the Committee for Ministers' Relief to give some consideration to her case, for the sake of the departed brother who passed away suddenly last December.

SUPPLEMENT XXI

CHRISTIAN LABOR ASSOCIATION OF THE U. S.

(Arts. 168, 173, 192)

Synod of the Christian Reformed Churches
Meeting at Grand Rapids, Michigan in June ,1943.

ESTEEMED BRETHREN:

ANOTHER year has passed, and since our organization has during that time received a considerable amount of support from a large number of Christian Reformed Churches, due to a large extent to the recommendations of the C.L.A. given by former Synods, we feel that we should give some report on the amount of assistance received and on the outlook for the C.L.A. for the future.

During the year dating from June 1, 1942, to May 31, 1943, the Christian Labor Association received a total of $2,189.26 from 111 Christian Reformed Churches. The average contribution per church, among the 111, was $19.72. If spread over the entire denomination the amount per family, on the basis of 28,000, amounts to about eight cents. We mention these figures not to express dissatisaction, for we are very thankful that we receive such assistance, but to show how easy it is to give some help to a cause such as ours, how little it takes to help a worthwhile cause.

The help received was enough to pay the salary of one of our paid representatives or officers. There are only three of them. If the C.L.A. could have many more of them it would have a much better chance for extension. Experience has given proof that in those places where the organization has a full-time man working for it the C.L.A. can function with a certain measure of success, and in those where that is not possible the organization cannot be kept alive. We must have more full-time workers. There are many places where the C.L.A. could establish local organizations if only we could send a paid representative out to work and stay there.

Organization work is very difficult right now. Labor conditions are, in general, quite satisfactory now. The C.L.A. does not try to disturb peaceful relationships, of course. It has renewed several collective labor contracts during the year without any serious difficulty, although wage increases were gained each time. In Illinois and Indiana, in the Hammond, Indiana, and Lansing, Illinois area, the organization is busy in the building trades. It has there established labor conditions that are fair to both contractors and workers, and the relationship between the organization and the employers is very friendly. There is co-operation.

The C.L.A. is constantly opposing the closed shop. We believe that the closed or union shop labor policy is absolutely unChristian and undemocratic. We see in it one of the greatest dangers to freedom of action, within the law, and freedom of religion. To force people out of work because they refuse to join a certain organization, to demand affiliation with a certain union if one wants to work, and to inflict the penalty of unemployment, starvation if possible, upon those who refuse, is most un-Christian and undemocratic. It is totalitarianism. And it touches freedom of religion too. Such freedom must include the right to work at one's chosen vocation, always within the law, in accordance with one's convictions. When a Christian seeks expression of his Christian principles in his work there may be no interference with that. If then an organization, which he cannot join because of his Christian convictions, and its unchristian practices, forces him out of his job, there is definitely interference with the expression of his religious convictions in his life. That, we believe, will be the interference with religious life in the future. Churches will not be closed, but Christian workers will not be allowed to *live* their Christianity. They will be forced out of work if they do. Those who refuse to bear the mark, the card, the insignia, the union stamp, of a so-called neutral, but definitely unchristian organization, will be forced into poverty and starvation. That is the trend of the development through the closed shop.

The C.L.A. has always fought the closed shop, also throughout the past year. And it will continue to do so. It is going to do more in the future than ever before if

a new plan it has adopted can be worked out. It is this: the C.L.A. is going to support Christian workers who are forced out of employment through refusal to join an unchristian organization. The C.L.A. will see to it that such a worker and his family do not suffer. And the organization will assist him in getting other work. That plan is going to cost the organization a lot of money some day. Therefore we must have a reserve fund from which to draw. We plan on having a Fund of at least ten thousand dollars in two years. That cannot be done unless Christians everywhere, regardless of their station in life, help us. When it is evident that at a rate of less than 8 cents per family over two thousand dollars was contributed to our cause last year it is very clear that the sum of ten thousand dollars can easily be raised if there is a love for the cause among us. We are certain that there are hundreds of Christian workers who will be very happy to get out of unchristian organizations if a way is opened for them. Fear of unemployment keeps them there now. The Churches ought to be greatly interested in such a plan. There are many city churches that have the problem of their members being affiliated with unchristian unions, with unions that are dominated by the underworld. The condition is condoned because of the employment problem, although it is generally admitted that it is a wrong thing. The C.L.A. wants to point to a way out. Let the C.L.A. be established in such places; let it offer to such workers the opportunity to break away from such unchristian unions; let it assure them that they will be taken care of while out of employment; let it provide other work for such people where such affiliation is not required, and the solution of the problem will be found. But it takes money, lot of it. The C.L.A. is too weak to carry such a burden alone.

There is more that the C.L.A. is doing which must have much wider support. It is continuously influencing members of legislative bodies, in the interest of legislation that will give greater protection to Christian workers and that will enhance the establishment of independent Christian labor unions. Our success in that work cannot be evaluated. Some day we hope to see that kind of legislation. If we get it the C.L.A. can truthfully say that it has been active in enacting it. And if we fail to get it we can still

say that we have done our duty. That too is success. Much more could be done to influence legislation if the C.L.A. could afford to have a few Christian lobbyists at work during legislative sessions.

The C.L.A. has been propagating Christian principles in the labor sphere during all the years of its existence. It had to be done on a small scale, and it is still being done on a very limited scale. That also is due to our inadequate resources.

It is in the interest of all these matters that we again approach you with the request for continued moral and financial support. Our work is of great interest to the Church. We believe that it will be ever more so. Although the Church cannot actively engage in such work as we are doing there is much in our program that is of very vital interest to the Church as a whole, and to churches that are struggling with the problem of unchristian unions in particular. If the suggestions we have made, which we are anxious to put into practice, appeal to you we would not at all be averse to a discussion of these matters with a committee, whose advice we would greatly appreciate in the working out of our plans. The solution of our common problems can perhaps thus be found. May God grant it.

Yours in Christian service,
National Executive Committee, C.L.A.
(Signed) JOSEPH GRITTER, *Secretary*

SUPPLEMENT XXII

THE REFORMED BIBLE INSTITUTE

(Arts. 137-140, 171, 196, No. 4)

The Reformed Bible Institute
Grand Rapids, Michigan
June 12, 1943

To the Synod of the Christian Reformed Church
In session June 10 and following days,

DEAR BRETHREN:

HAVING been requested to represent the Reformed Bible Institute at your meeting, I have the pleasure to present to you the following information concerning the things that happened to us and were accomplished by us, through the grace of God, since a year ago.

First of all, we feel impelled to convey to you the sincere appreciation of our Society for Synod's endorsement of last year. That decision was not only a strong encouragement for our teachers and students, and for the members of our Society; it also opened new sources of moral and financial support for our school.

Last December we sent out our first graduates. Eleven had completed the prescribed course of three years. Many wondered whether there would be a place of special Kingdom work for them. We are happy to be able to say that all who desired such a place, except one, have had their heart's desire realized.

Of the seven students who will graduate on June 16, all but three already have a place of special usefulness waiting for them. Two have been engaged for lay-work on our Indian Mission field; namely, Miss Hattie Grevengoed, who will function as cook, and Miss Angie Nieuwsma, who will serve as camp-worker at Toadlena. Miss Margaret Pakkebier received an appointment as full-time worker in the Mona Lake Mission, Muskegon, and Miss Sylvia Tichelaar, a Canadian, will have full-time work by dividing her efforts between our Cutlerville hospital and Lamar Plat Mission. Needless to say, we are very happy

to know that our own Church and our Reformed institutions are able to use our graduates.

Last fall our School opened with 37 students, 11 were graduated, and one or two dropped out. The present enrollment is 27. Only one male student, a married man, is left; the rest were drafted for military service. One other remaining male student had a serious accident and is not able to perform his work. The day school and evening school have a service flag together, which now has 9 stars.

The school lost one of the best loved members of the teaching staff when the Synod of 1942 appointed the Rev. William Hendriksen as professor of New Testament. He was exceedingly popular with our students. Nevertheless, we were glad to see him appointed for a more responsible teaching position, at our Seminary.

Our faculty now is composed of the following: First, Miss Johanna Timmer, dean of women, who teaches Principles of Missions, Christian Living, Public Speaking, Christian Leadership, Foreign Missions, and presides over Practical Assignments and Observation. The two subjects named last afford practical experience in mission work and lay-church work; second, Rev. L. Oostendorp, who teaches Bible Introduction in the place of Dr. Hendriksen; third, Rev. M. Ouwenga, who teaches Bible History and Church History; fourth, Dr. P. Y. De Jong, who is giving a course in Personal Evangelism; fifth, Miss Nella Mierop, who teaches Music and Sunday Lessons Explained; sixth, Miss Katie Gunnink, a graduate of Calvin College and former teacher in our Christian schools, who taught a course in Domestic Missions; and seventh, Miss Wildrika Delis, R.N., who taught a course in Home Nursing. In the evening school courses were taught by Miss Gunnink and Rev. E. F. Visser of the First Church of this city. All the teachers have performed their work ably and with real devotion.

Up to last summer the work of the School was carried on in rented quarters on Wealthy Street. There most of the girl students also had their living quarters. We felt we needed a more convenient and suitable place for both purposes. Last summer we were fortunate in being able to secure the very valuable piece of property on Eastern Avenue between Wealthy and Cherry Streets

which belonged to the Y.W.C.A. This property consists of one-third of a block of land and an old but well-constructed building used for many years as a private school. We succeeded in securing this property for the small sum of $6,000.00. Nearly $4,000.00 were spent in repairing and equipping this place. It is now in fine shape and housed 24 girl students this past school year. The very capable matron and house-mother is Miss Sarah Frederichs, one of last December's graduates of the school. We wish you could see the grounds and the building. If you have the opportunity some time tomorrow or next week, drop in. The address is 330 Eastern Avenue. The place is just beyond the Wealthy Baptist Temple on the corner of Wealthy and Eastern.

Our appeal for funds brought a wonderful response. We were able to pay all that was spent for improving this property and also to pay all but $1,750.00 on the purchase price of $6,000.00. Perhaps before the summer ends our debt will be paid.

Let us add that all the music classes and also a few other classes are being taught in this building.

We still feel keenly the need of an ordained man to head our School and teach important subjects. We believe that our future usefulness as a school to train lay-workers in the Kingdom depends, under God, to a great extent on whether we will be able to secure such a man. This is certain: *Synod's endorsement of our cause also this year* will be necessary if we are to succeed in all our other endeavors.

The favorable report of the Committee appointed last year to report on our Bible Institute is greatly appreciated. The Board has authorized us to say that we are both ready and eager to co-operate with whatever Committee Synod may appoint to serve as a medium of contact between our School and Synod. We have confidence that you will appoint men who are interested in the cause for which we stand.

We invite the members of Synod to attend our graduation exercises which will be held in the Sherman Street church on the evening of June 16.

By order of the R.B.I. Board,
(Signed) H. J. KUIPER, *President*

SUPPLEMENT XXIII

REPORT OF THE COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

(Arts. 208, 209, 213)

To the Synod of 1943.

ESTEEMED BRETHREN:

THE personnel of this committee consists at present of Prof. D. H. Kromminga, the Stated Clerk, Prof. S. Volbeda, and Rev. John Dolfin. Prior to the Synod of 1942 it consisted of the two professors, the Stated Clerk, and Rev. John De Haan, Jr. When Dr. Beets resigned as Stated Clerk, Rev. John De Haan, Jr., was appointed as his successor, and Rev. John Dolfin was added to our Committee.

It is with sincere regrets, that we report to you, that in the past year this committee has been largely inactive. That inactivity stands connected with the change in personnel. At first we were looking for a report from Dr. Beets as member of a subcommittee, but we learned finally, that that report would not be forthcoming from him. We would then have met with Rev. Dolfin as the new member of our committee, but were unable to do so due to his serious sickness. Thus it has come about, that on the main matter for which we were appointed we cannot report progress.

To this committee was referred a communication addressed to Synod by H. McAllister Griffiths as general secretary of the American Council of Christian Churches,, inviting our Synod to join and share in the labors of this Council. The letter is printed on page 127 of the Acts of the Synod of 1942. With regard to this letter and the matter with which it deals, the committee has addressed a communication requesting further information concerning the Council as to its presumable headquarters, but has as yet received no reply.

Respectfully submitted,
D. H. KROMMINGA
S. VOLBEDA
J. DE HAAN, JR.

SUPPLEMENT XXIV

REPORT OF THE COMMITTEE ON MIXED MARRIAGES

(Art. 204)

To the Synod of 1943.

ESTEEMED BRETHREN:

I. MANDATE OF THE COMMITTEE[1]

THE overtures relative to the question of "Mixed Marriages" originated with the consistory of the First Church of Cicero and with Classis Illinois.[2] Cicero I overtured Classis on five matters, two of which evoked special study. These two are: "3. To deny ecclesiastical confirmation of marriage to a believer with an unbeliever . . . ; "4. To deny our pastors the right to solemnize mixed marriage (as defined in report) in the Church, parsonage, or any other place".[3] Classis did not concur in these two specific matters immediately. Instead it appointed special committees to study the entire question. Classis discussed the question for almost a year without arriving at completely satisfactory results. This year, however, was not ill-spent, for these reports and consequent classical discussions crystallized the problems involved.

During this year Classis Illinois accomplished at least three things. At its pre-Synodical gathering of May, 1940, it overtured Synod to amend Article 68, General Rules of 1881, to read as follows: " 'Ecclesiastical confirmation of marriage shall not take place in the case of a marriage of a believer with an unbeliever' ".[4] It did not endorse Cicero I's overture to forbid the pastor to solemnize mixed marriages (as defined in the report) privately.[5] Classis also forbade its ministers the right to use "the official form of our Christian Reformed Church in marrying a believer with an unbeliever".[6]

1) *Acts of Synod, 1940*, Art. 93, X, pp. 103-106. For Change of personnel of committee, the Rev. R. J. Frens instead of the Prof.-elect, the Rev. Wm. Hendriksen, cf. *Acts of Synod, 1942*, pp. 112, 146.

2) Now divided into Classes Chicago North and Chicago South.

3) *Exhibit I* p. 2 (3, 4).

4) *Acts of Synod, 1940*, p. 103.

5) *Ibidem.*

6) *Minutes of Classis Illinois*, May 21, 1940, Art. 34.

Cicero I made use of its privilege to take particularly the matter of private solemnization to Synod. It felt that Classis Illinois had spoken. Classis Illinois concurred with Cicero I's request to throw the *entire* question in the lap of Synod. Classis then discharged its own committee on Mixed Marriages.

Both Classis Illinois and Cicero I graciously submitted their splendid studies to serve as an aid to the Synodical committee to be appointed. These studies have been of benefit not only for the history and development of these discussions, but particularly for discovering the lay of the land. We hereby express our indebtedness.

Our mandate, specifically, is to consider the overtures of Classis Illinois and of Cicero I.[7] We have also been instructed to take cognizance of the reports and findings of the special classical committees.[8]

Besides these overtures and reports on findings the Synodical minutes of 1940 have given your committee a "Blanket" mandate to study all pertinent angles to the question.[9] Synod sensed that the problem was too broad and complicated to be settled at once. Besides, the prevalency of the problem warrants an extensive investigation.

Although this immeasurably large territory has become our domain we must address ourselves in particular to these two problems: 1. Shall we recommend a change in the General Rules as indicated above? This is the desire of both Classis Illinois and Cicero I.[10] 2. Shall we recommend that the same principles that forbid ecclesiastical solemnization apply also to the private solemnizaton?[11] Or, what is the relation of the pastor to his consistory regarding ecclesiastical and regarding private solemnization?

II. DELIMITATION OF INQUIRY

1. *The Term "Mixed Marriages"*

In a sense the term "Mixed Marriages" is a technical term. At the same time the difficulty of the questions involved is inseparably wrapped up in the definition we give of the term. Our definition colors our investigation.

7) *Acts of Synod, 1940*, p. 106.
8) *Ibidem.*
9) *Ibidem.*
10) *Ibidem*, p. 103.
11) *Ibidem*, pp. 103 f. This question seems to be the only difference between Classis Illinois and Cicero I.

The history of the overtures at hand verifies this point of view. Cicero I felt it obligatory to define the term.[12] The first classical committee retorted that such was superfluous labor since the term had gained common currency.[13] In the course of further investigations another committee devoted an entire section to the question: "III. What are Mixed Marriages?"[14] In short, as the issues became clearer the term "Mixed Marriages" became more complicated.

Our first concern is, therefore, to find an explanation that may serve as a working basis for discussion. We shall confine ourselves to mixed marriages in the religious sense of the term. We eliminate mixed marriages in the racial sense. We may regret them, but we feel that it is not the duty of the church to make any ecclesiastical prononuncements in regard to them. The pastor as pastor may serve his flock with sane and delicate advice in the matter. The church should be satisfied when there is the same spiritual community that in the Christian faith can and does transcend racial barriers.[15]

From a religious point of view the term mixed marriages implies marriages between believers and unbelievers, or between a believer of one faith with a believer of another faith. Hence we can classify various kinds of mixed marriages.

The Roman Catholic Church has its own classification and terminology. It recognizes thereby different grades of mixed marriages. For our convenience we may classify mixed marriages: I. With Unbelievers; II. With Jews; III. With Catholics; IV. With Sectarians (Christian Scientists, Jehovah's Witnesses, etc.): V. With members of other denominations; VI. With Modernists. In a sense the last division is superfluous for modernism cuts through all denominational barriers, and is from a biblical point of view a species of unbelief. Unbelievers may be avowed atheists or baptized covenant children who in life and doctrine repudiate their covenant obligations.

Synod felt that some such classification and consequent consideration were necessary.[16] Our churches are con-

12) *Exhibit I.*
13) *Exhibit III.*
14) *Exhibit VIII.*
15) *Exhibit VIII*, IV, D (We do not commit ourselves herewith on such subjects known as miscegenation, *e.g.* marriage of black and white.)
16) *Acts of Synod, 1940*, X, A. 4c, p. 105.

fronted with many practical questions. Our churches are seeking light and uniformity of procedure.

In this connection we must consider that in every type of mixed marriage three possibilities at least present themselves. The first possibility is that the unbelieving partner may be hostile. The second possibility is that he may be indifferent, serving merely as a spiritual dead weight on family life. The third possibility is that he may be teachable and even amenable to our views. Perhaps he may be willing to promise that children born from this wedlock will be trained in our faith. These possibilities must be kept in the picture.

At this point we must also insert another question for consideration. What shall we do in case of a forced marriage? By forced marriage we mean a marriage forced upon a couple resulting from what is commonly known as a transgression against the seventh commandment. How must we face a forced-mixed-marriage?

2. *The Legitimacy of Mixed Marriages*

The Synod of 1940 did not condemn all mixed marriages outright. Mixed marriages as a whole are usually frowned upon. Religious differences are usually serious impediments or hindrances to a truly Christian marriage. Each new family is encouraged to receive ecclesiastical confirmation as Article 70 of the church order historically implies. Compliance with this article tacitly indicates that the new family is welcomed in the House of God. Our new form for marriage puts it: "If there are no lawful objections the ceremony will take place on that date." "Since we have received no lawful objections . . . " we may proceed with solemnization. If mixed marriages, some or all, constitute impediments or hindrances, two considerations must follow. (1) How can we prevent such a situation? (2) If a mixed marriage is fixed in the mind of a couple or is an accomplished fact, how shall we deal with it?

III. EDUCATIONAL MEASURES

1. TEACHINGS OF SCRIPTURE

We shall first of all deal with an educational approach for the prevention of mixed marriages. The first requisite is an unshakable conviction that definite types of mixed marriages are condemned by God. Any pusillanimous

halting on this score will defeat any educational build-up. That there is an unequivocal condemnation of a marriage of a believer with an unbeliever, especially one hostile, needs very little proof.

The Old Testament is replete with condemnations. The outstanding antediluvian sin was that of mixed marriages. Rachel appealed to Isaac's covenant consciousness when she delivered Jacob from Esau by pleading the dangers of marrying the heathen women round about. The feast of Baal-Peor was designed to crush Israel by immorality and consequent mixed marriages, in face of the fact that Balaam could not curse Israel into defeat. Mixed marriage via immorality would succeed where curses had failed (Numbers 25:1-5; 31:16). Also Ezra and Nehemiah knew the baneful results. Perhaps the loftiest expression and the most penetrating analysis is given by Malachi. "He sought a godly seed" (Malachi 2: 10-16, especially vs. 15). In short, Israel should not intermarry with heathen, in order that there be no confusion in the godly seed. God exercises a sovereign claim upon the offspring of His covenant people. How can one love the covenant and surrender one's offspring to an anti-covenant life?

The New Testament is also unequivocal in its condemnation of mixed marriages. Mixed marriages were not uncommon in the Corinthian Church (I Cor. 7:10 ff.). As long as an unbelieving partner was willing to dwell in peace with a believing partner, no separation was permitted. These marriages became "mixed" because one of the partners had accepted the gospel after marriage. This believing partner was told to try to win the other to Christ. From this we may not infer that Paul took a lax attitude toward this question. The opposite is the case. This rule covers *existing* marriages contracted before conversions.

For those contemplating *a new* marriage Paul enjoins upon them that such may be done "*only* in the Lord" (I Cor. 7:39). In the light of Romans 16:2, 22, and Ephesians 6:1, it is permissible to interpret this phrase to mean: "in a Christian manner". As a contrast, however, in the very context, a better explanation may be, "in the Lord" means "to marry a Christian". Others combine the two and interpret "in the Lord" to mean: "marry a Christian in a Christian Manner". Grosheide, Godet,

Hodge, Meyer, Findlay, all seem to prefer "in the Lord" to mean "a Christian" although a few assert that the second is also included. Chrysostom, Augustine, and Calvin seem to prefer the second. We prefer to take it to mean first of all "a Christian over whom our Lord holds sway." He lives in that sphere in which the Lord is recognized. If so, a widow could marry anyone she pleased, provided only he be a Christian. This is also consonant with such injunctions as given to us in II Cor. 6:1 and Eph. 5:11. We are told in no uncertain terms that we may not be unequally yoked with an unbeliever.

This consistent Biblical condemnation should answer at least the following objections that are sometimes raised. 1. God has blessed some mixed marriages by causing the unbelieving partner to come in contact with the gospel, and has even given grace to this unbelieving partner to accept. Our reply would simply be that we may not tempt God nor expose ourselves to the opposite danger that God in His displeasure may visit us with unbelief or a shattered home. We live according to God's revealed will. It is God's prerogative to use even our sin to His glory without approving of that sin. 2. We may not plead innocent simply because we "love" a certain person. Also marital love needs sanctification and education. There can be a rebellious love. As a matter of early church history prominent women were known to marry Christian slaves in preference to unbelieving social equals. Some preferred the unmarried state to a mixed marriage. Some were even persecuted for refusing a suitor's hand. Love is never sovereign in its own sphere. It must bow before the will of God.

The principles that are enunciated above, marriage in the Lord, and no confusion of the holy seed, may also apply to other types of mixed marriages. Let us single out for the purpose of illustration the Roman Catholic Church. An acceptable mixed marriage on the part of the Roman Church requires at least these two promises. First, of all, the non-Roman Catholic partner must recognize that only a *sacramental* marriage is indissoluble. This goes against the grain of a true-blooded Protestant. He should never concede that he is living in an adulterous state simply because the marriage was not performed by a priest, that is, sacramentally. In fact, if not performed in that manner the Roman partner may leave

the other at any time under the pretext that he or she is not ecclesiastically married. Secondly,—and this is even more important—Rome demands the children. A man must give his pledge that his children will be instructed in the teachings and practices of the Roman Church, which, according to our Heidelberg Catechism include "damnable idolatry". To surrender our children wilfully to idolatry is nothing short of covenant profanation.

2. COVENANT NURTURE

The only prevention that is vital is a positive passion for the beauty of God's covenant. We must insist upon a vital and sanctified covenantal relationship to our God. In the light of this covenantal relationship we would adopt as the proper educational approach, a well-balanced and full-orbed presentation of the truths of God's Word, stressing the peculiar niche which the entire doctrine of the home and the church occupies in the whole body of truth. Various Christian family duties, especially the care of these children, will receive proportional emphasis. In this way we underscore the truths expressed by St. Paul that marriage is the symbol of the mystic union of Christ and His church. Each home must symbolize that union. Each family must train for that higher purpose children for the sake of the Kingdom of God.

In this connection we should not begin with emphasizing individual responsibility too late in life. Our covenant members should be trained early in life that they are responsible in a large measure for the type of training their possible children may receive. There is a crying need for education for marriage religiously considered.

3. AGENCIES FOR THIS NURTURE.

The agencies to bring this covenant training in operation are the home, the church, and the school.

The home must create an atmosphere of genuine piety. This piety must be lived in the sunshine of parental love and sacrifice. Children must see covenant sincerity. Children must drink in the charm of a devoted home so that any other type of home will be naturally distasteful. The family altar can make its contributions. Particular emphasis should be placed upon the friends of a home. If

we cater to those prominent upon the social scrolls rather than to those whose names are written in the Book of Life, we shall repeat the history of the children of Seth fellowshipping with the children of Cain to the spiritual hurt of the former. Homes must be the center of piety, sunshine, and sacrifice.

The Christian School can teach God's Word pertaining to mixed marriages not first of all (although not excluded) as a special topic, but as a natural and a truly interpretative part of the Bible stories taught. School friendships are important in the cultivation of likes and dislikes. A parent's neglect to send a child to a Christian School may issue in an unhappy mixed marriage credited to the fault of the parent.

The Church has various agencies as preaching, catechism classes, family visitating, Sunday School, and societies. All these agencies should be employed to the full. Our organizations likewise can help us face the problem in a natural way.

4. OBJECTIVES

Our great objective should be prevention of unchristian marriages. This can be achieved only by a consecrated covenant life. We should cultivate immunity to improper friendships.

All agencies must create a desire for a positively Christian Home.

We should make such sacrifices for our children that our Christian Home, Church, and School will remain the dearest spot on earth.

Each person concerned must know the weight of individual responsibility. Each one should strive to become competent religiously to train the coming children in the fear of the Lord.

IV. ECCLESIASTICAL REGULATIONS

1. PRINCIPLES RE HOSTILE PARTNERS

In the light of God's Word to marry "only in the Lord" and to realize that the purpose of Christian marriage is that there shall be "a godly seed", the only consistent position Synod can take is to forbid any ecclesiastical solemnization between a believer and a hostile unbeliever. If not, we would desecrate worship, and the covenant, and, thereby transgress the plain will of God.

This should also be true of a hostile Roman Catholic, although we cannot classify him as an unbeliever. Also many a sectarian believes things diametrically opposed to historical Christianity. The particular principles involved are the absence of spiritual unity and the desecration of the covenant. This prohibition should include not only ecclesiastical solemnizations but also what is popularly called "church weddings".

Nor should two forms be introduced to meet the emergency, one for believer with believer, and one for believer with unbeliever, or with Roman Catholic, and sectarian. This would be an effront to the plain teaching of Scripture. It would introduce a dual standard of marriage, and it would be psychologically construed as a partial endorsement of a wicked practice.

2. PRINCIPLES RE TEACHABLE PARTNERS

Life is too complex, especially this phase of it (as our present military life indicates) to legislate in every detail. There may be instances in which an unbelieving partner is eager to know the gospel. He is willing to promise that his children will be taught in the Christian faith. He will not frustrate in any way the high purpose of a wedded life.

If in the judgment of the consistory such a partner is teachable, and if he realizes the weight of his marriage vows, and promises to allow his children to be trained in the Chrstian Faith, there would be no objection to allow the solemnization.

It is within the province of, and it seems logically mandatory that the consistory exact a promise that the children to be born shall be brought up in the Christian faith.

3. PRINCIPLES RE MIXED MARRIAGES NOT SOLEMNIZED IN OUR CHURCH OR BY ONE OF OUR PASTORS

There will be cases of elopements, or cases in which a couple will be married by a civil officer or by a Roman priest. The fact that some will elope is already an acknowledgement of ecclesiastical disapproval.

In case a member has married a Roman Catholic and has promised to allow his children to be trained in that faith, he has profaned this covenant by surrendering his children to idolatry. Such a sin is censurable and should be confessed. It would be inconsistent to sit at the table

of the Lord, a seal of the covenant, and to disregard the sanctity of the covenant for one's children. Those who are to make profession of their faith and are guilty of the above named sin, should repudiate this before making public profession. Every consistory should realize that no one is married by a Roman Catholic priest who does not make this sinful promise.

This should apply to marriages with sectarians also if the believing partner has promised to train the children of the new wedlock in the sectarian faith. Naturally there are gradations among sects. This applies to those sects radically departed from the historical church.

What shall be done about those who have been guilty of improper mixed marriages but have not promised to train their children in a divergent or hostile faith? The refusal on the part of the minister or consistory to permit solemnization may be in a measure the only appropriate disapproval. There is no doubt that the marriage has this sinful aspect. It is questionable, however, that such a member should be censured. There does not seem to be any N. T. warrant for such an act. After the ceremony two things may take place. If a confessing member is loyal to his faith the church should do what it can to win the other partner for the Christian Religion . If a member is seeking the privilege of public professon, then it may be necessary in these circumstances to set a probationary period to see whether or no he will be true in these circumstances. If this is established the table of the Lord may not be refused to him.[17])

4. Principles Re Interdenominational Marriages

We know there are splendid Christians in other denominations who make exceptional life's partners. They have a zeal for God's Kingdom. There are also members in our own denomination who are faint-hearted. Modernists we may classify as unbelievers of the distinctive Christian hopes, but some may even repudiate modernism if the difference were made clear to them. This possibility is the result of the blurred picture the church makes today.

Besides the breaking down of the isolation and the shelter the Dutch language afforded, many of our churches are lone churches in large cities. Many members can-

[17]) F. L. Rutgers, *Kerkelijke Adviezen*, Vol. II, pp. 145, 263 f.

not marry within their own group for various reasons. We all realize that it stands to reason that we should not even suggest a single life when a fine Christian partner is to be had.

At the same time we must not assume that mixed marriages in the denominational sense are innocent and harmless. Many homes have felt a little denominational fox gnawing at the vine of home joys. Some members of denominations farther removed from us have become loyal members. Others closer to us historically may not be able to surrender themselves to the causes of the Kingdom our church holds dear. Convictions, personalities and characters play a large rôle.

The only way we can face this situation is by setting forth why we are Christian Reformed. The principle is simply this that we believe we have a right of separate denominational existence and we must maintain that this right affects the future of our children. We should encourage as much as possible to be true to our church, for their own sake and for their children's sake. If we prayerfully and humbly seek to be a true church, we have the right to indoctrinate our youth that they by persuasion can gain their partners as members for our church.

Moreover, each church should indoctrinate its youth that defections in doctrine and neglect in Christian practices can be detected.

5. PRINCIPLES RE ECCLESIASTICAL AND PRIVATE WEDDINGS

The problem before us in this paragraph is rather a difficult one. God has given the ordinance to mankind to marry and to propagate the human race. Neither does the entrance of sin alter this ordinance. All consummated marriages of mentally and physically competent individuals are indissoluble except for fornication, Rome notwithstanding.[18]

Rome teaches that "sacramental" marriages alone are indissoluble. Other marriages are not according to God's law, so they are not valid. Martin Luther exploded that whole conception.[19] The Reformed Church has largely followed Luther. The question is: If marriage is a divine,

18) For a thorough history of this we are indebted to the Anglican scholar, Oscar D. Watkins, *Holy Matrimony*, Chapter VIII.

19) Ernst Salfeld, *Luther's Lehre von der Ehe*, pp. 11 ff.

creation ordinance, why may a preacher not solemnize that marriage? Why may he not use forms to whose vows even unbelievers could assent?

The second question is: What rights has a preacher as preacher apart from his ordination vows and consistory supervision? May he disregard this supervision? Or, should a consistory endorse every mixed marriage or non-Christian Reformed marriage before a pastor may perform a ceremony?

It is evident that a consistory should keep control over divine worship. It is also evident that a preacher has personal liberties. But it must also be evident that if an ecclesiastical wedding is wrong from a biblical point of view then it must also be wrong in a parsonage. There is only one question: Is this new union acceptable to God?

The minister can never officiate as a citizen or even in the final analysis as a servant of the state. Technically a minister is not a servant of the state. The state allows a minister as a matter of deference to religious convictions the courtesy of accepting and recording the vows.

A minister receives his ordination from the Christian Reformed Church. He cannot divorce his ministeral status from the Christian Reformed Church. Although he has the liberty to marry friends, for performing a marriage ceremony is not only ecclesiastical, he must remember that the *moral* relationship between consistory and minister must be maintained. In life and in doctrine he remains subject to the consistory.[20]

It follows therefore that a minister can exact only such promises as are compatible with his high calling as a minister, that is promises of a christian marriage. In early days a father as the priest of the family solemnized the wedding, but in our day the minister takes the father's place so that the couple may be united in marriage by one who functions in a priestly capacity. The marriage between unbelievers may be compatible with the ordinances of God, but a higher marriage is one that symbolizes the union of Christ and His Church. Only such a marriage can a minister solemnize in harmony with the vows of his ordination.

[20] W. Heyns, *Kerkrecht en Kerkregeering*, p. 358. He claimed that if a minister should solemnize a marriage ceremony contrary to the Word of God the consistory would have to take the minister to task.

What follows? If the sinfulness of such a contemplated ecclesiastical marriage is evident, this sinfulness cannot be removed by solemnizing it privately or in a parsonage. Wrong happens to remain wrong. Neither may we allow good-will, possible conversions, or practice to affect our sense of right and wrong. We may not do evil in order that good may come. Consistently, if we allow certain things for the good-will of the couple in private marriages, what is there to prevent us from applying this standard also to ecclesiastical weddings?

Can we refuse to perform a ceremony and still invite a partner to join our church?[21] It would be more inconsistent the other way, that is, first to tell him that his marriage is not scriptural and then marry him anyway for good-will. And after a new home is begun why can he not be invited to change the home begun to the ideal home Christ demands? If he should later on come to the Lord's table it is a different man that then participates, *viz.*, one who in the meantime has become a Christian.

In private weddings as well as public weddings a minister should ask unbelievers to be willing to promise that they will not frustrate the purposes of a Christian marriage. This promise should be given in the presence of an officer of the consistory and recorded for mutual protection. This may enjoin upon the pastor a moral obligation to instruct the unbelieving, Roman Catholic, or sectarian partner, but such a duty would be a welcome opportunity.

6. PRINCIPLES RE FORCED MIXED MARRIAGES

In the case of forced-mixed-marriages no persuasion is permitted to cause the couple to desist from marrying publicly, provided there are no recognized impediments to the marriage.

The principle followed is simple. Barring legitimate hindrances, sexual intercourse in God's sight constitutes a marriage. (The principle underlying a slightly different case is evident in I Cor. 6:16.) This marriage *de facto* consummated must be publicly recognized. This the couple owe to Church and society. Religious differences in such an event do not constitute a legitimate impediment. That extremely pathetic situations may

21) *Acts of Synod, 1940*, p. 104.

arise from such an unhappy union is common knowledge. But such is the inexorableness of the wages of sin.

The Church must recognize such a painful plight. Extreme mercy for the believer who may have fallen in an unguarded moment should be evident. The Church, however, must remain true to the lofty ideals of marriage: symbol of Christ, and the home, an institution for a godly seed. Never may the sin of sexual indiscretion frustrate the demands of God's will.

The only problem in this connection arises if the unbelieving partner is hostile or persistent in demanding the child for his own faith. He may hold a threat of desertion over the mother-to-be. If the unbeliever, Catholic, or sectarian is teachable, and promises that the child will be brought up in the faith we hold true, there is no reason that a minister cannot perform the ceremony.

V. RECOMMENDATIONS TO SYNOD

A. Ecclesiastical solemnization of marriage shall not take place in the case of a marriage of a believer with an unbeliever. *Grounds:*

1. Such marriages are contrary to Holy Writ.
2. The Church is a place of Worship. Sinful marriages cannot meet the demands of an acceptable worship.
3. A church could not tacitly approve a marriage that may become spiritually harmful to the church.
4. Promises made by an unbeliever would be an empty form.
5. Such marriages would profane the covenant.
6. Such has been the rule of the church (*Synodical Minutes, 1857-1880,* p. 119 (20). The case in question is the refusal to solemnize a marriage of a lodge member. Although serious, unbelief is still more serious.)

B. Synod recognizes that this general rule may have an exception if in the judgment of the consistory the unbeliever is teachable and amenable to our convictions and Christian practices, and if he promises to allow children of this wedlock to be instructed in the faith of the Church. *Grounds:*

1. There are situations in life in which such exceptions are feasible.

2. The promise to train children in the truth is from a biblical point of view obligatory (Genesis 18:19, Deut. 6:7, Ps. 78:4, Eph. 6:4).
3. Consequently the consistory would be upholding the requirements of the covenant in exacting such a promise.

C. Ecclesiastical solemnization of marriage shall not take place in the case of a marriage of a member of our denomination with a Roman Catholic or Sectarian (member of a sect repudiating historical Christianity as The Jehovah's Witnesses, Christian Science, etc.). *Grounds:*

1. In all cases the profanation of the covenant is involved. (cf. Lord' Day XXX of our Heidelberg Catechism —Roman Catholic Church in its conception of the mass is guilty of accursed or "damnable idolatry".)
2. In all cases there could not be the fundamental spiritual unity indispensable to symbolize the blessed relationship between Christ and His Church. (Even other doctrines of the Roman Church closely related to its conception of the mass, as "grace", "justification", "purgatory", etc., are of sufficient moment to prevent spiritual unity.)
3. From a biblical and an historical point of view certain sects cannot even be considered Christian.

D. Synod rules that the same exception adopted in Recommendation B above should also apply to marriages contracted by members of our denomination with Roman Catholics or Sectarians. *Grounds:*

E. Synod recognizes that marriages between members of our denomination and members of other denominations may be unavoidable and even harmless at times, but issues the warning that its members should not take this matter lightly. Synod enjoins upon the youthful members of our church and upon parents and office-bearers to know and to cause to know the reasons of our separate denominational existence. Our youth should seek by persuasion to win their friends to a church which,—be it said in all humility—seeks to be true to God's Word in preaching, in administering of sacraments, and in the exercise of Christian discipline. Synod voices a special warning against the perils of marrying into modernistic and indifferent circles.

F. Synod rules that in case a marriage cannot be solemnized in a church for reasons adopted in Recommendations A and C above, a minister may not perform this marriage ceremony in a home, a parsonage, or anywhere else. *Grounds:*

1. A minister can officiate only as a minister of the Christian Reformed Church.
2. Although a minister has the personal right to officiate at private weddings, even at those outside of our denomination, he remains under the supervision of the consistory in doctrine and in conduct.
3. If a marriage is improper from a biblical point of view, this remains so whether contracted in a home or in a church.

G. Synod frowns upon any suggestion to introduce possibly two forms for marriage, one for a believer with a believer, another for a believer with an unbeliever. *Grounds:*

1. There can be only one consistent purpose of Christian marriage.
2. Psychologically this would be construed as a partial endorsement of mixed marriages.

H. Synod appoint a committee from its present membership to formulate a Synodical letter on Mixed Marriages, incorporating the decisions adopted, and the mind of Synod expressed therein.

Respectfully submitted,

C. BOUMA
R. J. FRENS
J. T. HOOGSTRA.

SUPPLEMENT XXV

MISSION SUNDAY SCHOOL LESSON PLANNING COMMITTEE

(Art. 56)

To the Synod of 1943:

THE undersigned committee was charged by the Synod of 1942 with drawing up a lesson plan for a proposed Mission Sunday School paper. (Cf. Acts 1942, pp 60,61) In its deliberations your committee enjoyed the counsel of a number of mission workers outside its own number, for whose valued suggestions we are grateful.

Your committee arrived at its results on the basis of the following convictions, which are presented herewith by way of preliminary explanation:

1. The typical Mission Sunday School has constant pupil "turn-over". A complete schedule of lessons, therefore, should cover the Bible in *no more* than three years.

   b. Each year, in turn, should have an alteration of Old and New Testament material. A second reason for this alteration is the psychological principle of variety for the sake of sustained student interest.

2. The Sunday Schools have just completed a half year of Old Test. lessons. Hence the choice of Gospel material to begin the initial year, lest immediate duplication ensue.

3. Since the writers of the lesson explanation determine the central message of each lesson, it is their task, rather than that of the lesson planners, to select memory verses which appropriately epitomize each lesson. We take the liberty, however, of sending along occasional texts which urged themselves upon us, during our deliberations, as being possibilities for memory verses. (These were sent to the Publication Committee of Chr. Ref'd Church, to relay to the lesson writers.)

4. In the present experimental stage it would be unwise to lay out, in detail, a lesson schedule for more than the initial year.

Respectfully submitted,

DR. G. GORIS
REV. ROLF VEENSTRA, *Sec'y*
REV. P. JONKER, JR.
MR. THOMAS AFMAN
MR. G. DYKMAN

LESSON PLAN FOR THE YEAR 1943

January	3	The Boy Jesus; Luke 2:40-52
	10	The Baptism of Jesus; John 1:19-34, Matt. 3:13-17, Mk. 1:9-11
	17	The Temptation of Jesus; Matt. 4:1-11
	24	Jesus' First Disciples; John 1:37-51
	31	Jesus' First Miracle; John 2:1-11
February	7	Jesus and Nicodemus; John 3:1-21
	14	Jesus and the Samaritan Woman; John 4:1-42
	21	Jesus at the Pool of Bethesda; John 5:1-18
	28	The Parable of the Sower; Matt. 13:3-8, 18-23
March	7	(Prayer Day Sunday) Jesus Teaches His Disciples to Pray; Matt. 6:5-13
	14	The Parable of the Tares and the Wheat; Matt. 13:24-30, 36-42
	21	The Parable of the Prodigal Son; Luke 15:11-24
	28	The Parable of the Rich Fool; Luke 12:16-21
April	4	Jesus in Gethsemane; Matt 26:30-46
	11	The Trial of Jesus; John 19:17-30
	18	Jesus' Crucifixion and Death; Luke 23:33-56
	25	Jesus Rises From the Dead; Matt. 28:1-15
May	2	The Risen Christ and The Two Discouraged Travelers; Luke 24:13-35
	9	Jesus Appears to His Disciples in the Upper Room; John 20:19-29
	16	Jesus Appears to His Disciples at the Lake; John 21:1-17
	23	The Risen Lord, the World's Savior; Matt. 28:16-20
	30	Jesus Ascends into Heaven; Luke 24:50-53, Acts 1:1-11
June	6	The Home to Which Jesus Went; John 14:1-4, Rev. 22:1-5
	13	Jesus Sends the Comforter; Acts 1:6-9, 2:1-40
	20	The Creation of the World; Gen. 1:1-25, 31
	27	The Creation of Man; Gen. 2:7, Ps. 8
July	4	The Beginning of the History of Man; Gen. 2:4-25
	11	The Beginning of Sin; Gen. 3:1-24
	18	Home Life Wrecked by Sin; Gen. 4:1-26
	25	The World-wide Result of Sin; Gen. 6

August	1	God's Judgment Upon Sin; Gen. 7 and 8
	8	The Renewed Outbreak of Sin; Gen. 9:18-27; 11:1-9
	15	Abraham Called to Leave Home; Gen. 12:1-9
	22	Lot's Choice and Its Results; Gen. 13 and 19
	29	The Marriage of Isaac; Gen. 24
September	5	Jacob and Esau; Gen. 25:27-34, 27:1-41
	12	Jacob and Uncle Laban; Gen. 29:1-30
	19	Joseph Sold Into Egypt; Gen. 37
	26	Joseph In Prison; Gen. 40 and 41
October	3	Joseph's Brethren Come to Egypt; Gen. 40: 53-57, chaps. 43, 44
	10	Joseph Reveals Himself to His Brethren; Gen. 45
	17	The Deaths of Jacob and Joseph; Gen. 49 and 50
	24	The Life of Job; Job 1 and 42
	31	The Birth of Moses; Exodus 1:7-22, 2:1-10
November	7	The Call of Moses; Exodus 3
	14	God Dealing with Stubborn Pharoah; Exodus 7-11
	21	The One Thankful Leper (Thanksgiving Sunday); Luke 17:11-19
	28	The Passover; Exodus 12:1-36
December	5	The Birth of Jesus Foretold; Gen. 3:15, 49:10, Isa. 7:14, Isa. 9:2, 6, 7, Micah 5:2, Mal. 3:1-3
	12	The Birth of Jesus' Forerunner; Luke 1:5-23, 57-80 John 1:6, 19-29
	19	The Birth of Jesus; Luke 2:1-20
	26	Jesus' Reception By the Faithful; Luke 2:22-39

SUPPLEMENT XXVI

REPORT ON YOUTH ORGANIZATIONS

(Art. 59)

To the Synod of 1943.

ESTEEMED BRETHREN:

INTRODUCTION:

THIS being a continuation of the report rendered to the Synod of 1942 by your Committee, we suggest at the outset that you refer to said report found on pages 131-142 of Agenda II, 1942, for a proper understanding of that which follows.

The Committee's task was 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.

Last year's report includes our findings on "a" and "b". Our present task is to suggest possible improvements. We come with our suggestions and recommendations in all humility, realizing that our problems are not solved by recommendations and decisions. Yet we feel that if conscientiously and prayerfully applied the remedies we offer will prove to be helpful.

I. SYNOD'S INTEREST IN YOUTH ORGANIZATIONS.

Before coming with our recommendations it may be well to remind ourselves of Synod's past interest in our young people from the point of view of their organizations, and to emphasize the propriety of such interest.

A. From this angle we present a short historical sketch which brings out this interest. So far as we could discover no Synod ever considered the matter of society life until after the formation of the American Federation of Reformed Young Men's Societies. That Federation sought the help of Synod in the matter of providing

suitable literature for youth, shortly after its organization.

The Agendum of 1922, p. 16, contains an instruction from Classis Sioux Center, petitioning Synod to interest itself in the problem, mentioning as one of the two grounds the fact that the Federation was eager that such action be taken and had indeed requested it.

Synod acted favorably upon the overture of Classis Sioux Center and appointed a Committee which was to study the possibility of procuring and publishing such literature. It was told to work in conjunction with the Federation Board. The brethren J. B. Hulst, H. H. Meeter, E. J. Tanis, H. Bel, and H. Hoeksema constituted the Committee.

To the Synod of 1924 this Committee came with its report found on page 358 of the Acts. It advised that Synod appropriate $3,000.00 per year for the writing and publishing of proper literature. A committee of Synod was to supervise the carrying out of this project, and the Publication Committee was to see to the printing and distributing of the books to be written. Instead of adopting these recommendations, Synod decided that the Federation was to be placed upon the accredited list for an annual offering to be used particularly for the publication of books. It decided, furthermore, that this money might not be used to pay the salary of a general secretary. It approved the proposal concerning the Publication Committee.

The Agendum of 1926 contains a report of the Literature Committee appointed in 1924. Over $1,700.00 had been collected. Three books were said to be in the process of birth. One by Dr. H. Beets on "Great Men and Events in the History of the Reformed Churches", another by Prof. L. Berkhof on the "Social Teaching of the Bible"; and a third by the Rev. G. Hylkema on "Lodgism". The Committee was continued. A request that some of the Literature Fund money be used to pay the salary of a general secretary was again refused, p. 175.

Coming now to more recent times, we discover that Synod of 1937 endorsed the appointment of a Youth Secretary by the A.F.R.Y.M.S., and recommended the cause to the churches for an annual collection or contribution. It also appointed a committee to consult with the Federation Board for the purpose of drawing up a plan regu-

lating his work and relationship to the church—"and for establishing permanent contact with the Federation". This Committee consisted of the brethren J. Weidenaar, M. Arnoys and W. Kok.

To the Synod of 1938 the above-mentioned committee came with a report (pp. 44-48, Agenda I, 1938), advising the Synod to approve the appointment by the Federation of a minister as Youth Secretary. It also suggested the appointment by Synod of someone to represent itself upon the Federation Board. Synod did not adopt these recommendations, however. It merely expressed its deep interest in the Federation, urged the cause of a Youth Secretary upon the churches for an offering, and voiced the opinion that a layman be appointed rather than a minister.

Since then Synod has received an annual report from the part-time Youth Secretary, Mr. R. Postma, and expressing its appreciation for the work accomplished, has renewed its previously made recommendation that offerings be taken for this project.

In 1941 your present Committee was appointed upon the suggestion of the Board of the A.F.R.Y.M.S. to study the youth problem from the angle of their organizations. The Committee reported in part in 1942 and was continued.

The Synod of 1942 manifested further interest in youth by officially recognizing the A.F.R.Y.W.S. as an organization of value for the welfare of the Church, and recommending it to the churches for moral support.

B. This interest of Synod is certainly laudable. We can but add that it should have been manifested much earlier in history. For surely, since these organizations are established for the spiritual welfare of our young people, and our future leaders are trained at least in part in these societies, Synod ought to be vitally interested in their efficient functioning. No one can doubt there is room for improvement. That Synod can help steer our youth organizations in the right direction is our firm conviction.

II. THE PRESENT SITUATION AND SUGGESTED IMPROVEMENTS.

A. THE STUDY OF THE QUESTIONNAIRES.

1. Questionnaire I. This was intended to obtain a composite view of the attitude of our young people

themselves toward their organizations. For details see page 135, Agenda II, 1942. On the basis of the returns we drew the following conclusions:

a. The large majority of our young people are convinced of the value of our youth organizations and have benefited by them.
b. There is a decided appreciation of the larger organizations, Federations and Leagues, as helpful in creating a spirit of unity.
c. 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.
d. 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.
e. Federations and Leagues rank relatively lower than the factors which are more local in character with the exception of consistorial co-operation.
f. *The Young Calvinist,* which is published by the Federations, ranks high in the estimation of our young people.

2. Questionnaire II. This was submitted to obtain the views of our ministers. See pages 136-140. On the basis of these answers we concluded as follows:

a. 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.
b. Both our leaders and our young people agree that the success of our organizations depends upon the co-operation of members and upon competent leadership.

c. 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.
d. There is little uniformity in the methods used by consistories in the matter of encouraging youth organizations and in unifying youth work.

3. Questionnaire III. This sought definite information as to the percentage of our young people attending our youth organizations. See page 141. The statistics indicate that a far larger percentage of our young people should be enrolled as members.

4. A General Conclusion to the above. It is evident:
a. That our leaders are well agreed as to the purpose and aim of our youth organizations, namely, to inculcate a knowledge of Scripture, particularly with a view to giving a clearer understanding of the problems of life and their solution in accordance with our Calvinistic world and life view. That, moreover, they are to serve as agencies for the fostering of Christian sociability.
b. That, although they are agreed that such organizations fit in with our Reformed scheme, our leaders are not very enthusiastic about the effectiveness of our societies in reaching these aims. Nearly all of them consider it to be moderate. It is of interest, however, to note that very few consider these organizations to be of little or no value—less than 5%.
c. That on the whole the membership is more charitable in its judgment than the leaders. Their estimate of the value of their societies is considerably higher than that of the leaders.

B. IMPROVEMENTS SUGGESTED.

Our problem is therefore, how shall we make our youth organizations, which are clearly looked upon as necessary and worth-while, more valuable and effective? What can be done to increase their effectiveness?

In suggesting improvements we are guided, in a measure, by the answers received to the question, "On what do you consider the effectiveness of your society to depend?" To this query seven possible answers were sug-

gested by the committee. They are here listed in the order of their importance in the estimation of our young people.

First, Co-operation of members
Second, Leadership of layman or society member
Third, *The Young Calvinist*
Fourth, Leadership of Pastor
Fifth, League Membership
Sixth, Consistorial Co-operation
Seventh, Federation Membership.

1. The enthusiastic **co-operation of the membership** is most essential. It must therefore be fostered. This is a local problem which Synod cannot very well solve. It is linked up, however, with proper leadership, the program followed, and the general attitude in a particular church toward spiritual matters. The young people must be given something definite to do in their organizations; something that will challenge them, and will stimulate teamwork.
2. Moreover, **leadership** of a high calibre is very necessary for an effective organization. More attention should be given to the problem of training leaders. No doubt our College and Seminary Faculties could give some fine training to those who must be leaders in the course of time. Also such organizations as our Bible Institutes would be able to render valuable service. Leaders must understand young people, must be sympathetic toward them. Possibly our ministers should be more active as leaders in our youth organizations than is now the case; especially when it comes to Young Men's Societies. At any rate the highest type of leadership is essential.
3. **Consistorial co-operation** seems to be non-existent in many cases. No doubt this is not due to ill-will, but rather to a failure to realize the vital importance of our societies for the vital health of our congregations. We suggest that our consistories pursue the following course of action:
   a. That they actively encourage the organization of societies where these do not exist.
   b. That they provide a suitable place of meeting.
   c. That they diligently distribute the literature provided by Federations or Leagues.

d. That they persistently seek to interest our young people in their organizations at family visitation and by means of preaching.
e. That they appoint a "youth-committee" by which contact is maintained with the societies and which shall constantly study ways and means to improve these organizations.

4. The **parents** clearly have a responsibility in this connection. They can do much to encourage their sons and daughters to join societies and to prepare for meetings. Moreover, parents, by membership in their own organizations, set a fine example for their children.
5. Our **Church Papers** should contain more material of specific interest to our young people, and should emphasize the value of youth organizations.
6. We are of the opinion that it is possible for our larger organizations, **the Federations and Leagues,** to render greater service to the cause than they have done. A more decided unity in their programs is to be desired; a working together to attain their common aim. To this end we should steer into the direction of a united youth movement.

III. **A UNITED YOUTH MOVEMENT.**

We have just suggested the advisability of steering into the direction of a united youth movement. What do we mean by that term? We have in mind a program of action which would serve to bring together all our youth organizations under one central head or body. This would serve to emphasize their common basis, aims, and ideals, and would give our young people that feeling of denominational unity which it is desirable to foster. We would be inaugurating a more comprehensive policy in regard to young people's organizations and would eliminate unnecessary duplication, a potential working at cross purposes, and detrimental forms of competition. This ideal might be brought about either through a standing Synodical Committee which would devote itself to this task, or through a central office through which the program of action would be carried out, or through a Youth Secretary who would work for the realization of the desired end. The exact method of procedure should be decided upon after further study has been given to the matter, as implied in our recommendation below.

IV. RECOMMENDATIONS.

Considering all these possible ways along which improvement must be sought, we come with the following recommendations:

A. That Synod reaffirm the stand taken by previous Synods and endorse the National Federations, and assert that these as well as the Leagues and local Societies are very valuable agencies for the spiritual development of our youth.

B. That Synod urge the consistories to pay close attention to their local youth organizations, in accordance with the suggestions made above, and that they especially concern themselves with the problem of proper leadership. See II, B. 3.

C. That Synod, since leadership is so essential, encourage its development in the following ways:
   1. Urge the proper authorities of our educational institutions—Calvin College and Seminary—to incorporate into the appropriate courses the subject of youth organization and leadership.
   2. Urge the editors of our Church papers to give greater attention to youth and youth organizations.
   3. Suggest to the editorial staff of *The Young Calvinist* in particular, that articles on youth leadership be featured now and then for the benefit of present leaders.

D. That Synod appoint a standing Youth Committee of three representing Synod to which each of the existing Youth Federations shall be asked to add one member. This Committee shall report to each Synod. Its task shall be:
   1. To encourage the carrying out of the program suggested under IV, C, and whatever other program Synod may adopt.
   2. To seek the realization of the ideal of a United Youth Movement as suggested in III.
   3. To interest itself in the problem of our youth organizations, and devise ways in which they may be made more effective.

Respectfully submitted,

E. POST, *President.*
C. WITT, *Secretary.*
J. HOFSTRA.

SUPPLEMENT XXVII

REPORT ON CHRISTIAN LABOR

(Arts. 172, 174, 175)

(Cf. Acts, 1942, Art. 130, page 132: "Synod decides to include the report of the Committee of Synod in the Agenda, Part I, for the Synod of 1943, and to so instruct the Stated Clerk." See also Acts, 1942, Supplement XXI-b, p. 364.)

To the Synod of 1943.

ESTEEMED BRETHREN:

THE mandate of our committee is found in the Acts of Synod, 1940, page 42, Report No. VIII re Christian Labor Association (cf. also Supplement XVI, Acts of Synod 1940, pages 334-342),

> "That Synod appoint a competent Committee to study all the deliverances of former Synods; formulate a revision of the contents of existing conclusions which will furnish our consistories as well as our people with clear consistent advice as to the stand we have to take with respect to labor unions; and report at a following Synod."

The Synod of 1940 adopted the following grounds for this mandate:

1. Lack of definiteness and consistency should be removed from our synodical decisions.
2. The present labor situation is complicated by the rise of the C. I. O.

The Synod of 1940 rejected Advice II and Advice III of the Committee of Pre-advice on the following grounds, "This matter is amply covered by the adoption of Recommendation I" (Acts of Synod, 1940, page 42). A precise statement of the matter contained in Recommendation I, adopted by the Synod of 1940, which also covered the issues contained in the rejected Advice II and Advice III, is not given. The Synod of 1940 went on record to maintain that the issues presented in Advice II and Advice III of the Pre-Advisory Committee, were included in the resolution adopted by Synod. Lack of clearness as to our mandate compelled your Committee to make a study of

the issues which made it necessary for the Synod of 1940 to appoint a committee. Synod rejected Advice II and Advice III and at the same time maintained that the matters contained in the proposals of the Pre-Advisory Committee are already taken care of in the adoption of Advice I. We believe this confusion must be removed.

HISTORY OF OUR MANDATE.

To the Synod of 1939 a request was presented by Mr. J. Gritter, a member of the Oakdale Park Christian Reformed church, Grand Rapids, Michigan, Acts of Synod, 1939, Art. 90, VI, page 70). This request of Brother Gritter did not have the support of Classis Grand Rapids East. However, the Synod of 1939 did accept the request of Mr. Gritter and acted accordingly. The petitioning letter of Mr. Gritter was referred by Synod to a committee composed of the Rev. L. Veltkamp and the Rev. H. Keegstra. This committee of Synod filed its report with the Synod of 1940 with the advice that a competent committee be appointed to make a study of all Synodical decisions touching Labor Unions, and, if possible, formulate a revision of the contents of existing Synodical decisions. The committee (Keegstra and Veltkamp) also advised Synod to adopt Advice II, "that on the basis of the Synodical decisions of 1904, Art. 119, pages 34, 35, points 2, 3, 4, a definite statement be given in regard to membership in the American Federation of Labor and the Congress of Industrial Organizations, both of which stand condemned in the light of that decision." A third petition of Mr. Gritter upon which the committee (Keegstra and Veltkamp) acted favorably dealt with the matter of providing the C.L.A. with more effective aid than heretofore. By effective aid was implied not merely moral and financial support, but "the unreserved support of every leader in our churches, and, of which every Christian workingman should be a member" (Acts of Synod, 1940, page 338). In the letter of Brother Gritter to Synod there were contained three petitions, and in connection with each of these the committee (Keegstra and Veltkamp) proposed to Synod an Advice, which were enumerated Advice I, II, and III.

As a committee we were at a loss as to the exact requirement of Synod. If the Synod of 1940 had clearly stated that our mandate was formulated in the three petitions of Brother Gritter, the task assigned to us would be very

clear. After a careful analysis of the situation confronting Synod of 1940, we do believe it was the intent of Synod to act upon all three petitions of Brother Gritter. That the Synod of 1940 was of the same opinion seems to be clear from the grounds adduced for rejecting Advice II and III. Synod stated, "This matter is amply covered by the adoption of Recommendation I." We conclude, therefore, that the task as assigned to us by the Synod of 1940 can be stated thus:

1. To study all the deliverances of former Synods touching Labor Unions;
2. Formulate a revision of the contents of existing conclusions reached by former Synods, since in these decisions, it is claimed, there is a lack of definiteness and consistency;
3. Advise Synod in the matter of expressing itself in regard to Church membership and membership in such Labor organizations as the American Federation of Labor and the C.I.O., and,
4. Advise Synod further with regard to prescribing more effective aid to the existing Christian Labor Organization.

I. SYNODICAL DECISIONS ON LABOR UNIONS.

1. *Synod of 1883* (Acts, 1883, Art. 37).

   a. Classis Hudson confronted Synod with the question how to deal with members or prospective members of the Church who belong to Labor Unions.

   b. Classis Hudson informed Synod that the Consistory of Rochester deemed membership in such organizations to be contrary to the Word of God, the Christian conscience, and the well-being of the Church.

   c. In its decision the Synod of 1883 referred to Art. 65 of the Algemeene Bepalingen (meaning perhaps Art. 75) and felt constrained to disapprove of certain organizations of employers and employees, but felt it could not lay down a general rule. It urged the officers of the Church to guard against such matters as are clearly in conflict with the Word of God and the rules of the Church.

2. *Synod of 1886* (Acts, 1886, Art. 90).

   The Synod of 1886 considered the question of membership in the Knights of Labor. The Synod decided that a professor of the Christian faith may not be a member of the order of the Knights of Labor and all similar organizations bound by oath or solemn pledges. The Synod advised all members of the "Holland Christian Reformed Church" to refrain from joining

such organizations. It was decided to deal considerately, but also to see to it that the holiness of the sacraments was properly guarded.

3. *Synod of 1888.*

The Synod referred the petitioning Classis Grand Rapids to the decision of 1886 as to the course to be pursued when members of a union are refused admittance in one congregation and accepted by another congregaton of the same locality (Acts, 1888, p. 19.)

4. *Synod of 1892*

The Synod of 1892 was asked to give a reply to two requests that:

a. Synod fix its attention on the different unions in this country, since a consistent pursuit of their principles would result in a complete reversion of the present social order and be detrimental to the membership of the Church.
b. Synod designate the unions membership of which it deems inconsistent with the membership of the Church. Synod was also requested to reply in how far ecclesiastical discipline should be applied to members who belong to less reprehensible unions.

The Synod of 1892 adopted the following decisions:

1) that each union must be judged according to its statutes and the purpose expressed therein; and,
2) that if the purpose of the union proves to be contrary to the Word of God and the foundations of the social order, then ecclesiastical discipline (admonition) cannot be avoided in the end.

The Synod of 1892 did not give a specific answer to the request to designate specific unions or organizations except what had formerly been expressed, i.e., Knights of Labor 1886 (Acts, 1892, pp. 27-28).

5. *Synod of 1900* (Acts 1900, page 21, Art. 37).

Classis Grand Rapids West had overtured Synod to mention by name in the Acts the unions whose constitutions were tested and found wanting by the various Classes. Synod gave no immediate reply, but referred the union issue to a committee to report to the following Synod.

6. *Synod of 1902* (Acts 1902, pages 111-137).

The committee appointed by the Synod of 1900 reported in a lengthy document. The report of the committee was read, and the Synod recommended it to the Church for diligent study, but took no further action.

7. *Synod of 1904*

In addition to the report referred back to the churches for diligent study, the Synod of 1904 was also concerned with two overtures dealing with unions. The overture of Classis Illinois read, "Synod come to a decision respecting the unions and decide that the members of existing unions cannot be

members of the Church, and give the grounds for this. It also designates a way out for the laborer." The second overture, of Classis Iowa, stated, "Synod point out the way in which it becomes possible for our laborers to take a stand against unions on a revolutionary basis."

The committee that reported on this matter pointed out a number of existing evils in the Labor Unions of that day. Christians were advised to organize Christian Labor organizations, and thus avoid the un-Christian practices of the unions. The practices which make membership in the unions untenable are stipulated by the committee, and these are reproduced by the Rev. Schaver, "Church Order," pages 115, 116. Sinful practices of the unions are also discussed in the letter of Brother Gritter addressed to the Synod of 1939. (Cf. Acts of Synod, 1940, page 335.)

The decisions of the Synod of 1904 were of great importance. We offer the following translation:

1. that it may not be demanded of a Christian that he separate himself entirely from the communion with the world in natural life, though he should show himself to be controlled by a different principle in his speech and action;
2. that the Christian laborer may not be an idle (ledig) spectator of all the evil and injustice that is found in the sphere of labor;
3. that he cannot accomplish anything alone, and should therefore unite with others, in order to reach the goal with united strength;
4. that under the present circumstances in the world of labor organization is the duty of Christians in virtue of their office, and therefore as Christans they should seek to organize Christian Labor organizations;
5. that if any person should feel that Christian organization is neither desirable nor imperative, and should nevertheless want to join an organization of laborers, he should refrain from unions which,
   a) exact an oath or a pledge of unconditional submission to the majority of the ruling body, with disregard of one's duty toward God, the State, the Church, and the family;
   b) officially desecrate the Lord's day by holding business meetings, excursion trips, or doing aught else that is in conflict with the fourth commandment;
   c) maintain in their rules and regulations the right to appoint pickets, or give permission to use force, or give occasion for the use of force by strikes, etc.;
   d) forbid a Christian to do what he as a Christian should do, or command him to do what he may not do;
   e) raise money in a manner condemned by the Word of God, e.g., dancing parties, card parties, Sunday excursions, etc.;
   f) have a religious ritual that is kept secret from all who are not members; and

g) essentially are secret oathbound organizations.

The Synod of 1904 adopted the following general rules for ecclesiastical procedure and discipline:—

1) that the consistories seek to inform themselves by investigation of the condition of things in the industrial sphere, and of the principles of the unions, and act according to the knowledge thus acquired;

2) that the consistories tolerate no one in the communion of the Church who is and wants to remain a member of an organization which can be justly accused of the unrighteous practices mentioned. The consistory should act cautiously, should seek to educate, but should censure if necessary;

3) that consistories should punish those members who with or without authorization of the unions become guilty of force and other irregularities;

4) that the consistories bear with those who under the stress of circumstances belong to a neutral and tolerable union, but urge them to remain outside of these as long as possible, and to urge those who belong to them to break with them, or, better still, to form a Christian organization.

The Synod of 1904 also appointed a committee to study the union problem, and to formulate principles of Christian Labor organizations.

8. *Synod of 1906* (Acts 1906, Art. 106).

The committee appointed by the Synod of 1904 reported in 1906. A lengthy report was rendered, and the request of the committee to appoint another committee to make further study of the matter was adopted.

9. *Synod of 1908*

The report of the committee appointed in 1906 was comprehensive, but the Synod filed the document in its archives. No decision was taken indicating any progress or repeal of existing decisions. The committee was continued.

10. *Synod of 1914*

No report appeared in either 1910 or 1912, and at the Synod of 1914 a Majority and a Minority report was made. The majority report is very brief and offers nothing new on the subject. It is found in the Acts of Synod, 1914, Bijlage X. The minority report is rather lengthy. It declares as its candid opinion that it is doubtful whether the Church should express itself on such matters, and that it might be desirable to change the position taken by former Synods. This report is found in the Acts of Synod, 1914, Bijlage XI.

No decision was taken by the Synod of 1914. The Synod adopted the advice of the committee to appoint another committee to serve the following Synod with well-formulated propositions (cf. Acts of Synod, 1914, Art. 17, 4).

11. *Synod of 1916*

The committee appointed could not find satisfaction in either the Majority or the Minority reports made at the Synod of 1914. It advised Synod as follows:

1) Synod provisionally change the decision of 1904 relative to the unions. The following grounds for this position were adduced:
   a) there are insufficient data to show that membership of the Church is inconsistent with membership in so-called neutral unions, unless it can be proved that a union according to its constitution leads into sin or sins, or in in its continuous actions shows that it favors sins, because as long as there is no certainty in this matter it is not possible to maintain the position taken, and the present standing of members in the Church as "tolerable" is undesirable.
   b) Since the two reports reveal a great diversity of opinion, the committee further advises Synod to urge all the members of our churches, and particularly our leaders, to make more special study of this important point, in order that they may come under the guidance of the Holy Spirit, to a greater unity of opinion.
   c) With a view to the present situation the following advice is given to our Christian laborers:—
      a. If one is compelled to belong to a so-called neutral union, in order to provide for oneself, then one should always, in one's union and in the minds of one's colaborers, witness strongly that one belongs to Jesus Christ and desires to seek His honor; and if one is hindered in this one should break with such a union.
      b. In places where independent Christian organizations are desirable, there should be an attempt to coperate as much as possible with other unions, in order to obtain or retain right and justice. (Cf. Acts of Synod, 1916, Art. 36, 9, page 38.)

The Synod of 1916 adopted the above proposals of the committee (Acts, 1916, Art. 40).

12. *Synod of 1924*

The Acts of the Synods of 1918, 1920, and 1922, contain nothing on the Union question. The problem of the Unions came to the attention of the Synod of 1924 through an overture of the Consistory of Zillah, with the request to revise the position adopted in 1916, "en terugkeeren tot het standpunt vroeger door ons ingenomen." The Synod of 1924 adopted a substitute motion, "Naar aanleiding van de instructie van den Kerkeraad van Zillah in re Unions, besluit de Synode tot het benoemen van een Commissie, wier taak zal zijn grondige studie te maken van de verhouding, die de Kerk heeft in te nemen speciaal tot de Unions, en in 't algemeen tot allerlei organisaties van werklieden en werkgevers op maatschappelijk gebied. De Synode acht het gewenscht, dat deze zaak opnieuw onderzocht worde, *omdat er blijkbaar in onze kerken*

in dezen weinig helderheid is, en daardoor veel verschil van gevoelen, en ook omdat het besluit van 1916 inzake de Unions een voorloopig karakter schijnt te dragen. De Commissie in deze materie rapporteere niet later dan 1 Febr. 1926, opdat de kerken het rapport rustig kunnen overwegen." (Acts of Synod, 1924, pages 100 ff.) (we underscore.)

13. *Synod of 1926*

The committee appointed by the Synod of 1924 reported as it was instructed. However, the Synod of 1926 did not adopt any conclusions, and deferred action.

14. *Synod of 1928*

The Synod of 1928 adopted with a few minor changes the proposals of the committee appointed in 1924. The decisions of the Synod of 1928 were formulated in three questions and their appended replies (Acts of Synod, 1928, pages 90-93). We offer the following translation:

Question 1—Is it in conflict with our Christian principles that members of the Church are also members of an organization(s) which does not positively adopt a Christian point of view and fails to act in keeping with our Christian principles?

To this question Synod replied that every Christian must be considered free to co-operate with his neighbor in every lawful sphere of social life and that he as a member of society has the perfect right to help in any social enterprise, and may unite with others in an organization, if the evident aims of such an organization or enterprise are not in conflict with the general principles of justice set forth in the Word of God. (Acts of Synod, 1928, page 91.)

Question 2—What is the nature of the solidarity of the unions and similar group organizations? Is every member of such an organization responsible for the decisions and actions of such an organization?

The Synod of 1928 adopted the following reply:

a) A Christian who is a member of a social organization, of whatever nature, is bound of God faithfully to exert his influence as a Christian and to contend for righteousness and justice.

b) A Christian becomes fully responsible either by consent or silence for whatever is sinful in the decisions and practices of the organization to which he belongs.

c) A Christian who is a member of a union or a similar organization is free from personal responsibility only when he has in all seriousness protested against decisions and practices that clearly violate the bounds of justice, and when he has according to his ability sought to suppress the evil. If the organization in spite of such vigorous protests persists in perpetrating evil, it is the duty of every Christian member of such an organization to withdraw and renounce his membership in said organization.

Question 3—What is the duty of the Church towards members who hold membership in a Union or a similar organization?

To this question the Synod of 1928 gave the following reply:

a) The Church of Christ is in duty bound to exercise the power of the keys to purify herself from those who have joined themselves to organizations that are essentially in conflict with the Word of God.

b) The Church must constantly be ready to instruct and reprove those who have joined organizations that are essentially not in conflict with the Word of God, but in which is found much that is worthy of disapproval and in conflict with our Christian principles.

c) The Church must exercise church discipline in the case of members who are also members of organizations that are not essentially in conflict with the Word of God, but in which is found much that is worthy of disapproval and in conflict with our Christian principles, when it is evident that such members of the Church are parties to and guilty of actions that are in conflict with the command of God. Here, too, the rule shall be applied that only if one is personally guilty of censurable sin shall one become the object of ecclesiastical discipline.

The Synod of 1928 also adopted a portion of an overture submitted by Classis Grand Rapids West. The Acts of Synod, 1928, pages 94, 95, state: "Every Consistory is admonished to investigate the rules of every organization to which a member of its church belongs, and to be observant whether the members are accomplices in acts which are in conflict with the law of God, and if so, to deal with such members according to ecclesiastical discipline. The Classes must attend to the observance of this rule."

The Synod of 1928 also gave heed to an overture to appoint a committee to investigate whether the American Federation of Labor is to be considered a neutral union. (Acts of Synod, 1928, pages 95, 96.)

This Synod also appointed a committee to study the question as to how Christian Labor organizations and other Christian organizations in the social sphere could be revived. (Acts of Synod, 1928, page 95.)

15. *Synod of 1930*

The Synod of 1930 refused to commit itself on the character of the American Federation of Labor. (Acts of Synod, 1930, page 74.)

This Synod also received a report under the title, "Christian Social and Industrial Organizations." This report constituted a reply to the question what could be done for the resuscitation of distinctly Christian organizations in the sphere of industry and of social life in general. The report appears in the Agenda, 1930, Part II, pages 231-235. The Synod of 1930 adopted the following as its reply to the question how

the Church can best promote the organization of Christian labor organizations in the social sphere:

1) "By preaching unceasingly and uncompromisingly the biblical principle of the Christian's separation from the world. The Bible clearly teaches that believers constitute a peculiar people, and that as a holy people they are in duty bound to separate themselves from all that is unholy, and should not be unequally yoked with unbelievers, but should avoid all social entanglements that might in any way compromise their Christian character and profession;
2) By setting forth clearly and unequivocally the anti-Christian spirit of the Marxian Socialism with its glorification of class hatred, class struggle, and class ethics, and its principle that might makes right; and by placing over against this the great fundamental biblical principles of justice as they apply in the industrial world and ought to be maintained by all those who profess to be followers of Jesus Christ;
3) By calling particular attention to the principle of corporate responsibility, clearly taught in the Word of God (Acts 2:23, 36; 3:13-15; 2 Cor. 6:14-17; Eph. 5:11; I Tim. 5:22; 2 John 11; Rev. 8:14), affirmed by an enlightened Christian conscience, and recognized by sociologists; and by giving a discriminating answer to the question whether and in how far one can relieve himself of this responsibility by protesting;
4) By exercising discipline in the spirit of love, but nevertheless with a firm hand whenever her members become guilty of propagating un-Christian principles in the world of labor, assume an unbrotherly attitude towards their fellow-Christians, take part in acts of violence, trample upon the fundamental principles of justice, or refuse to break with oganizations that are avowedly anti-Christian in character, or reveal throughout an anti-Christian spirit in their activities." (Acts of Synod, 1930, pp. 234, 235.)

16. *Synods of 1934, 1936.*

The Synods of 1934 and 1936 recommended the Christian Labor organization for moral and financial support.

17. *Synod of 1939.*

Mr. J. Gritter presented his request to Synod. Synod appointed a committee to report at a following Synod.

II. THE QUESTION OF REVISING SYNODICAL DECISIONS.

The Synod of 1940 requested its Committee to "formulate a revision of the contents of existing conclusions which will furnish our consistories as well as our people with clear, consistent advice as to the stand we have to take with respect to Labor Unions." (Acts 1940, p. 42).

The petitioning letter of Mr. Gritter to the Synod of 1939 claims that various Synods have adopted resolutions

on the Union question which lack unity and consistency. Apparently the committee that reported to the Synod of 1940 was of the same opinion. They wrote: "This lack of consistency and definiteness should be removed from our synodical decisions." (Acts of Synod, 1940, p. 340).

Your Committee felt at once that it could not be its task to rescind or revise any past synodical decisions. This is something which is from the nature of the case impossible. What your Committee can do with respect to the decisions of previous Synods, is limited to a pointing out of the inconsistencies which may be found to exist.

The question is, whether former Synods have always consistently taken the same stand with respect to membership in Labor Unions. From the preceding historical review it has already appeared in how far this can be maintained. We may leave a few of the earliest decisions out of consideration here, since they were on the whole rather indefinite. The Synod of 1892 was requested to name the Unions, membership in which it deemed inconsistent with membership in the Church, or determine in how far ecclesiastical discipline should be applied to those who belong to less reprehensible Unions. The Synod decided not to name any unions, but declared that, according to its judgment each Union must be judged according to its statutes and the purpose expressed therein; and that, if the purpose of the union proves to be contrary to the Word of God and the foundations of the social order, ecclesiastical admonition and discipline cannot be avoided in the end. (Cf. Acts of Synod, 1892, p. 27).

At the Synod of 1904 a report was read, which pointed out some of the evils of which the Unions are guilty, but which also called attention to the necessity of distinguishing between two kinds of Unions, namely, those which abide by the original purpose of the Unions, and those which are degenerating more and more. It also made some suggestions respecting the course of procedure to be followed by the churches in connection with those who were members of some Labor Union. Synod appointed a Committee for further study. (Acts of Synod, 1904, p. 33 ff).

This committee reported in 1906, but finally only advised Synod to appoint a committee for further study of

this matter, to abide in practice by the decisions of 1904, without making any positive decisions, and to urge the leaders of the Church to make diligent study of the Labor Movement. The report of this committee also makes mention of two kinds of Unions, which it calls the *Labor and Trade Unions* and the *Socialist Labor party,* and calls attention to the fact that Labor Unions have gradually improved and are exercising a beneficent influence in more than one respect. (Acts of Synod, 1906, p. 59 ff).

At the Synod of 1908 the Committee brought out a comprehensive report, which is not incorporated in the Acts of Synod, but was deposited in the Archives. Synod adopted the advice of the committee to take the same decision, which the previous Synod had taken, that is, to urge more general study of the matter of Labor Unions, It continued the committee of three, but now added two new members. (Acts of Synod, p. 43).

There was no report until 1914, and then there were two reports, a majority and a minority report. No decision was taken, except to appoint another committee for further study of the matter, to offer the following Synod definite advice in the matter. (Acts of Synod, 1914, p. 13 f).

The committee appointed in 1914 reported in 1916, and at the conclusion of its report advised Synod as follows: Synod "urge all the members of our churches, and particularly our leaders, to make more special study of this important point than was previously done, in order they may come, under the guidance and illumination of the Holy Spirit, to a greater unity of opinion." With a view to the present condition of things, and as an advice to the laborers of our churches, the committee further advised Synod to decide as follows: (1) "If one is compelled to belong to a so-called neutral union, in order to provide for oneself, then one should always in one's Union and in the midst of one's co-laborers, bear strong witness that one belongs to Jesus Christ and desires to seek His honor; and if one is hindered in this, one should break with such a Union. (2) In places where independent Christian Unions are desirable, there should be an attempt to cooperate as much as possible with other Unions, in order to obtain or retain right and justice." The advice of the committee was accepted.

In 1924 there was a request at Synod that the Church should change its stand with respect to present day Unions and should return to the standpoint formerly assumed. The consistory which brought this matter to Synod once more urged the appointment of a committee to study the whole matter, partly because of the prevailing uncertainty, and partly because the decision of 1916 was of a provisional character. Synod complied with this request and appointed a committee. (Acts of Synod, 1924, p. 100).

The committee appointed in 1924 reported at the next Synod, and suggested some very definite advice. But, while the advisory committee of Synod was quite in agreement with the conclusions of the committee appointed by the previous Synod, it advised Synod to postpone action in this matter for two years. Synod acted in harmony with this advice. At this Synod there was also a letter of an individual who expressed his desire to go back to the decisions of 1904. (Acts of Synod, 1926, p. 59 ff).

The report of the committee, which reported to the Synod of 1926 was placed in the hands of an advisory committee by the Synod of 1928, and this committee advised Synod to adopt the conclusions of the report of 1926 with some alterations. Since this advice was accepted and these conclusions are rather important we take the liberty to translate the most essential elements.

The first point concerns the question, whether it is contrary to our Christian principles that members of the Church join organizations in the social sphere, which are not controlled by Christian principles. The answer given is: "That every Christian must be regarded as free to cooperate with his neighbor in every lawful sphere of social life, and that he, as a member of society has the perfect right to participate in a communal undertaking or to join with others in an organization, if the well understood purpose of such an undertaking is not contrary to the general principles of justice contained in the Word of God."

The second question concerns the measure in which members of a Union are responsible for the decisions and acts of such a Union. The answer is: (1) "That a Christian, who is a member of a social organization, of whatever kind it may be, is duty bound ("van Godswege

gehouden") to exert his influence as a Christian faithfully, and to contend for justice and fairness. (2) That he by agreeing or by keeping silent becomes personally fully responsible for that which is sinful in the decisions and the practices of the society to which he belongs. (3) That he, in order to be personally free from guilt, must first of all most earnestly protest against such actions as exceed the bounds of justice, and must try as much as possible to check the evil; and if the organization, in spite of this protesting, continues in the perpetration of that evil, it becomes the duty of the Christian to discontinue his membership in such a society."

Finally, the duty of the Church is pointed out in these words: (1) "That the Church of Christ is called to keep itself free, by the power of the keys, of such as have joined societies, which are in their essential being contrary to the Word of God.

Such societies are not only the secret societies, but also those organizations in social life which, be it in their statutes, in their official propaganda, or in their usual practices reveal themselves as anti-Christian. (2) That the Church with respect to those who have joined organizations, which are not essentially contrary to the Word of God, but in which nevertheless much is found that is worthy of disapproval and is contrary to our Christian principles (as many organizations of employers and of laboring-men), should always take action by instruction and admonition. The Church, which always has the calling to let the light of God's Word fall on every sphere of life, to warn her members against evil, to point out the right principles, and to urge the maintenance of these, should not neglect that task for the sphere of labor, and should urge her members to seek their strength especially in Christian organizations. (3) That it is possible to speak of ecclesiastical discipline with respect to members, who are also members of organizations, which are not essentially contrary to God's Word, but in which nevertheless much is found that is worthy of disapproval and that is contrary to our Christian principles, only when it appears that they are co-responsible and are jointly guilty of actions that are contrary to the commandment of God. In other words, if the purpose of a society is in itself lawful and the organization in its constitution does not require anything of its members that is contrary

to justice, the Church cannot take disciplinary action against anyone simply because of membership in such an organization, even though there may be many imperfections in such an organization both as to principle and as to practice. Here therefore the rule also applies that only the fact that one is personally guilty of a censurable sin makes one an object of ecclesiastical discipline."

In connection with an overture that had come to this Synod the following was adopted: "Every consistory is admonished to study the statutes of every organization to which a member of its church belongs, and to ascertain, whether the members are jointly guilty of acts which are contrary to the commandment of God, and if this should be the case, to deal with them according to ecclesiastical disipline."

Moreover, the same Synod, on the advice of its committee, appointed a committee to consider the question, "what might be done to revive Christian organizations in the social sphere." It also appointed a committee to investigate, whether the *American Federation of Labor* can be considered to belong to the so-called neutral societies. (Acts of Synod, 1928, pp. 91-96).

Both of these committees reported in 1930. The former came to the conclusion that the Church could best promote the organization of Christian labor organizations (1) "By preaching unceasingly and uncompromisingly the biblical principle of the Christian's separation from the world;" (2) "by setting forth clearly and unequivocally the anti-Christian spirit of the Marxian Socialism with its glorification of class hatred, class struggle, and class ethics, and its principle that might makes right; and by placing over against this the great fundamental biblical principles of justice as they apply in the industrial world and ought to be maintained by all those who profess to be followers of Jesus Christ;" (3) "by calling particular attention to the principle of corporate responsibility, clearly taught in the Word of God (Acts 2:23, 36; 3:13-15; II Cor. 6:14-17; Eph. 5:11; I Tim. 5:22; II John 11; Rev. 18:4), affirmed by an enlightened Christian conscience, and recognized by sociologists; and by giving a discriminating answer to the question, whether and in how far one can relieve himself of this responsibility by protesting; (4) by exercising discipline in the spirit of love, but nevertheless with a firm hand whenever her

members become guilty of propagating un-Christian principles in the world of labor, assume an unbrotherly attitude toward their fellow-Christians, take part in acts of violence, trample upon the fundamental principles of justice, or refuse to break with organizations that are avowedly anti-Christian in character, or reveal throughout an anti-Christian spirit in their activites." The Synod of 1930 adopted the conclusions of this report, which are found in full in the Acts of Synod 1930, p. 74 f.

The other committee reported at the same Synod. The gist of the conclusion to which it came is found in these words: "On the basis of this material your committee has come to the conclusion that from a purely theoretical point of view the American Federation of Labor can be regarded as a neutral organization in the sense in which that term is accepted by the Synod of 1928. . . Your committee also had in mind the investigation of the actual operations of some of the labor unions to which our people belong, but found the task so enormous that it had to be abandoned." The Synod decided to pass the report of this committee on to the churches, but not to express itself on the character of the A. F. of L. The grounds for this decision were the following: (1) "We have no assurance that the A. F. of L. will retain its present character and remain free, e.g., from radical Socialism and Communism; (2) If Synod commit itself on the A. F. of L. the danger arises that similar investigation commitment will be requested for other organizations." (Acts of Synod, 1930, p. 74).

In going over the decisions of these various Synods it appears to your committee that our Synods were evidently rather hesitant about making definite commitments, and on more than one occasion turned down a request to name the unions to which Church members cannot belong, and even to express itself on the character of any particular union. On the whole it may be said that our Synods have been moving in the same general direction.

But now Mr. Gritter seeks to prove on the basis of the decision of 1904 that the A. F. of L. and C. I. O. are organizations to which the members of our churches cannot belong, since they are guilty of many of the sins mentioned in that decision, and which are there declared to be incompatible with Church membership; and he de-

sires that Synod shall express itself to that effect. Now it seems to your committee that our Synods in the past wisely refrained from naming particular organizations and from putting them, as such under the ban of the Church, partly because of the difficulty involved in passing an intelligent and true judgment on such comprehensive, complicated, and far-flung organizations as those just mentioned, which was already pointed out by one of the committees at the Synod of 1930; but especially because such a procedure is not in harmony with Reformed Church Government. This was repeatedly expressed in the Netherlands. Dr. Bouwman in his work on *De Kerkelijke Tucht,* p. 166 answers the following question: *"Of de kerk met haar tucht ook iets te zeggen heeft over de vereenigingen,* die binnen haar kring leven of tot welke hare leden behooren?" And he answers as follows: "Hierop moet geantwoord worden, dat vereenigingen niet kunnen vallen onder de kerkelijke censuur. Wel de *leden* der vereenigingen, voorzoover zij leden der Kerk zijn, maar de corporaties zelve niet. Immers de kerkelijke tucht heeft te doen met personen, en niet met zaken." A little further on he says: "Nu gaat het echter niet aan, dat de Kerk, zooals in America en ook hier te lande wel het geval is geweest, maar zoo besluit, dat leden van bepaalde vereenigingen of genootschappen geen lid kunnen zijn van de Kerk. De Kerk treedt dan op een wijze, die niet in overeenstemming is met het karakter, en met het wezen der tucht. Immers het voorwerp der tucht is niet een lichaam of een vereeniging of een genootschap, maar een lid der Kerk, die zich in leer of leven kwam to misgaan." To this he adds: "Het kan noodig worden, dat iemand om een afwijkende overtuiging op maatschappelijk of politiek gebied moet worden behandeld, wanneer zijn afwijking raakt de gronden der leer, of wanneer de wijze van propaganda ingaat tegen het Woord Gods. Maar dan wordt het lid der gemeente niet gecensureerd, omdat hij lid is van een genootschap of vereeniging, maar omdat hij persoonlijk afwijkt van den weg door Christus in zijn Woord verordend." p. 167. The same position is taken by Dr. Greydanus in the *Reformatie* of April 14, 1939, by Jansen in his *De Kerkelijke Tucht,* p. 170 f., and by Van Dellen and Monsma, *Church Order Commentary,* p. 296. And according to the report given by Dr. Grosheide the last Synod of the Reformed Churches of the Netherlands

took the position that the Church proclaims and maintains the principle that a Christian may not belong to any organization whatsoever, which in principle or practice is in conflict with what Scripture clearly teaches or commands; and that the application of what the Bible requires is the task of the local consistories.

Finally, Mr. Gritter finds an inconsistency in the decision of 1928. He finds that in this decision Synod first recognizes corporate responsibility, and then in the last part of its decision says that when it comes to discipline or censure "the rule applies that only the fact that one is personally guilty of a censurable sin makes one an object of ecclesiastical discipline." This is not necessarily contradictory. It is quite conceivable that one is corporately responsible for evils found in such organizations as the A. F. of L. and the C. I. O., and even for censurable evils, but that his corporate responsibility is not of such a nature as to make him necessarily an object of censure. Mr. Gritter seems to proceed on the assumption that, if one is corporately responsible for some sin or sins, which the Church regards as censurable, one is by that very fact also censurable. He must take that position, if he would justify a Church declaration to the effect that any and every member of our Church, who joins the A. F. L. or the C. I. O. should be censured. But this is an unwarranted generalization, and would be an entirely unwarranted position for the Church to take. It makes a world of difference first of all, whether our corporate responsibility in any sphere of life is purely passive or active. This is certainly true in civil life. We are coresponsible for the greatest evils of our city, our state, and our nation, if we do not protest against them and seek to stop them, but no judge will ever call us to account for this. But the situation is quite different, if it is found that we have become actively co-responsible by abetting, promoting, or taking an active part in the perpetuation of the evil. If the Church should have to censure its members for all the gross sins for which they are corporately responsible, it would certainly have to censure the majority, if not all, of them. The corporate responsibility of those who belong to unions in which glaring evils are found may differ very much. It makes a difference, whether an evil is committed by a local to which one does or does not belong, and in which one has no voice; whether it is perpetrated in one's own locality or

in some other distant place, so that one hardly knows of it; whether one encourages, promotes, and even takes an active part in the evil committed, or raises his voice against it, condemns it and seeks to prevent it. The responsibility may be of such a nature that it certainly calls for special admonitions, exhortations, and even rebukes, but does not necessarily warrant the application of Church censures. All this points to the necessity of investigating and treating each case by itself, and of judging it on its own merits. The subject of social responsibility is one that has come to the foreground more in recent times, and has not yet come in for careful consideration by authorities in Church government. In some cases they barely mention it. The usual position is that one becomes an object of censure only when one actively perpetrates some evil, either singly or jointly with others. And it would certainly be a dangerous thing for our Church to lay down a general rule in a matter that is so complicated and that calls for careful discrimination. Only a period of careful study can prepare the Church for any proper decision on this point. It seems to your committee that the decisions of 1928 are a sufficient guide for our churches. The only thing which seems to be required is that our consistories and ministers faithfully follow the directions given in 1928 and 1930.

III. SHOULD SYNOD EXPRESS ITSELF AS TO MEMBERSHIP IN LABOR ORGANIZATIONS SUCH AS THE A. F. OF L. AND THE C. I. O.?

Our survey reveals that Synod has in only one instance referred by name to a labor organization as one with which church members should not affiliate. This occurred in 1883 and again in 1886 when such direct reference was made to the Knights of Labor. However, this body was a secret organization and stood condemned on this very score. Outside of this instance, Synods have repeatedly declined to express themselves on any particular labor organization, as is evident from decisions made in 1928 and 1930. In 1928 the question was referred to the several Classes. Again, in 1930, Synod refused to commit itself as to the A. F. of L.

The question arises who shall be judge of the activity of a neutral labor organization such as the A. F. of L. or the C. I. O.? Even though the constitution of such organizations are not in conflict with the Scriptures, the

character of their activities will vary as to locality. This is the position which the committee reached in 1930 when it expressed itself as follows:

> "It is self-evident that it was impossible for your Committee to observe the actual practices of all these organizations in this one city, not to speak of investigating the local unions in the dozen or more cities in which our people reside and affiliate with the unions. It should be added that the practices of the unions differ from place to place, and even in the same city." (Agenda, 1930, pp. 229, 230).

In the light of this statement it becomes quite evident why the Synod of 1928 assigned the task of judging the activities of neutral unions to Classes and Consistories. (Cf. Acts, 1928, pp. 92, 93, 95).

We do not believe that the Church was in error when it declined to commit itself on any neutral labor organization. Granted that the constitution of the organization as a whole is not in conflict with the Word of God, none the less acts of individual locals may be definitely reprehensible. A member's responsibility for such acts, whether through active participation or corporately, can best be evaluated locally by consistory and Classis.

Should the Church remain silent as to the sinful practices of so-called neutral labor unions? That position the Church has never taken. The exercise of discipline through the preaching of the Word can and must be made more effective on issues arising from our social problems. The ministry has a duty in this respect which it must not neglect. The Committee on Christian Social and Industrial Organizations made this quite plain in 1930 (Acts, 1930, pp. 74, 75). This clear presentation of the disharmony between constitution and practice in the case of many labor unions will find ready response in the enlightened conscience of our members and lead to breaking ties with such organizations, and urge upon them instead the formation of Christian labor unions. Those members of our Church who are members of neutral labor unions must repeatedly be reminded of the implications of the Scriptural doctrine of corporate responsibility, as well as of the biblical principle of the Christian's separation from the world.

IV. THE QUESTION OF MORE EFFECTIVE AID FOR THE C. L. A.

Synods of our Church have on more than one occasion recommended the formation of Christian Labor Organizations. They have also gone on record as recommending moral and financial support for the C. L. A. However, in the petitioning letter, Brother Gritter insists that such moral and financial support is insufficient. He writes:

> "From our leaders the C. L. A. must have much more; they must become members of it. That ought to be urged very strongly. Here is an organization which is trying valiantly to establish Christian Labor Unions everywhere in which Christians can live their principles and be protected against the un-Christian activities of the so-called neutral organizations; an organization which is worthy of the unreserved support of every leader in our churches, and, of which every Christian workingman should be a member. An expression by Synod to that effect seems to be entirely in order. We urge that it be made and that the attention of all members of our churches, leaders and others, be called to it repeatedly." (Cf. Acts, 1940, page 338).

What Brother Gritter requests can hardly be considered as partaking of the task of the Church. The primary task of the Church is to preach the Word. The Ministry has the duty of instructing, exhorting, admonishing on the basis of the principles of the Word of God, as well with reference to the social spheres of life as to others. In substance the Synod of 1930 declared that it is the duty of leaders and members of our Church to support organizations which, both in theory and in practice, are in accord with the Scriptures. And the implication of this declaration should be evident to ministers and laity alike. But for Synod to assert that members of our Church should join one or other social or industrial organization is another matter. It is the task of the Church to declare the principles of the Bible which shall obtain in the social spheres, but it is the duty of various organizations to apply these principles. And as the Spirit of God binds these principles upon the hearts of men, the membership of the Church will organize Christian labor organizations, schools for Christian instruction, institutions of Christian mercy, etc.

RECOMMENDATIONS:

Your Committee recommends that

A. The Synod of 1942 adopt in re Labor Unions the position taken in 1916 and 1928, and the conclusions of the report "Christian Social and Industrial Organizations," as adopted by the Synod of 1930.

B. Synod expressly declare itself in agreement with the following principles:

1. Church membership and membership in a so-called neutral labor union are compatible as long as such union gives no constitutional warrant to sins, nor shows in its regular activities that it champions sin.
2. The Biblical doctrine of corporate responsibility and the Biblical teaching of the Christian's separation from the world make it imperative for members of neutral labor organizations to discontinue membership in any of such unions whose common practices are clearly in conflict with the principles of the Word of God.
3. Christian conscience cannot condone membership in a neutral organization if it continues and approves its sinful practices in spite of protests against them.
4. The doctrine of corporate responsibility does not imply that membership in unions which have engaged in sinful practices of itself makes one liable to ecclesiastical censure; however, when members of the Church render themselves guilty of acts which are contrary to the Word of God, the usual application of the rules for discipline shall be vigorously applied. Corporate responsibility may render one worthy of discipline, but the degree of guilt must be determined by the local consistories.
5. Consistories and Classes should take careful note of the practices of all organizations existent in their respective communities to determine whether membership in our Church and membership in such organizations are compatible.

C. Synod exhort the ministers of the Church to emphasize the Scriptural principles of the Christian's separation from the world, and of the sinful consequences of putting on an unequal yoke with unbelievers to obtain right and justice through means condemned by the Word

of God. Further Synod admonish the membership of the Church to break with all organizations which by repeated activity reveal an anti-Christian spirit. In short Synod urge upon ministers and elders by vigorous use of the keys intrusted to them to declare the principles of the Word of God which must guide the members of the Church in their relation to the world and the organizations of the world.

D. Synod exhort the churches to give moral and financial support to all Christian organizations in the social sphere.

RALPH DANHOF, *Chairman.*
LOUIS BERKHOF.
JOHN VAN VELS
GARRETT HEYNS, *Secretary.*

SUPPLEMENT XXVIII

REPORT OF THE COMMITTEE ON A REFORMED ALLIANCE

(Arts. 206-207)

(Committee 37, Article 135, Syn. Acts, 1942.)

To the Synod of 1943.

ESTEEMED BRETHREN:

I. MANDATE OF THE COMMITTEE

UPON recommendation of its Committee on Church Order ,the Synod of 1942 accepted the Overture of Classis Holland 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," Art. 126, V, A. 1, a, Acts of Synod, 1942, p. 124.

Further, the committee to be appointed by Synod must "take cognizance of the Overture of Classis Muskegon, and of the Overture of the East Side Christian Reformed Church of Cleveland, Ohio, and of the letter of the Rev. Edward H. Rian".

Classis Muskegon overtured Synod as Classis Holland did to appoint a committee to explore the possibilities of an Alliance. The East Side Christian Reformed Church of Cleveland overtured Synod to appoint a committee "to promote correspondence and co-operation", p. 125. The latter overture also included besides the definitely ecclesiastical (Church) task of correspondence with other churches the mandate to seek closer co-operation of "Laymen of Calvinistic belief".

There seems to be an intimation that in addition to what Classes Holland and Muskegon overture the committee of Synod should take under consideration the possibility of organizing a Calvinistic Society for Calvinistic Action.

The specific projects for such an Alliance to realize are:

1. A united testimony to the essentials of the Reformed Faith;
2. The founding of an American Calvinistic University;
3. The organizing of a Reformed Literature Society; and,
4. The undertaking of a national radio broadcast.

Your Committee has interpreted its mandate as one of exploration and investigation. Of necessity it had to take cognizance of all that is involved in the above-mentioned projects. Your Committee, however, concerned itself chiefly with three questions: What are the possibilities of a loose Reformed Alliance? Would it be more feasible to have a Calvinistic Society to realize these projects? Or should we have both, an ecclesiastical (Reformed Alliance) and a non-ecclesiastical (Calvinistic Society similar to a Christian School Society) organization?

II. THE PITTSBURGH MEETING

The Rev. Edward H. Rian, chairman of a similar committee of the Orthodox Presbyterian Church, invited the committees of the four other Reformed denominations to meet on October 15 and 16, 1942, in the Community House of the First United Presbyterian Church of Pittsburgh, Pa.

The participating Churches were the Christian Reformed Church, the Orthodox Presbyterian Church, the Reformed Presbyterian Church, and the Reformed Presbyterian Church, General Synod. Unfortunately no representative of the Associate Presbyterian Church appeared.

The three members of our Committee present were: the Rev. Prof. L. Berkhof, the Rev. J. T. Hoogstra, Th.D., and the Rev. I. Van Dellen.

Pittsburgh was chosen by the Rev. E. H. Rian as the most centrally located meeting place.

The temporary officers of this meeting were: the Rev. E. H. Rian, chairman; and Dr. J. T. Hoogstra, secretary.

III. THE REV. E. H. RIAN'S INTRODUCTION

The Rev. E. H. Rian, upon whom the duty of convening the meeting had devolved, submitted the following introduction as a basis for discussion:

The first question he asked was: Why a Federation? There were two answers given. First, a federation would

tend to unite the real forces of Calvinism in America. There is not such a federation in existence today. The Reformed Alliance does not amount to a great deal in its stand for Calvinism. Other federations have not been sufficiently discriminatory for genuine Calvinistic action. The second answer is, that a federation will unite these forces to do something concrete. A federation should not be a debating society. It should do things.

The second main question was: What are the purposes of such a Federation? In his reply to this question the Rev. Mr. Rian listed six specific projects which such a Federation could carry out: 1. Radio Broadcasting (National Hook-up); 2. A Calvinistic Literature Society; 3. Preaching Mission; 4. Conference for self-development and for the propagation of our faith; 5. The founding of a Calvinistic University; and, 6. Christian fellowship.

The third main question was: How should such a Federation function? In the first place, it should not consider itself a super-denomination. He did not desire church union. Neither did he advocate that this Federation should exercise any ecclesiastical functions as discipline. Its powers would not be compulsory but advisory.

Positively: The basis of membership demands the subscription to one or more of the following symbols: Westminster Confession, The Larger and The Shorter Catechism, the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort. This Federation should also exercise discriminatory powers. One such discrimination is the insistence upon non-membership in the Federal Council of Churches of Christ in America.

The representatives who met at Pittsburgh and who will have benefited by the discussions should consider themselves the constituting body. Other denominations could join the Alliance only upon invitation.

If possible, there should be some kind of affiliate membership. Denominations may belong to the Federal Council, but there may be within these denominations churches, presbyteries, and synods who are sympathetic to our ideals. These should have advisory, not voting powers.

IV. CLARIFICATION OF THE ISSUES INVOLVED

In the overtures under consideration and in the introduction of the Rev. Mr. Rian there are two strands that seem to be interwoven. The discussion at this Pittsburgh meeting engaged itself first of all in disentangling these two strands.

There are certain matters that belong to the province of the church institute. These are usually labelled ecclesiastical matters. There are other activities that belong to the church organism or Calvinistic kingdom work. These are non-ecclesiastical matters, not in the sense that they are not the concern of the organized church, but in the sense that they are not within the province of the church to operate (for example, Christian schools and Christian hospitals).

Consequently, in disentangling the ecclesiastical from the non-ecclesiastical various possibilities became evident. We could have two organizations: an Alliance and a Calvinistic Society. Or we could have either an Alliance or a Calvinistic Society, preferably the latter.

If we should choose to have two organizations, then the duties of the Alliance would be, to take care of such matters as belong to the province of the church. Three things were mentioned: National Radio Preaching; A Preaching Mission; and Closer Fellowship for the purpose of mutual correction, encouragement, and development in the Reformed Faith.

The second organization would then be a Society of American Calvinists. The major assemblies of the denominations which were represented in Pittsburgh could each appoint a committee of two to *begin* such a movement. It would be within the province of the church to originate such a society and then surrender the control and operation after its organization has been effected. This society would remain related to the church in a moral way. It would seek synodical endorsement and permission to solicit funds much in the same way as other Kingdom societies do. Its function would be to interest itself in realizing a Calvinistic Literature Society and a Calvinistic University.

V. RESOLUTIONS ADOPTED AT THE PITTSBURGH MEETING

The resolutions proposed and adopted center around these two questions: Shall we have an Alliance? Shall we have a Calvinistic Society?

It may be well, to remark here, that none of the resolutions have any binding force. Proposals were voted upon to arrive at a cross section of opinion. Each representative committee is at liberty to recommend the opposite of what was accepted.

Should we have a Reformed Alliance? A proposal was drafted to that effect:

"We favor the formation of the federation of Presbyterian and Reformed denominations professing and adhering to the Calvinistic system of doctrine as expressed in the Westminster Confession of Faith, the Larger and the Shorter Catechisms, the Belgic Confession, the Canons of Dort, the Heidelberg Catechism, and other recognized Reformed Confessions for the promotion of such ecclesiastical projects as:

1. The fostering of Christian fellowship among the churches constituting this federation;
2. The united propagation of the Reformed Faith, e.g., by radio preaching;
3. The deepening and strengthening of a Reformed consciousness in Christians in the churches of this federation as well as in other denominations by preaching".

After a lengthy discussion it was duly accepted that we express ourselves as *ideally* favoring such a proposed alliance, but that in the judgment of all present such an alliance was not practical *as yet.*

Our attention was then focussed upon the feasibility of a non-ecclesiastical organization. It was stated, that such an organization would be more influential and more inclusive. After a very comprehensive exchange of opinions the following proposal was adopted:

"We, the committee appointed by the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Reformed Presbyterian Church, General Synod, and the the Christian Reformed Church, in session October 15, 1942, at Pittsburgh, Pa., favor the formation of an alliance of individuals holding the system of doctrines expressed in the

historic Reformed Confessions for the propagation of the Reformed world and life view through the publication and distribution of literature, radio broadcasting, and a university."

VI. THE PROBLEMS INVOLVED

The problems involved center around two facts. The first focal point is: What problems are involved in the formation of a Reformed Alliance? The second point is: What problems are implicit in organizing a Calvinistic Society?

There are a few problems that are involved in the creation of a Reformed Alliance. Ideally, what is spiritually one should manifest itself as one as far as is possible in this sinful and abnormal world. There may be situations because of which this ideal cannot be attained *as yet.* Still we may not surrender this ideal.

A Reformed Alliance would exclude Reformed men of denominations untrue to the Reformed Confessions. To some this was a formidable objection. They could not concede an Alliance the right to exercise discriminatory powers of excluding denominations which as denominations are disloyal to the Reformed Faith.

There were others that approached the question from an entirely different angle. An Alliance is ecclesiastical. The church as the pillar of truth may not knowingly ally itself with error. Such would be the case if a church should unite in any way with a denomination known to be disloyal to the faith. This would be both sinful and detrimental to the welfare of the church.

Hence we must distinguish between orthodox members and the denomination. There may be many good members in an apostate denomination. True, perhaps they fail to let their testimony shine undimmed. Even if these good members feel offended an Alliance is powerless to do otherwise if it desires to be loyal to the truth. Churches can deal only with churches and not with individual members.

Such an Alliance would have to seek its power in its inherent strength rather than in its numerical strength.

What problems are involved in organizing a Calvinistic Society? The fundamental problem is: What is Calvinism? This question was asked several times in our

discussions at Pittsburgh. Hence this is not merely raising academic questions. To some Calvinism is the Five Points of the Canons of Dort. For others it seems to be a belief in the inerrancy of Scriptures plus a few distinctive marks. To others it is a system of doctrine in action which demands an integration of all of life upon the presuppositions of the Reformed faith. It is urgent that all Calvinists come to grips with this fundamental question: What is Calvinism? Different historical antecedents will bring to light different interpretations and emphases.

Another related question is: Who are Calvinists? If we are to have a virile organization we must have men with convictions boldly taught and lived. In this respect a chain is as strong as its weakest link.

Besides these fundamental questions there is also this practical consideration. The Committee of the American Calvinistic Conference had done some pioneering in the ideals and projects this new organization would be interested in. True, the emphasis has been upon conference work. At the same time the two American Conferences have expressed as their ideal the founding of a university. They have succeeded in making contacts with many Calvinists of this nation and of other continents. In the minds of some of the members of the committee there is a possibility that this conference committee can become a nucleus for a Calvinistic Literature Society. At any rate, we should avoid duplication of labors.

VII. RECOMMENDATIONS OF THE COMMITTEE

In accordance with the foregoing report, your Committee submits to Synod the following recommendations for your action:

A. Synod declare its cordial approval of a Federation of Calvinistic Churches for the better prosecution of joint ecclesiastical interests as an ultimate ideal in full awareness of the need of much preparatory educational work among the members of the Churches co-operating toward the attainment of this ideal.

B. Synod declare itself as favoring the formation of an alliance of individuals holding the system of doctrine expressed in the historic Reformed Confessions for the propagation of the Reformed world and life view through the publication and distri-

bution of literature, radio broadcasting, and a university.

C. In order to do its share toward the realization of the aim set forth under Point B of this advice, Synod appoint a Committee of Two for the study and furtherance of this kind of work in co-operation with other similar Committees which co-operating Churches may appoint, and to suggest to this Committee of Two the advisability for it and the co-operating Committees to bear in mind also the work of the Calvinistic Conference Committee and of seeking a broad meeting of Calvinistic men, as which possibly the Calvinistic Conference Committee can serve.

Respectfully submitted,

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

ECUMENICAL REFORMED COUNCIL

P. S. The members of the Committee on a Loose Federation of Reformed Churches constitute also Synod's Committee for an Ecumenical Reformed Council (Comm. 16, Art. 135, Syn. Acts, 1942). In that capacity they take this occasion to inform your reverend body, that, due to the present world crisis they have not been able to do anything in furtherance of this project. They suggest to Synod the continuance of this Committee in the hope that the Lord will soon clear away the obstacles which at present put the meeting of such an Ecumenical Council out of the question.

SUPPLEMENT XXIX

FAITH, PRAYER AND TRACT LEAGUE

(Art. 48)

To the Synod of 1943.

ESTEEMED BRETHREN:

ALTHOUGH many activities have been curtailed or retarded because everything is being put into the war effort, we are happy to be able to report that our League has been enabled to carry on without curtailment during the past year. More than that, this present conflict has opened up avenues of service, of which many are availing themselves. To be sure, we should supply every available comfort to those in the armed forces. So we can appreciate that "Camels" are sent out by the thousands every week. But how much better is the comfort and teaching of the Word of God, and of tracts that are built upon that Word. These latter it is our privilege to supply to all who wish to send them out.

During the past year 382,340 tracts were sold and 20,430 sent out gratis, making a total of 402,770 tracts sent out. With another half million tracts printed we have now reached a total of almost six million tracts.

The financial report, as of August 9, 1942, is as follows:

RECEIPTS

Balance on hand, Aug. 10, 1941	$ 712.02	
Membership Fees	33.00	
Donations	1,717.76	
Sale of Tracts	1,417.96	
		$3,880.75

DISBURSEMENTS

Printing	$1,262.80	
Advertising	606.28	
Postage	171.41	
Supplies	54.64	
Miscellaneous	27.37	
Salary	350.00	
		$2,472.50
Balance on hand, August 9, 1942		$1,408.24

Trusting that our cause may again be commended to our people and churches, and wishing Synod God's blessing upon its labors, we are,

Yours in His service,
Faith, Prayer and Tract League,
Muskegon Heights, Mich.
S. G. BRONDSEMA, *Mgr.*

SUPPLEMENT XXX-a

MAJORITY REPORT OF THE COMMITTEE ON REVISION OF ARTICLE 36 OF THE CREED

(Arts. 183, 184)

To the Synod of 1943.

ESTEEMED BRETHREN:

THIS Committee on revision of Article 36 of the Creed was appointed by the Synod of 1940 in response to two documents which it received and which were critical of this article of the Belgic Confession that was adopted in 1938. Those documents are a "Communication Concerning Article XXXVI From Consistory of Lafayette, Ind.", which is printed as Supplement XIV-a in the Acts of the Synod of 1940 on pages 316-322, and a supporting Overture which Classis Illinois presented to the Synod of 1940 and which appears on pages 323-329 of the Acts of the same Synod as Supplement XIV-b. While the former document merely laid the complaints of the Consistory of Lafayette before Classis Illinois with the request to forward them to Synod—if possible, with the support of Classis—the Overture of Classis Illinois formulated a specific request for reconsideration of the synodical decisions of 1938 and 1939 in re Article XXXVI and the Footnote of 1910. It further suggested to Synod, "that it consider the advisability of appointing a committee to study this matter and report to the following Synod".

The Advisory Committee of the Synod of 1940 summarized the contents of these documents, as follows:

"B. These communications draw the attention of Synod, in the main, to the following matters:

1. A discrepancy between the official German and Dutch, and the English version of Article 36. The German and Dutch have "und" and "en" respectively, while the English has "that".

2. The advisability of readopting the footnote of Article 36, which was omitted by the revision of 1938.

3. The need of an unambiguous formulation of the relationship between Church and State in these days of totalitarianism."

Furthermore, it

> "advises Synod, to accede to the request of Classis Illinois and appoint a Committee which shall study the matter of the relationship of Church and State, with a view to the reformulation of Art. 36, in its entirety." Syn. Acts, p. 82, 83.

When the Committee asked the Synod of 1941 for an interpretation of its mandate, it received the following answer, which we found of less help than we at first hoped:

> "It is the opinion of the Synod of 1941, that your Committee was instructed to study the matter of the relationship of Church and State. If at the conclusion of such a study you decide that another version of Art. 36 is necessary, you are expected to present such a revision to the Synod of 1942." Syn. Acts, p. 31.

I.

It is with respect to this *broad mandate,* that the Committee is now ready to render its report to your reverend body. It really comprises two mandates, one categorical, and the other conditional. It should be noted, that in the process of the evolution of this broad mandate various matters of detail which the complaining documents mentioned and some of which the Advisory Committee of the Synod of 1940 specified have disappeared, swallowed up, as it were, in the broader task assigned this Commitee. As to the conditional mandate of presenting a revision of Article XXXVI, it will appear, that this Committee found no revision necessary and therefore presents none. Synod will without doubt expect some account of the way by which or the grounds on which we arrived at such a conclusion. What this report offers in what follows is, however, not simply a demonstration to the effect, that no further revision of Article XXXVI is now *necessary,* but rather a review of facts which we have encountered in our effects to carry out the mandate received from Synod and which raise the question of the *propriety* of considering a further revision of Article XXXVI in view of the material presented by the two documents voicing complaints against the revision of 1938. The facts are the following:

1. The mandate which the Synod of 1940 gave this Committee and which the Synod of 1941 interpreted we have found to be altogether too vague and inclusive to admit of being carried out within a reasonably limited period, if at all. Through some of its members this Committee has made an attempt to wrestle with its assignment by way of exegetical and historical inquiry. While in the historical field there are not merely definite theories as to what the relationship between Church and State ought to be but also a vast amount of information as to what the changing relationships between Churches and States have actually been, there is naturally nothing authoritative about all this material. And the exegetical inquiry has been equally disappointing. There seems to be no scriptural material that is clearly and directly normative for the relationship between Church and State, so that inferences would have to be drawn from general scriptural principles which might be held to have a bearing on this particular question. Our search would therefore have to be mainly for such general principles, and whatever inferences we might make from them would be the more exposed to attack because of their inferential nature. We believe it was a mistake, when in 1940 complainants buried the specific objectives they had in mind under a blanket request for a Committee "to study this matter", and when the Synod of 1940, in following this lead, broadened the mandate it gave us so as to call for a study of "the matter of the relationship of Church and State, with a view to the reformulation of Art. 36, in its entirety" (Syn. Acts, p. 83).

2. In virtue of its broadness the mandate which we received is essentially though not formally a reversal of a decision passed by the Synod of 1938. For that Synod had the question of a complete revision of Article XXXVI as an alternative to a partial alteration formally under consideration and decided against it by adopting the other alternative. The reasons which its Committee on the revision of Article XXXVI then urged against a complete overhauling of this Article of the Belgic Confession were as follows:

"(a) As long as the Church does not decide to proceed to a more or less extensive expansion (and/or revision) of the Creed, it is not desirable to depart from the original form of the Creed more than is absolutely necessary.

(b) It would not be an easy matter to compress into one article of the Confession an adequate statement of the present position of the Church anent the highly complex and, at present, burning issue of the proper relation between Church and State. The danger is far from imaginary that, if such re-writing of Art. XXXVI were undertaken, the article would, either in size or in construction, or in both, turn out to be quite out of keeping with the present architecture of the Confession.

(c) It should not be forgotten that there is a real difference between revising the Creed upon the occasion of the presentation of a gravamen . . . . and revising and/or expanding the Creed by reason of new needs that have arisen in our day. In the latter case one does not approach the Creed as a document that the subscriber no longer believes. In the former case that is precisely the situation. In reference to Art. XXXVI it must be said that we no longer believe, and therefore cannot sincerely subscribe to, the incriminated phrases of that article . . . . It would appear that a revision appropriate to this state of the case is a revision that limits itself strictly to that which is absolutely necessary to alter in order that the anomaly may be removed." Agenda I, p. 12.

So far nothing has been brought forward to invalidate the considerations on which the Synod of 1938 was advised and decided to walk the path of a partial instead of a complete revision of the Article. It can only lead to confusion, if subsequent Synods reverse decisions of earlier Synods without giving serious heed to the grounds on which those earlier decisions were passed. Our mandate confuses the two types of creedal revision, running together, as it does, a question of expansion and one of doctrinal soundness.

3. The relationship of Church and State, which our mandate requires us to study in its entirety, is not the subject of the Article in our Creed, the need of a reformulation of which we are to bear in mind, Article XXXVI of the Belgic Confession. It is true, that in the discussion leading to the revision of this Article the relationship of Church and State has been mentioned; but

this was in the main due to the fact that the footnote which in 1910 had been appended to the Article erroneously ascribed to this Article and combated in this Article the position that the State is in duty bound to set up a church establishment by law. The Article itself, however, is quite clear as to its subject-matter. According to Dr. A. Kuyper's *De Drie Formulieren van Eenigheid*, it has the caption: "Van het Ambt der Overheid"; and with this caption its entire contents agree. Its structure is such, that it covers successively the duty of the government with respect to public morals and order, its duty with respect to the Christian religion, and the duty of the subjects to their government. It is only in what the Article has to say on the second subtopic, the duty of the government with respect to the Christian religion, that the Article can be said to touch upon the subject of the relationships of Church and State; and even here this subject is not brought up in any direct way but only by implication. We can not see, why the real question, the question of the scripturalness of the revision which the Article has undergone at the hands of the Synod of 1938, should necessitate a study of the relationship of Church and State in its entirety. An incorporation of an explicit declaration on the subject of this relationship would so fundamentally alter the nature of the Article, that its present caption could no longer be retained.

4. While the general thrust of the documents which occasioned the creation of this Committee by Synod is plainly and strongly condemnatory of the present reading of Article XXXVI of the Belgic Confession among us, those documents do not at all present a clear picture as to what reading they would want to see substituted. On the one hand there is a desire for the reinstatement of the footnote which the Synod of 1910 had appended to the Article and which was deleted in the revision of 1938, or at least for the rescue of the valuable element which that footnote is said to have contained in its declaration of the independence of the Church from the State (Communication-Lafayette, III; Overture-Illinois, III (b)), while on the other hand there appears a predilection for the American political principle of the separation of Church and State (Communication-Lafayette, last paragraph before II, Syn. Acts, 1940, page 321; Overture-Illinois, I, C; II, C, 2, last paragraph; II, C, 3, third paragraph; II, D, third paragraph.

What complicates matters still further, is the lack of a uniform understanding of the principle of the separation of Church and State in these documents. The Communication-Lafayette declares the American position to be also the Reformed position and to be "the position of the absolute separation of church and state, and the freedom of religion" (B, 2, last paragraph), and it also declares, that "the American position—and we believe this is also the truly Calvinistic position—is that it is the right of every human being to worship God according to the dictates of his conscience, and the government may not legislate in favor of any religious group to the disadvantage of another" (II, B). The Overture-Illinois says, that "the American position and we believe the truly Calvinistic position on this question is precisely this, that the government must not in the slightest degree interfere in the matters of religious conviction, giving full and equal protection to all to worship God according to the dictates of their conscience" (I, C). But the same document also declares, that the purpose of the deleted footnote was "a clear statement of the American and truly Calvinistic position of a free church not leaning for support on the government, and a neutral state giving equal protection to all its citizens in the exercise of their religious life and worship" (II, C, 2, last paragraph).

These varying claims of the documents can not be harmonized. The principle of the absolute separation of Church and State is not identical with the position of the footnote which positively declares, that the State has duties with respect to the first table of the law and has duties toward the Church just as the Church has toward the State. Nor is a *neutral* State giving full protection to all its citizens in the exercise of their religious life and worship quite the same as a State which gives full and equal protection to all who worship *God* according to the dictates of their conscience. Certainly, before a plea for further revision of Article XXXVI of the Belgic Confession can expect and receive serious consideration, it should make clear just which one of these varying and conflicting positions it wishes to see embodied in the Article.

5. The theory of the separation of Church and State is, comparatively speaking, a recent and untried innovation. As even the documents addressed to the Synod

of 1940 illustrate, there is no unanimity as to just what the theory means. No Church has yet incorporated this theory as a principle in its creed. Some are frankly critical of this principle and prefer cooperaton between Church and State, as does the footnote;—for instance, Cunningham, *Historical Theology*, I, pp. 390-396, and Bannerman, *The Church of Christ*, I, pp. 124-143. In view of all this the incorporation of the principle of the separation of Church and State into Article XXXVI of the Belgic Confession would be of very doubtful wisdom, since no one can as yet tell, to what practical results the application of this principle may yet lead, and since the results of its application in our own country so far can by no means be said to have been uniformly good.

Moreover, there is no necessity for changing Article XXXVI as it reads after the revision of 1938. For the Article mentions no specific Church or denomination to which the government should extend and limit its protection, but mentions instead, without any further specification, the sacred ministry and the kingdom of Christ. Though closely related, these two subjects are distinct and should not be confused. The question of the proper relation of the State to the specific denomination or denominations which exist or are represented within its domain will hardly allow of a uniform and permanent answer; but the duty of the State toward the Gospel and the kingdom of Christ is universal and permanent. Any one who should deny that even civil governments have obligations to Christ and His kingdom and His Gospel certainly would thereby place himself outside the Reformed pale and in contradiction with the Word of God, Ps. 2.

6. A further serious weakness of the material presented in the documents addressed to the Synod of 1940 in this matter is, that they offer no specific scriptural grounds whatever on which their desire for such a revision of Article XXXVI as they seek is based. There are general assertions and claims, it is true, such as that the present version of the Article retains remnants of the original version which is said to be unbiblical, unreformed, and uncalvinistic by way of contrast with the American political principle of the separation of Church and State; but scriptural proof for the agreement of the American principle of the separation of Church and State with the Bible is entirely lacking. The statement is offered, "that the state is nowhere in all the Word of God credited with

the necessary spiritual discernment to perform this task"; to wit, the task of seeing to it that the Gospel is preached everywhere (Overture-Illinios, II, E, (c)); but who has ever heard of the duties of a person or organization being limited by the measure of his or its spiritual discernment? Moreover, this is an argument from silence. Specifically as to the charges that the present revised reading of Article XXXVI is unbiblical, scriptural substantiation is absolutely wanting. And one turns to the deleted footnote which the documents value so highly in vain for scriptural proof for the position it takes.

Now, our Creed is a statement of what our Churches believe and teach on the basis of the Word of God. In view of that fact, when reformed men or reformed ecclesiastical assemblies suggest a revision of our Creed on one point or another because of doctrinal dissent, one would ordinarily expect them to bring forward some specific scriptural ground for such a revision as they seek. And certainly when a reformed Synod appoints a Committee to study the advisability of such a revision some specific scriptural ground ought to be indicated (Church Order, Art. 31). Any proposal of a revision of the Creed or of some part of it because of doctrinal dissent should be presented in the form of a gravamen signalizing the objectionable element or elements as in conscience felt to be out of harmony with the truth; and then Synod should not give a Committee a mandate such as we received without any indicaton of scriptural grounds for the objections entered against the Creed as it reads today. Unless these elementary requirements are observed, we open the door to all kinds of proposals to alter statements of what our Churches profess to believe on the basis of Holy Writ, and the Church itself violates its position, that creedal statements ought to be statements of scriptural truth (see Formula of Subscription).

In view, therefore, of the facts which have been reviewed and evaluated in the foregoing paragraphs, viz.,

1. the fact of the vagueness and inclusiveness of our mandate and the disappointing results of our efforts;
2. the fact that the Synod of 1938 has faced the possibility of a complete revision of Article XXXVI of the Belgic Confession and has rejected it in consideration of grounds which still stand;

3. the fact that the relationship of Church and State is not the subject of the Article the further revision of which is sought;
4. the discordant nature of the views on the relationship of Church and State which are suggested for embodiment in Article XXXVI.
5. the fact that the principle of the separation of Church and State is ill defined and relatively untried, while the present declaration of the duty of the State toward the Gospel and kingdom of Christ cannot be eliminated from our Creed; and,
6. the fact that no scriptural grounds for a further revision of Article XXXVI have so far been advanced or discovered,

your Committee feels constrained to *advise* Synod,

a) to desist from its present efforts to make a comprehensive study of the relationship of Church and State for the purpose of determining the question of the advisability of a further revision of Article XXXVI of the Belgic Confession; and,
b) to discharge its Committee appointed for these ends.

II.

We have now expressed ourselves sufficiently with respect to our mandate. There remain, however, *the three specific objectives*, which the Advisory Committee of the Synod of 1940 has extracted from and ascribed to the documents which called forth our appointment. Perhaps it is not inappropriate, that we express ourselves with respect to them also, without recommending any synodical action. We trust, the following remarks will suffice.

1. As to the "discrepancy between the official German and Dutch, and the English version of Article 36", leaving it undecided whether or not the Advisory Committee has indicated that discrepancy correctly and completely, we offer first of all the following historical observations:

The Synod of 1906 appointed a committee to prepare an English translation of our confessional standards. The committee consisted of L. Berkhof, M. J. Bosma, W. D. Vander Werp, and J. Trompen, Syn. Acts, Art. 35, p. 18.

This Committee was not ready with its work in 1908, but reported in 1910. (That was the year which saw the adoption of the footnote to Article XXXVI of our Creed.) It reported that there was a translation in existence (that

of the Reformed Church), which, however, did not include the negative side of the Canons of Dort. Therefore it did not deem it necessary to prepare a new translation. It examined the existing translation, offering some suggestions for its improvement, and further prepared a translation of the negative side of the Canons of Dort, and offered the whole of its findings to Synod for approval. Since it was not possible for any advisory committee of Synod to examine this work, Synod appointed a committee for that purpose with instructions to report at the following Synod. The original Committee made not recommendations respecting Article XXXVI of the Confession, but merely placed the Dutch and the English alongside of each other, and called attention to the differences between the two, Syn. Acts, Art. 74, 76, pp. 69, 71, 127.

The Committee to examine the work reported in 1912, made some suggestions for improvement, especially in the new translation, but with respect to Art. XXXVI merely called attention to the fact that an asterisk should be placed after the phrase "but also that they protect the sacred ministry", to call attention to the footnote that had been adopted in 1910. Synod adopted the translation as it stood. It evidently deemed it unnecessary to remove the discrepancy, Acts 1912, Art 57, XVI, pp. 47, 118.

From these historical observations it appears, that the discrepancy between the English rendering on the one hand and the Dutch and the German on the other did not arise from the revision of 1938 but existed prior to that revision. It should therefore not be charged against that revision and should have no place in a document voicing dissatisfaction with that revision.

It appears, further, that the Synod of 1912, though aware of the discrepancy, deemed it of minor importance, as is clear from its failure to see to its removal. We are in agreement with that opinion of the Synod of 1912. The discrepancy will do no harm, if it be understood, that the English revision adopted in 1938 is normative and that the Dutch and the German renderings are subordinate and, if need arises, should be interpreted in harmony with the English.

Since the discrepancy antedates the revision and since the revision was made without removal of the discrepancy, the removal of the discrepancy after the revision

would be a complicated process. Instead of undertaking such a removal now, it will presumably be better to wait and see whether an actual need of its removal arises.

2. Regarding the question of a possible "readoption of footnote of 1910", which was deleted in the revision of 1938, the following facts should be duly weighed:
   a) Since the revision of 1938 has removed the element in Article XXXVI which the footnote was meant to neutralize, the footnote could no longer serve any good purpose, as the report leading to the revision pointed out, Syn. Ag., I, p. 13.
   b) Before readoption the footnote itself would have to undergo revision by the elimination of its first part, since in that part it erroneously attributes to Article XXXVI the heretical doctrine of State control over the Church.
   c) What would remain of the footnote after that elimination could neither be incorporated in nor appended to Article XXXVI, since it would introduce a new topic, entirely foreign to the Article and to our Creed. Such a topic would rather call for the addition of a new article to our creed; and such an alteration is better postponed until an enlargement of the Creed as a whole can be considered with hope of success.
3. Finally, there is the question of "the need of an unambiguous formulation of the relation of Church and State in these days of totalitarianism". Here we offer the following reflections:
   a) The prime need of the Church over against that danger is a clear maintenance, also in its Creed, of the kingship of Christ both in the sphere of the Church and in the wider sense, with the assurance that this is the rock on which the waves of totalitarianism must break. This we have retained in Article XXXVI as revised is 1938.
   b) The question of the relationship of Church and State could not profitably be discussed without a discussion also of the moot and complicated problem of the pluriformity of the Church and of the related question of what is Church and what is not among the more than two hundred religious organizations of our land.

c) This problem is primarily one for the State to solve, and the Church probably can acquiesce in any solution the State may introduce as long as that solution does no violence to the kingship of Christ, the freedom of the Gospel ministry, and the freedom of the Church to obey its Lord.

These brief observations we trust suffice to make it clear, that three specific objectives which the Advisory Committee of the 1940 Synod found in the documents that occasioned our appointment do not demand synodical action at this time. For that reason we have no further recommendation to add to our advice concerning the broad mandate which was given this Committee on Revision of Article XXXVI of the Creed. It is, as has been said,

a) that Synod desist from its present efforts to make comprehensive study of the relation of Church and State for the purpose of determining the question of the advisability of a further revision of Article XXXVI of the Belgic Confession; and,

b) that Synod discharge its Committee appointed for these ends.

May the Lord guide you in all your manifold and important labors and abundantly bless them for the welfare of His Church and the furtherance of His cause.

Respectfully submitted,

L. BERKHOF
S. VOLBEDA
C. BOUMA
D. H. KROMMINGA

SUPPLEMENT XXX-b

MINORITY REPORT ON ART. 36 OF THE BELGIC CONFESSION

(Arts. 183, 184)

To the Synod of 1943.

ESTEEMED BRETHREN:

THE Synod of 1940 decided on the appointment of our Committee on Article 36 by adopting the following advice of its Advisory Committee.

"Hence, your Committee advises Synod to accede to the request of Classis Illinois, and appoint a Committee which shall study the matter of the relationhip of Church and State, with a view to the reformulation of Art. 36, in its entirety, which Committee shall report in 1942." (Acts 1940, page 83.)

Your Committee requested Synod 1941 for an interpretation of its mandate. Synod replied

"It is the opinion of the Synod of 1941 that your Committee was instructed to study the matter of the relationships of Church and State. If at the conclusion of such a study you decide that another version of Art. 36 is necessary, you are expected to present such a revision to the Synod of 1942." (Acts 1941, page 31.)

As the majority committee also remarked in its report, we found this answer of less help than we at first hoped. And of course our *basic* charge is found in the original mandate. We call attention to the fact that this speaks not only of studying the relationship of church and state, but also of granting the request of Classis Illinois. Indeed, that is mentioned first. To understand our charge we must therefore refer to the request of Classis Illinois. It was as follows:

"III. In consideration of the foregoing, Classis Illinois overtures Synod to reconsider its decisions of of 1938 and 1939 in re Article 36 and the Footnote of 1910. Grounds:

(a) The position that it is the duty of the state to promote the Kingdom of Christ and to see to it that the Word of God is preached everywhere finds no support in Scripture, and gives expression to the same wrong conception of the relation of church and state and was expressed in the phrases that have been exscinded.

(b) Clear and satisfactory reasons have not been given why the footnote of 1910 must be dropped. And it contains valuable elements on the subject of separation of church and state that need to be emphasized today, and that find no expression in and are even obscured by Art. 36 even as revised." (Acts 1940, page 328.)

That was the request of Classis Illinois with grounds given. That was the *only* request of Classis Illinois. It did make the suggestion that a committee be appointed to study this matter and report to the following Synod. In other words, it believed that the problem could be dealt with in a more satisfactory manner by the appointment of a committee than by an immediate discussion on the floor of Synod. But that was merely a suggestion. *The only request* was to reconsider the decision of 1938 and 1939. That request was granted. In other words Synod decided to reconsider the decisions of '38 and '39. Our first task therefore as Committee was to weigh the reasons given for re-consideration of 1938 and 1939. And secondly to study the matter of the relationship of church and state with a view to possible reformulation of Article 36.

The reply of the majority of the Committee to this mandate is given at length in their report. The following is the final advice:

"Your Committee feels constrained to advise Synod

(a) to desist from its present efforts to make a comprehensive study of the relationship of Church and State for the purpose of determining the question of the advisability of a further revision of Article 36 of the Belgic Confession; and,

(b) to discharge its Committee appointed for these ends."

The undersigned member of the Committee on Article 36 cannot agree with this advice for three reasons:

1. The majority report and advice do not give proper consideration even from a purely formal viewpoint to the request of Classis Illinois as adopted by Synod.

2. We believe that some action should be taken in the way of reformulation of a portion of Article 36.

3. We believe, though it may be advisable to discharge the present Committee, that a committee on Article 36 should again be appointed by this Synod. Indeed we are fully convinced that it would be a grevious mistake not to do so.

In order that Synod may be able to judge wisely between the reports rendered, we first give a brief sketch of the historical background of the present controversy in re Article 36.

HISTORICAL BACKGROUND

The Synod of the Reformed Churches of the Netherlands, Utrecht, 1905, adopted a revision of Article 36 of the Belgic Confession. Strictly speaking it was a deletion rather than a revision. The following phrases were deleted:

"om te weren en uit te roeien alle afgoderij en valschen godsdienst, en het rijk des antichrists te gronde te werpen", Acta Synode, Utrcht, 1905, p. 273 ff.

in English

"and thus may remove and prevent all idolatry and false worship that the kingdom of antichrist may thus be destroyed"

In the years that immediately followed, our own Christian Reformed Church in America took up the question of the revision of Article 36. Four overtures in re this question were presented to the Synod of 1906. (See Acts 1906, page 53.) It is worthy of note, as the same weakness manifested itself later on, that in all these overtures, as far as the official records of the Acts show, not a single Scriptural argument or objection was even so much as mentioned. The Advisory Committee of Synod did appeal to God's Word as condemning the use of physical force by the state in maintaining the true religion. But it gave no Scriptural proof or exegetical grounds for its position. It is also worthy of note that two of these overtures refer specifically to the revision adopted in the Netherlands.

However, the outcome of the matter was not, as might have been expected, that our church decided upon the same deletion as our sister churches across the waters. Instead, we adopted a Footnote as an appendage to Article 36, and evidently intended to be corrective of certain teachings found in that article of our Creed. This Footnote reads as follows:

"This phrase, touching the office of the magistracy in its relation to the Church, proceeds from the principle of the Established Church, which was first applied by Constantine and afterwards also in many Protestant countries. History, however, does not justify the principle of State domination over the Church, but rather a certain separation of Church and State. Moreover, it is also contrary to the New Dispensation that authority be vested in the State arbitrarily to reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct domain alongside the State. The New Testament does not subject the Christian Church to the authority of the State that it should be controlled and extended by political measures, but only to our Lord and King as an independent domain alongside and altogether inde-

pendent of the State, that it may be governed and built up only by its office-bearers and with spiritual means. Practically all Reformed Churches have relinquished the idea of the Established Church as not in accordance with the New Testament, and advocate the autonomy of the Churches and personal liberty of conscience in the service of God.

The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense that it is in duty bound to exercise political authority also in the sphere of religion by establishing a State Church, maintaining and advancing the same as the only true Church, and to withstand, destroy, and exterminate by means of the sword all other Churches as embodying false religions; and also to declare that it does positively hold that within its own secular sphere, the magistracy has a divine duty with reference to the first table of the Law as well as the second; and furthermore that both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet, through the Holy Spirit, who proceeds from the Father and the Son. They should not, however, encroach upon each other's domain. The Church as well as the State has the right of sovereignty in its own sphere." (Agenda 1936, pages 336 and 337.)

We considered it very necessary that the Synod take careful account of the situation that was on the one hand *manifested* by, and on the other hand *created* by this adoption of an explanatory and corrective Footnote rather than a revision or deletion similar to that of the Netherlands churches. For it is right at this point that we have the very heart of our problem and the root of the difference of opinion that has arisen. We call the attention of Synod to the following points:

(a) The situation created by the adoption of the Footnote could hardly be termed ideal. For the Confession which evidently contained elements that were no longer accepted as Scriptural, was nevertheless not changed and no new elements were incorporated into it. And the explanatory and corrective note adopted was, in parts, in conflict with certain elements of the Confession.

(b) It is extremely probable that the adoption of the Footnote rather than some kind of revision or deletion evinced a measure of dissatisfaction with the revision adopted in the Netherlands. The close relation of our church with the Reformed Churches of the mother land, the fact that Synod was even requested in at least one overture to revise Article 36 after the example of the Netherlands, the fact that following the Netherlands presented a very easy solution of the problem — all these considerations would seem to have justified the predic-

tion that our church would adopt a revision or effect a deletion similar to that already decided on in the Netherlands. When our church did *not* do this, in spite of the fact that we in so many ways lean heavily upon the leadership of the mother churches, when it struck out on an independent course, there would seem to be only one explanation — namely, a measure of dissatisfaction with the action taken in the Netherlands.

(c) It is extremely probable that the adoption of the Footnote was due to a gradually awakening American spirit, a consciousness of a specifically American approach to the question of the relation of church and state, a growing realization that in order to fulfil our destiny in Ameria we must express ourselves on this question in our own way, and in a manner somewhat different from the prevailing views in the Netherlands churches with their very different historical and national background. That this is the probable explanation of the action of 1910 finds support in the fact that in later official communications to Synod the *American* viewpoint is repeatedly stressed. See documents of Consistory of Lafayette and of Classis Illinois, Acts 1940, pages 318 to 329. See also letter to the President of the United States sent by Synod 1940, protesting against the appointment of Myron C. Taylor as personal representative of the President at the Vatican, Acts 1940, page 43.)

(d) This note does not merely condemn the use by the state of the sword of physical force in maintaining the true religion. Among other things it emphasizes the autonomy and independence of the church over against the state, it emphasizes the very precious heritage of "personal liberty of conscience in the service of God." It warns that state and church may not "encroach upon each other's domain," and it emphatically teaches that the church "may be governed and built up only by its office-bearers and with spiritual means". This last teaching especially is very significant, for it is directly contrary to the view that prevailed in the Netherlands at that time and that is still favored, the view namely that the state, though it may not use the sword, may and must promote the Kingdom of Christ by spiritual means. (See report of the committee of the Netherlands Acta Synode Utrecht 1905, pages 276 to 314. See also Overture Lafayette, Acts 1940, page 320, where Dr. N. Y. Van

Goor is quoted from his "De Nederlandsche Geloofsbelydenis" as follows:

"De Overheid heeft wel terdege de taak om met geestelijke wapenen, b.v. door de prediking des Woords, tegen de afgoderij en den valschen godedienst op te treden, ze te bestrijden en te wederstaan." (p. 402.) This view was condemned by our Synod through the adoption in the Footnote of 1910 of the principle that the church "may be governed and built up only by its officebearers and with spiritual means", also "they (church and state) should not, however, encroach upon each other's domain". To say the least, our church would be encouraging the state to encroach upon the domain of the church by teaching that it is the task of the state to "see to it that the Word of the Gospel is preached everywhere"; for that is the task of the church. And this whole view favored in the Netherlands, is repudiated and condemned when the Footnote states: "only by its officebearers" may the church be built up.

(e) It will be agreed to by all that the teachings of the Footnote were intended to correct and therefore to *prevail over* those elements in the Confession that were not in agreement with it. In other words, if in later years the conflict between Confession and Footnote was to be removed, the teachings of the Footnote must be upheld over against the Confession. Or if this is not done, then surely very weighty Scriptural reasons must be given why the doctrinal teaching of Synod 1910 is repudiated.

Then in the year 1936 our Seminary Faculty reopened the question of Article 36. (See Agenda II, 1936, page 335 ff.) It pointed out the conflict (or rather, sad to say, only one phase of the conflict) between the Confession and the Footnote. It also emphasized the fact that this conflict hampered its members in their official teaching. Synod 1936 encouraged the Faculty to come with a fuller report and more definite advice to the Synod of 1938.

At the Synod of 1938 (see Agenda I, page 4 ff. and Acts, page 16 ff.) the committee or the Seminary Faculty advised the deletion from Article 36 of the following phrase: "and thus may remove and prevent all idolatry and false worship, that the kingdom of antichrist may be thus destroyed." It pointed out that this proposed deletion "corresponds exactly to the change adopted by 'de Gereformeerde Kerken in Nederland'"; and it advised that the Footnote be dropped, since it "has become super-

fluous; it no longer serves any purpose". (see especially page 13, Acts 1938.) And Synod so decided.

In order that Synod may have the matter clearly before its mind we quote that part of Article 36 as revised that concerns us in the discussion of the present problem. The English version reads:

"Their office is not only to have regard unto and watch for the welfare of the civil state, but also to protect the sacred ministry, that the Kingdom of Christ may thus be promoted. They must therefore countenance the preaching of the Word of the gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word."

The Holland version reads:

"En hun ambt is, niet alleen acht te nemen en te waken over de Politie, maar ook de hand te houden aan den Heiligen Kerkedienst, en het Koninkrijk van Jezus Christus te doen vorderen, het woord des Evangelies overal te doen prediken, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in Zijn Woord gebiedt."

The German version reads:

"Und ihres Amtes ist es, nicht allein die Polizei zu handhaben, sondren auch den heiligen Kirchendienst unter ihren Schutz zu nehmen, und zu foerdern das Koenigreich Jesu Christi, zu zorgen, dass allenthalben das Wort des Evangeliums gepredigt werde damit Gott von jedermann geehrt und gedient werde, wie Er in seinem Worte gebietet."

* * * *

It is against the action of the Synod of 1938 that objections have been entered both at the Synod of 1939 and the Synod of 1940. It will be understood by all that there were no objections entered against the deletion as such. But it was contended on the one hand that *other* phrases should have been deleted. and secondly that no good reasons had been given for dropping the Footnote and that the Footnote contained valuable elements which we could ill afford to lose.

In view of the fact that serious objections have arisen against the action of 1938, it is well to note that the advisory material on which the action of Synod was based (see Agenda I, 1938, page 4ff.), however excellent in many respects, nevertheless reveals two weaknesses.

(a) It presents no Scriptural proof, no exegetical material whatsoever. It is well that Synod ponder this somewhat surprising fact. A rather drastic revision of one of the Articles of our Creed was effected, a lengthly Footnote that had been part of our doctrinal standards for twenty-eight years and against which no official objections were entered by any Consistory, Classis or Synod, was removed from the scene of our ecclesiastical life

without any attempt to present any Scriptural basis for such action. This method of handling the problem contrasts unfavorably with the method followed by the committee of prominent theologians that reported to the Netherlands Synod in 1905. These men gave a very thorough exegetical Scriptural basis for their concluding advice. (See Acta 1905, page 293 ff.) Nor is it sufficient to say in defense of this proceeding, that the specific form in which the material was before the Synod of 1938 was not that of a gravemen against the Creed, (Agenda I, 1938, page 8); that we have a conflict, a discrepancy, that must be removed. In itself this is perfectly true. And let it be granted that *preliminary* action, looking towards revision and perhaps removal of the Footnote, could therefore be begun without the presentation of a gravamen with solid exegetical material as its basis. Surely it will only be seen at once that that conflict could never be a sufficient guide or standard *in the actual work of revision.* For the fact that there is conflict does not prove which side is right and which side is wrong. In order to determine whether the Confession or the Footnote must be upheld, wherever there was discrepancy between the two, it was absolutely necessary that Scripture, the only final standard of faith, be appealed to. And if in defense it be pointed out that a previous Synod had already decided that the use of physical force by the state to maintain the true religion was not in accord with Scripture (see Acts of Synod 1906, page 54), then it must immediately be added that this Synod also adduced no Scriptural proof, so that the revision of our Confession was accomplished without Scriptural proof being asked or given, either now or in the past. In our opinion the prestige of the Confession demands that it be not revised except some kind of Scriptural proof is presented as was done in the Netherlands.

A possible defense of the action of Synod 1938 in proceeding to revise the Confession without Scriptural proof might seem to be found in the fact that Synod 1910 evidently intended that the Footnote should be upheld as the official teachng of our church over against all elements in Article 36 that it contradicts. No further Scriptural proof was therefore neessary. However, aside from the fact that no Synod has even established the Biblical basis of the Footnote itself, it will be agreed by all that Synod 1910 intended that the Footnote should prevail

over the Confession on *all points* where there was discrepancy. In other words, Synod 1938 must *consistently* uphold the Footnote. But even that consistency is lacking. On the question of the use of physical force by the state to maintain the true religion the Footnote is upheld by 1938 and the Confession is changed. But on the question of the church being built up only by its officebearers, the Footnote is rejected (for it is dropped) and the Confession is maintained. (For it continues to teach that the state must see to it that the Word of the Gospel is preached everywhere.) And if the question be asked, why or by what standard of judgment is the Footnote upheld on one point and the Confession on the other, then there is no answer. For there is no reasoned appeal to Scripture in the whole proceeding.

However, we shall somewhat better understand, though not approve, this unusual method of Confessional revision if we take note of a second weakness in the advisory material that led to the action of 1938.

(b) The report of the committee, the Seminary Faculty, proceeds from the fundamental misconception that the Footnote of 1910 aimed merely to correct or neutralize the teaching of Article 36 that the state may and must use physical force in maintaining the true religion. Now if this assumption had been correct then the advice given to Synod 1938 would have been very understandable indeed. The reasoning underlying the advice given and the action taken would then be as follows: The Footnote condemns the use of physical force by the state in religious matters, and that is its only thrust and purpose. That element in the Confession is then eliminated or deleted. Hence the Footnote no longer serves any good purpose and can be dropped. That is exactly the reasoning of the Committee that reported to Synod 1938. (Agenda I, page 13.) However, the fundamental premise underlying all this is utterly erroneous. As we have already pointed out, and we trust in a convincing manner, the teaching of the Footnote goes far beyond the condemnation of the use of the sword in religious matters. (See above.)

Now action taken on the basis of a fundamental misconception must be very mistaken and perhaps create a very confused situation. Such is the case today in our church on the question of Article 36 and the Footnote. In brief this is the situation:

1. A Footnote that is precious to our people, a Footnote of which even the Seminary Faculty admits that it "in the main states the correct position in the matter today" (Agenda 1, 1938, page 8), has been removed from the body of our doctrinal teaching without any gravamen being entered against it, on the basis of a supposed fact that is not a fact at all. For it is not a fact, however sincerely some may have believed this, that after certain phrases had been deleted the Footnote was superfluous and could no longer do any good. The Footnote could still serve a very good purpose in supplementing the Confession by its teaching on the freedom of religion, the church built up by its own officebearers, etc.
2. The Synod of 1938 has in more than one respect, reversed 1910. And all this without any open criticism of 1910. For Synod 1910 was evidently not satisfied with the change adopted in the Netherlands It followed a different, more independent course. But 1938 has adopted precisely the same revision as the Netherlands and wiped out everything else that 1910 had done.
3. Synod 1938, though it perhaps had no clear understanding of this and no conscious intent, has nevertheless in the absence of any gravamen and without any Scriptural proof changed the doctrinal teaching of our church on certain points. From 1910 to 1938 it was the doctrinal teaching of our church that the church "may be **** built up only by its officebearers", "that history **** does not justify the principle of state domination over the church but rather a certain separation of church and state", that the state and the church "should not **** encroach upon each other's domain", etc. All this is no longer the teaching of our church. It has all been wiped out. Yet no one offered any Scriptural objections to these teachings and Synod 1938 perhaps did not understand that it was taking such significant action.
4. The situation created by 1938 is one that is far less satisfactory than was the situation created by 1910. Formerly certain erroneous elements in the Confession's Article 36 were at any rate neutralized by the correct teachings of the Footnote. Now that

is no longer the case. As officebearers we all solemnly promise to teach and decide in accordance with the Confession. Yet there is at least one element in the Confession, even as revised, that no one in our midst appears to be ready to defend, (namely that it is the task of the state to see to it that the Word of the Gospel is preached everywhere.) Formerly there was conflict between Confession and Footnote. Now there is a measure of conflict, it would seem, between at least one teaching of the Confession and our real conviction. And that conflict should trouble us more than the other.

* * * *

To continue the history of our problem, at the Synod of 1939 objections were entered against the revision work of 1939 by the Consistory of Lafayette, Indiana, in an overture supported by Classis Illinois. It is not necessary for our purpose to enter upon the contents of that overture. It does not concern us directly in the strictly formal sense since it was answered, however imperfectly, by Synod 1939. One remark however must be made in re the action of this Synod. It took the strange position that "the Dutch rendering is not ours but that adopted by the Gereformeerde Kerken in Nederlands in 1905. The same remark holds true of the German edition." Acts, 1939, p. 88.) This is strange indeed. First, Synod 1905 did not for the first time "adopt" this translation. It merely deleted certain phrases from the Article. But the translation had been the official version of Article 36 for many years, not only in the Netherlands, but also in our own church in America. Secondly, our Synod 1938 had adopted a Dutch and a German version as our official Confession just as well as the English version. Synod 1939 was therefore plainly in error when it took the position that the Dutch rendering "was not ours." At the same time, and that is why this incident is worthy of note, all this shows plainly that our Confession on this point (overal het Woord des Evangelies doen prediken) is not defended.

We now come to the Synod of 1940. Two overtures objecting to the revision work of 1938 were received and declared legally before Synod, one from Lafayette and the other from Classis Illinois. This Synod evidently realized more clearly than 1939 that the objections presented had real force and validity. As already stated, it

decided "to accede to the request of Classis Illinois, and appoint a Committee which shall study the matter of the relationship of Church and State, with a view to the reformulation of Art. 36, in its entirety, which Committee shall report in 1942." Acts 1940, page 83.)

However correct the general attitude of this Synod, we believe it went too far when it spoke of a reformulation of Article 36 in its entirety. No one had asked this. All Classis Illinois and Lafayette asked was a reformulation that would meet certain specific objections and a study of the question whether the Footnote had not been dropped without good grounds and whether at least certain elements of it should not be retained. It is therefore to be regretted that Synod 1940 spoke of reformulating Article 36 "in its entirety". However — for this is one reason why we must present a minority report — it is just as much to be regretted that the majority committee gives such prominence to this second part of our charge, proceeds to give all kinds of weighty reasons why such a complete reformulation of Article 36 is not advisable and hence comes with its advice that the Committee be discharged.

We feel that we will be serving the church better if we ask and answer the question — did Synod 1940 feel the need of a *partial* reformulation in the direction indicated by Lafayette and Classis Illinois? Moreover, however extreme or unfortunate the second part of the charge to our Committee may have been, the first part (and the thing mentioned first is considered of prime importance) of our charge is very simple. Classis Illinois requested Synod to reconsider the action of 1938 and 1939 and gave its grounds. It was therefore the task of our Committee to consider these grounds and after a thorough study of them, to advise Synod whether or not these grounds were valid, in other words, whether the decisions of 1938 and 1939 should be upheld or in part revised and corrected. Since the majority report does not reveal this conception of our task, we proceed to do so, believing that only thus can we be faithful to our charge.

Ground A for reconsideration reads as follows:

"The position that it is the duty of the state to promote the Kingdom of Christ and to see to it that the Word of God is preached everywhere finds no support in Scripture, and give expression to the same wrong conception of the relation of church and state as

was expressed in the phrases that have been excinded." Acts 1940, page 328.)

We believe that this ground can and should be upheld at least in part by this Synod. We believe that Classis Illinois is eminently correct when it takes the position that the teaching that it is the task of the state to see to it that the Word of the Gospel is preached everywhere finds no support in Scripture. No Scriptural support for this view has been adduced by anyone.

The objection has been raised that this ground is purely negative in form. It makes no attempt to prove that the view objected to is *in conflict* with Scripture, and, it is said, *that* is what Article 31 of our Church Order asks. It takes the postion that what is once decided is settled and binding unless it be proved *in conflict* with Scripture. We do not believe that this is a valid appeal to Article 31. (And certainly if it were what must we think of the action of 1938 in dropping the Footnote? Was that whole Footnote proved to be in conflict with Scripture?)

The rule here given is first of all a rule in the sphere of church government. For this sphere the Scripture lays down only general principles. In the actual government of the church therefore many decisions must be made by Consistory, Classis or Synod, that are not based directly on some specific Scriptural teaching, though of course in agreement with the general principles. Nevertheless these decisions are binding by virtue of the authority Christ has given to His church, unless they be proved in conflict with the Word of God. But all this is not true, all this does not hold in that precise form in the sphere of Confessional teaching. *The Confession claims to be the Word of God in all its parts.* Nothing that cannot be found in Scripture either in the way of specific teaching or clear inference has any place in the Confession. Therefore when any Consistory or Classis, or for that matter, the humblest member of one of our churches comes to Synod and enters objections against a certain part of the Confession on the ground that such teaching is not found in the Word of God, then Synod must give a hearing to such objections. Then it must either take the position that the teaching objected to *is found* in the Word of God or it must declare that such teaching has no proper place in the Confession.

Synod, of course, has no duty *to prove* that such a teaching is Scriptural, no duty to convince the protesting parties, but it must dare to take the position, when that position is solemnly challenged, that the teaching objected to is indeed Scriptural teaching. For that is precisely the very nature and essence of the Confession, that it is the official ecclesiastical interpretation of the Word of God. It was therefore not necessary for Classis Illinois, in order to receive a hearing, to attempt to prove that the teaching under discussion was in conflict with the Word of God. In passing be it said that in our opinion that would not be such a difficult task. Scripture plainly charges the officers of the church with the responsibility to cause the Word of the Gospel to be preached everywhere. (Matt. 28:19). Nowhere in all Scripture is the state charged with this responsibility. Is it not then in conflict wth Scripture to teach officially in our Confession that it is the task of the state to do what it is nowhere commanded to do and what is plainly spoken of as the responsibility of the church?

However, be this as it may, Classis Illinois was entitled to a hearing as soon as it solemnly declared to Synod, that, in its opinion, a certain part of our Confessional teaching finds no support in the Bible.

Ground B of Classis Illinois reads as follows:

"Clear and satisfactory reasons have not been given why the Footnote of 1910 must be dropped. And it contains valuable elements on the separation of church and state that need to be emphasized today, and that find no expression in and are even obscured by Art. 36 even as revised." (Acts 1940, page 328.)

As is evident from the foregoing, we believe that the first part of this ground is absolutely correct and valid. Synod 1943 must face the solemn fact that no Scriptural grounds nor any other valid reasons were given for dropping the Footnote that was part of our doctrinal teaching for twenty-eight years. As to the further contention of Point B that there are valuable elements in the Footnote that we can ill afford to lose, we believe this general statement is correct. We have once and again referred to such elements. But further discussion of this point can serve no good purpose until the fundamental mistake is recognized, namely, that the Footnote was removed from the body of our doctrinal teaching without good reason. If this is correct, Synod should so declare and then the whole Footnote again automatically regains

the official standing it has always had. As to the contention in B that certain elements of the Footnote are obscured by Artcle 36 even as revised, we believe this contention is correct. As long as our Confession teaches that it is the task of the state "overal het Woord des Evangelies te doen prediken", the teaching of the Footnote is certainly obscured when it maintains that the church must be built up only by its officebearers, and that the state may not encroach upon the domain of the church.

As we have already stated, these two grounds of Classis Illinois for reconsideration are given but scant attention in the majority report. They are briefly touched upon only as minor matters after the big (?) question has been disposed of — the question, namely, of a revision of Article 36 in its entirety. One reason why we were forced to present a minority report is that we cannot but feel that this approach does not make plain but confuses the issue. What Classis Illinois and Lafayette brought to Synod was not first of all an overture to revise the Confession, as the majority report gives the impression, but a criticism of the action of 1938 and a request for reconsideration of the decisions of that Synod. And *that* is the matter on which we as a Committee must first of all report. And those who disagree with Classis Illnois must take the position not merely that there is now no reason to revise the whole Article 36, which no one requested. but that the original work of revision done in 1938 was correctly done in agreement with the Word of God, in agreement with the decisions of 1910, and in agreement with established ecclesistical procedure.

There is one other matter that we must briefly touch on. There is a discrepancy between a certain section of Art. 36, the English version, and the corresponding section in the Dutch version — a discrepancy that presents a problem Synod must recognize. The English version reads: "They must therefore countenance the preaching of the word of the gospel everywhere". The Holland version reads: "het woord des Evangelies overal te doen prediken". Evidently there is a discrepancy here. The majority committee also frankly recognizes that discrepancy. To "countenance" means to encourage, permit, or approve. But the Dutch version charges the state with the responsibility of *effecting or accomplishing* the preaching of the word of the gospel. The English version is therefore not really a translation. It is not even a

poor translation. It is something different. Now neither Synod 1938 nor the Committee that advised it, is responsible for this discrepancy. But the fact of the dscrepancy must be faced. And we cannot for the following reasons agree with the proposal of the majority report that we just have the "understanding" in our church that the Dutch and German be interpreted in harmony with the English.

a. We believe that the Dutch and German versions of the Confession should be in the full sense of the word official, normative, dependable just as the English. Only then will the Holland and German elements in our church really have a Confession in their native tongue.

b. This proposal would give to certain words (overal het Woord des Evangelies doen prediken) a meaning which they do not have and therefore a meaning which they may not be given. This proposal is tantamount to saying that the German and Dutch versions of our Confession do not on this point really mean what they say, they mean something different. The Christian church should never approve such understandings, not in any relation of life, and surely not in the solemn sphere of Confessional teaching.

c. The Dutch version is the historic Confession of our church. The English version came into existence in our ecclesiastical life as a translation of the Dutch. If this translation is not true, as it is not, to the historic Confession, the translation must be rejected. To "interpret" the historic Confession in the light of and in subjection to a mistaken translaton is (1) to maintain a serious mistake instead of correcting it; (2) to do violence to our Confession, for you change it, you arrive at a very different Confessional teaching without any Scriptural objection or proof or official decision to revise.

d. Evidently there is only one way in which we can meet the requirements of faithful adherence to the historic Confession, and that is frankly to face the question whether we sincerely believe, as do our Netherlands brethren, that it is the task of the state to see to it that the Word of the Gospel is preached everywhere. If not, let us remove this element from our Confession, or, as formerly, neutralize and correct this teaching in the Footnote. But let us not have "understandings" to the effect that the Confession does not really mean what it

says. Interpretations of this kind have worked great harm in other churches, and paved the way for a covert departure from the faith.

e. The Committee of the Netherlands warns in a somewhat different connection against such a method of interpretation or such understandings. (See Acta der Synode, Utrecht 1905, pages 277 and 278.) This same position is taken by the Netherlands brethren that originally presented their gravamen against Article 36 in its original form. They say: "Zij gaan hierbij uit van de h. i. onbetwistbare waarheid, dat wij, de Confessie onzer vaderen belijdende, onder de woorden waarin zij beleden, niets anders verstaan mogen, dan hetgeen zij zelven, blijkens het stellige getuigenis der geschiedenis, met het bezigen dezer woorden bedoeld hebben". (Acta 1905, page 273.) That is precisely the position we hope to defend before our Synod. We are opposed to any understanding or so-called interpretation that would change the historical meaning of words, while at the same time necessary revision is opposed.

* * * *

The question finally must be answered, what further practical steps must be taken by this Synod towards the solution of our problem? The majority committee advises that the Committee appointed for the purpose of studyng the question of reformulation and revision be discharged. That does not, we take it, necessarily mean that the committee is convinced that no further committee work of *any kind* is necessary. However, it does not come to Synod with any definite advice in the way of reformulation; nor does it advise that some committee continue to study the problems dealt with in this report; nor does it advise a reconsideration or a rescinding of the action of 1938 in dropping the Footnote.

We do come to Synod with such advice. And we also believe that Synod 1943 should again appoint a committee on Article 36, even though it may be advisable, as the majority committee suggests, to discharge the present Committee. Our reasons for advising the appointment of a committee are:

1. There is an element in the Confession (overal het Woord des Evangelies doen prediken) that finds no defenders in our midst; against which official objections have been entered that it finds no sup-

port in Scripture. Synod should so declare (see advice below) and then the question of reformulation made necessary by such decision automatically demands that a committee again be appointed by Synod.

2. No good reason has been given why the Footnote of 1910 has been dropped. Synod should so declare and then various questions in connection with the Footnote (see below) demand that a committee work on this problem.
3. To do nothing in the way of reformulation and not even to appoint a committee for further study will weaken the prestige of our official standards. If we want our members to revere the Confession, then we must keep it in agreement with the real convictions of our people.
4. To do nothing at all means that the status quo is maintained. And that status quo does not even satisfy the ideal the Seminary Faculty has itself placed before the church (Agenda I, 1938, page 10.) "Surely this situation", the Faculty is speaking of the drift of our time toward the totalitarian state, "makes it incumbent upon the church to take a clear cut and unequivocal position regarding the proper relation which ought to exist, according to the Word of God, between the state and the church." Surely at present we have no such clear cut and unequivocal position.

In conformity with the foregoing we advise Synod to pass the following resolutions:

A. Synod upholds the position of Classis Illinois that Scripture does not support the view taught in our Confession, Article 36 Dutch version, that it is the task of the state to see to it that the Word of the Gospel is preached everywhere. (Overal het Woord des Evangelies doen prediken.)

B. Synod declares that Synod 1938 was in error when it dropped the Footnote of 1910, whereas (1) no Scriptural objections against the Footnote were received or considered; (2) the ground given for this action namely that the Footnote had become superfluous, is contradicted by the facts and by the contents of the Footnote itself; (3) Synod 1938 in some way reversed Synod 1910

and changed the doctrinal teachings of our church by dropping the Footnote without good reasons being advanced for such drastic action.

C. Synod appoints a committee whose task shall be (1) to advise Synod what revision of Article 36 is made necessary by the adoption of resolution A; (2) to study the following questions with respect to the Footnote: (a) Are all the elements included in the Footnote historically correct and soundly Scriptural and a necessary part of our Confessional teaching? (b) Is the teaching of the Confession that it is the task of the state "to protect the sacred ministry that the Kingdom of Christ may thus be promoted" in harmony with the teaching of the Footnote that there is "a certain separation of church and state", that the church may be "built up only by its office-bearers", and that there shall be "personal liberty of conscience in the service of God"?

If the Committee finds conflict, it must advise Synod if and how this conflict should be removed in accordance with our only standard of faith and practice, The Word of God. And thus we will give proper recognition to Synod 1910, and at the same time complete the task Synod 1938 set itself to do.

Respectfully submitted,
G. HOEKSEMA.

SUPPLEMENT XXX-c

MINORITY REPORT ON ART. 36 OF THE BELGIC CONFESSION

(Arts. 183, 184)

To the Synod of 1943.

ESTEEMED BRETHREN:

WITH the indication of the mandate of our Committee, as found in the Majority Report, the undersigned finds himself in agreement.

I. With the Synodical mandate of our Committee, as well as with the general position of the Committee of Praeadvice, introducing this mandate (as found in the Acts of 1940, Art. 76 VIII), he is also in accord. And he is in agreement with the interpretation of our mandate given by the Synod of 1941 (Acts 1941, Art. 49 H).

1. Our Synodical mandate fuses and combines "two types of creedal revision running together, as it does, a question of expansion and one of doctrinal correctness." (Cf. Majority Report I, 2). But there is no article of our Church Order, nor any decision of Synod, prohibiting this procedure. A similar fusing and combining is found in the overtures from the Consistory of Lafayette and Classis Illinois, and these overtures received Synodical acceptance as being legally before Synod, and they passed muster without criticism on this score by the Synods of 1940, '41 and '42 (Acts 1940, Art. 76 VIII; Acts 1941, Art. 49 H; Acts 1942, Art. 21).
2. If there were not another Minority Report before Synod, from the Rev. G. Hoeksema, representing Classis Illinois, our mandate would call for a more extensive report than the present, but under the circumstances the present report is abbreviated.
3. It can be said, on the one hand, that the Synodical mandate given to our Committee is rather broad; but, on the other hand, it is quite clear, from the context referring to the overtures from the Consistory of Lafayette and Classis Illinois, that an

exegetical study of the Scriptural mandate given to the State is the leading matter required, in the study of "the relationship of Church and State," enjoined upon the Committee by Synod. A sub-committee of our Committee, including the Professor of Practical Theology and the Professor of Church History, was appointed by our Committee to work out such an exegetical study, but it failed to come to the Committee with a report on this mater, not having found conclusive evidence, in the time allowed for the report.

4. In the main, the undersigned finds himself in accord with the present overture from the Consistory of Lafayette, Indiana, and with the supporting communication and overture from Classis Illinois (Acts 1940, Supplement XIV-a and Supplement XIV-b). However, there are a few items in these documents for which he does not wish to become responsible, some of which have received critical attention in the Majority Report coming from our Committee. Hence it seems best to present a brief, independent report to Synod, pursuant to the mandate of our Committee.

6. The Consistory of Lafayette refers to a prior effort at "creedal revision on which a committee of Synod has been working." (Cf. Acts 1940, Supplement XIV-a, page 322.) This committee, of which the undersigned was a member, may have helped to keep the subject alive. Acts 1926, page 212; 1928, page 155; 1930, page 198, IIc, "herziening van Art. 36 inzake de verhouding van Kerk en Staat.") And it is a hopeful sign that the subject of creedal revision did not die out in our midst (Acts 1936, pages 14, 151; 1938, pages 16, 129.)

II. Our present mandate from the Synod of 1940 calls for a study of "the relationship of Church and State." (Cf. Acts 1940, Art. 76 VIII.) Of course, these words need to be understood in the light of the context out of which they arise. This context involves reference to the overtures from the Consistory of Lafayette and Classis Illinois. These overtures are concerned with several items, but one requiring exegetical, Biblical study, especially, is the question whether the State must "see to it that the Gospel is preached everywhere." (Cf. Overture of the

Consistory of Lafayette, Acts 1940, Supplement XIV-a, page 321; and overture of Classis Illinois, Acts 1940, Supplement XIV-b, page 328; the Dutch version has it: "het woord des Evangelies overal te doen prediken," Belgic Confession, Art. XXXVI.)

1. The Majority Report of our Committee, under II, 1, admits a "discrepancy between the English rendering, on the one hand, and the Dutch and German, on the other." The question may be raised, — what does it do for the prestige of our Confessional Standards to leave an admitted discrepancy there? One discrepancy was removed by the Synod of 1938 (Acts 1938, page 16), but here is another admitted "discrepancy," between the English and the Dutch rendering. The English reads: "They must therefore countenance the preaching of the Word of the gospel," while the Dutch has the formulation: "het woord des Evangelies overal te doen prediken," or as the Consistory of Lafayette translates this Dutch rendering: "see to it that the Gospel is preached everywhere."
2. In creedal matters, our Church maintains that the evidence is Scriptural (Cf. Formula of Subscription). Must the State "see to it that the Gospel is preached everywhere"? Says Classis Illinois: We do not believe that this is the task of the State . . . . And we hold that the State is nowhere in all the Word of God credited with the necessary spirtual discernment to perform this task" (Acts 1940, Supplement XIV-b, page 328). The Consistory of Lafayette also makes on appeal to Scripture when it says: "The valuable element, which the Consistory of Lafayette had in mind when it originally came to Classis was especially this: 'The New Testament does not subject the Christian Church to the authority of the state that it should be controlled and extended by political measures, but only to our Lord and King as an independent domain alongside of and altogether independent of the State, that it may be governed and built up by its office-bearers and with spirtual means.'" Cf. Acts 1940, Supplement XIV-b, page 322.)
3. The appeal of these overtures to Scripture here is negative, "nowhere in all the Word of God;" "the

New Testament does not." Both propositions are negative. The burden of proof, however, is ordinarily on the affirmative. The state must "see to it that the Gospel is preached everywhere," that is an affirmative. It would seem to be within our Committee's Synodical mandate to institute a search concerning the Scriptural proof for this affirmative. As a matter of fact, a sub-committee was appointed by our Committee to consider the Scriptural evidence on "the relationship of Church and State" (quotation is from our Synodical mandate). But the sub-commttee failed to come with a report on this relationship or on the more limited matter of the precise moot point under discussion in the overtures of Consistory of Lafayette and Classis Illinois, when they refer to Scripture.

III. Can it be proved from Scripture that the State must "see to it that the Gospel is preached everywhere"? Does Scripture give any such mandate to the State? We wish, then, to attempt to indicate the chief lines of Biblical investigation involved; in other words, we wish to inquire where, in the Scriptures, we shall look for evidence on this question.

1. Do we find that the State receives the mandate "see to it that the Gospel is preached everywhere," according to Romans 13:1-7? This is one of the leading New Testament passages concerning the civil government.
2. If not, where shall we look next? The Apostle Paul meets leading officials of the state, — Felix, Festus, Agrippa. (Acts 24:19, 21, 25, 27; 25:8-10; 26:2-29.) Does Paul give the mandate to any of these officers of the State to "see to it that the Gospel is preached everywhere"?
3. Our Lord meets a high official of the State in Pontius Pilate. (Matt. 27; Mark 15; Luke 23; John 18.) Does Jesus give Pilate, as the representative of the contemporaneous Roman world-empire, such a mandate?
4. We know that our Lord gave a mandate to the Church, touching the preaching of the Word, in the Great Commission (Matt. 28:19; Mark 16:15-17; Luke 24:46-48). Does Christ there refer also

to the State, asserting in effect that the State should "see to it that the Gospel is preached everywhere"?

5. Or is that implied in the words: "Render unto Caesar the things that Caesar's"? (Matt. 22:21; Mark 12:17; Luke 20:25.)
6. We will not limit ourselves to the New Testament. Classis Illinois refers not only to the New Testament, but to the Word of God in general. Do we have anything in the Old Testament to indicate that the State must "see to it that the Gospel is preached everywhere"? The covenant with Noah has a reference to the mandate of the State (Gen. 9:6). Is a mandate touching the preaching of the Word here also given to the State?
7. We come to Biblical data concerning the theocracy. Do we find such a mandate given to the State or the King here? Let us look at the law of the King, in Deut. 17:15-18. Is such a mandate given to the King?
8. Do the priests and Levites, who must teach the people the Word of God (Deut. 31:9-11; Lev. 10:8-11), derive their income from the king, *or* from the tithes independently of the royal treasury? (Num. 18:21-32; Neh. 10:39.)
9. Does the prophet (Deut. 18:14, 15) receive an income from the treasury of the king? Does the Pentateuchal reference to the institution of the prophet (Deut. 18: 14, 15) imply that the king shall cause the word to be preached through the prophet?
10. May Aaron, the high priest, and Miriam, his sister, invade the prerogatives of the human, civic ruler, Moses? Or does he become rebuked and she become a leper, for making the attempt? (Num. 12: 10, 11.) May Uzziah, the king of Judah, assume the privileges and invade the prerogatives of the priests, or does he become a leper for making the attempt? (2 Chron. 26:18-21.) Do we thus have, even in the Old Testament, some indication of "the principle of the separation of church and state"? (Cf. Acts of Synod, 1941, Art. 108, page 120, line 14.)

We are not inquiring whether the kings of Judah and Israel had religious duties unto Jehovah, of course they

had; but our inquiry is whether these kings received from God the specific mandate to cause the Word to be preached, as an established task of the kings in the institutional life of the nation.

And now, are we prepared to say, on the basis of Scripture, that the government of the Netherlands should cause the Gospel to be preached from the pulpits of our sister-church,—the Reformed Churches in the Netherlands, or that our own United States government, possibly through the Federal Council of Churches, should cause the Word to be preached from the pulpits, and on the domestic mission fields, of the Christian Reformed Church? And would not any such thing lead to a measure of "state control over the Church," (Cf. Majority Report, II, 2, b) in the end, if not at the beginning?

IV. There may be evidence, direct or inferential, in the Scriptures, that the State must "see to it that the Gospel is preached everywhere," but we have not been able to find it. Perhaps we have not looked in the right places, or we may have failed to see the evidence, where it was really present. Hence we come to Synod with a respectful request. From our Professor in Church government, we understand that such a request is technically in order.

1. We request Synod to appoint a Committee to make a further study of the Biblical evidence, and to adduce the evidence, for the part of the Dutch version of Art. XXXVI of our creed that teaches that the State must "see to it that the Gospel is preached everywhere" ("het woord des Evangelies overal te doen prediken").
2. We recommend that Synod give the mandate to this Committee, that, if it cannot adduce this evidence, it shall come to the Synod of 1944 with a specific recommendation as to the form that Art. XXXVI of our Belgic Confession should take, — in the light of the two overtures and of all the reports that shall be legally before the Synod of 1943, concerning this article of the Creed.
3. In case Synod wishes to close this matter, touching Art. XXXVI, at the session of 1943, we recommend that Synod alter the Dutch version of Art. XXXVI, so that it no longer reads: "het woord des Evangelies overal te doen prediken" (that is: "cause

the word of the Gospel to be preached everywhere," or "see to it that the Gospel is preached everywhere"). We recommend that Synod cause the Dutch version to read: "de prediking van het woord des Evangeles overal toe te laten" that is: "countenance, permit, the preaching of the Word of the gospel everywhere'). The entire sentence would then read as follows: En hun ambt is, niet alleen acht te nemen en te waken over de Politie, maar ook de hand te houden aan den Heiligen Kerkedienst, en het Koninkrijk van Jezus Christus te doen vorderen, de prediking van het woord des Evangelies overal toe te laten, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in zijn Woord gebiedt.

Ground: In lands where the preaching of the Word is now prohibited or restricted by the State, the Church may well seek, on the basis of Scripture, and after the example of Paul before Felix, Festus, Agrippa, that the preaching of the Word shall be permitted by the State. But we and our sister-churches might come to grief with some substitute for our Reformed preaching, if we should request the State to "see to it that the Gospel is preached everywhere." Would the State see to it that the Gospel is preached among us in harmony with our Reformed Confessional Standards?

Respectfully submitted,

MARTIN J. WYNGARDEN.

SUPPLEMENT XXXI

REPORT OF COMMITTEE ON TRANSLATION OF HOLLAND THEOLOGICAL WORKS

(Art. 48)

To the Synod of 1943.

ESTEEMED BRETHREN:

PROMPTED by overtures from Classes Chicago North and Grand Rapids East to translate outstanding theological works into English (Acts 1942, pp. 71-74), the 1942 Synod appointed the undersigned to "study the *desirability* and *practicability* of carrying out such a venture, and present its recommendations to the next Synod." This mandate has the double virtue of brevity and plainness.

I. AS TO DESIRABILITY

After due deliberation your Committee became convinced that the translation of leading theological works of Reformed men in the Netherlands during the past generation is highly desirable. Our conviction rests on the following considerations:

A. Those works represent the choice fruits of a period in which Reformed thought and practice were flourishing to an unusual degree.

B. That our church is what it is today is in no mean measure due to the fact that our leaders have had ready access to those choice works.

C. Such works should be made readily available to the rising generation of leaders in our church if we are to maintain and develop our distinctly Reformed heritage.

D. It may not be too idealistic to add that some Reformed leaders outside of our group could and would make grateful and profitable use of these works if they were available in the English language.

II. AS TO PRACTICABILITY

It is obvious that no private publisher could be enticed into carrying out this venture. It just simply is not a paying proposition when figured in dollars and cents. The only alternative is that Synod engage a translator (s), a printing company to print and bind the work, and provide the necessary funds.

A. We considered the possibility of obtaining competent translator (s). From the nature of the case we could do nothing definite on this point, but our preliminary investigation convinced us that a suitable translator (s) could be obtained.

B. Your Committee considered the question as to which works should be translated, finally centering upon the following in the order given: Dr. A. Kuyper's *E Voto;* Ds. Van Andel's commentaries on *Romans* and *Corinthians;* Dr. Bavinck's *Reformed Dogmatics;* Dr. Geesink's work on *Ethics;* Dr. Kuyper's *Pro Rege;* and Dr. Kuyper's *Gemeene Gratie.*

Remarks on this proposed list:

1. Your Committee is of the definite opinion that the first work to be translated should be one in which the Reformed system of thought and practice is comprehensively set forth, such as *E Voto, Pro Rege,* or *Gemeene Gratie.*
2. We give preference to *E Voto* because it is not only thorough and comprehensive, but also because it could be put to wide and practical use in view of our weekly catechism preaching.
3. If one of those large and comprehensive works shall have been provided, we are of the opinion that the popular and yet thorough commentaries of Van Andel should follow.
4. The monumental works of Dr. Bavinck and Dr. Geesink also richly deserve to be translated, but the immediate urgency is partly canceled by the fact that similar works, although less comprehensive, are available in the English language.

C. Your Committee also investigated the cost angle. We found that the cost of translating, printing, and binding would total nearly four dollars per page. That means that the translation of a work like *E Voto* would cost approximately ten thousand dollars.

Ten thousand dollars is quite a sum of money, indeed, and your Committee is in no mood to deny it. However, when the cost is spread over the entire denomination the amount per family is not utterly alarming—about 28 cents. We do not wish to contend that the proposed translation of some of these outstanding Holland works is a matter of life and death for our denomination. Nevertheless, we do think that it may have great value for the present and future preservation of our Reformed heritage for our leaders, and through them for the total membership of the church, a value which can not be computed in dollars and cents.

III. RECOMMENDATIONS

A. We *recommend* that Synod postpone taking final action in this matter for the time being.

In the light of the foregoing it might seem logical for us to advise Synod to proceed immediately to provide the above mentioned translations. We are, however, not prepared to do so. We are restrained by the following considerations:

1. The proposed undertaking is too large to be hurriedly decided upon and executed. This is especially pertinent since there would be no great gain or loss entailed in a year's postponement of final action.
2. It is not wise to undertake a project of these dimensions until a measure of ripened public opinion has been developed in the matter. If there is a conscious need on the part of the church generally for this work, it has at least not yet come to expression, nor has there been any enthusiasm generated for it. Some even question whether the extent of the use to which it would be put would justify the expense. The mind of the church needs first to become more crystallized.
3. In rendering translations such as contemplated in this report two possibilities present themselves. It might either be a full translation of the original, or a reproduction in digest form, an abridged edition. We judge there would be no appreciable difference in the cost. But we are not prepared to offer a judgment at this time as to which of the two

would be the more desirable. Possibly some discussion in the church press and at church meetings would tend to clarify this point also.

B. We *recommend* that a committee be appointed which shall, in the light of anticipated developments, present recommendations to the next Synod.

Humbly submitted,

D. H. KROMMINGA.
J. WEIDENAAR.
J. BUITEN.
H. DENKEMA.
R. J. FRENS.

SUPPLEMENT XXXII

REPORT OF COMMITTEE RE "READING SERVICE" SERMONS

(Art. 48)

To the Synod of 1943.

ESTEEMED BRETHREN:

YOUR Committee on "reading service" sermons has the following to report:

Because of the large demand for the first volume of twenty sermons which was published three years ago fifty copies were prepared in addition to the original order of one hundred. On March 2, 1943, there were still ten copies on hand.

A second volume of twenty sermons was prepared and completed a year ago. On March 2, 1943 Mr. H. J. Voss, who is in charge of the sale of these books reported that there were still ten copies to be disposed of.

The following figures as given by Mr. Voss on March 2, 1943 may be of interest:

VOLUME NO. 1 —

Complimentary copies	24			
Copies sold:				
Paid in cash	113	@	$2.00	$ 226.00
Paid in cash	1	@	1.50	1.50
Billed, not yet paid	3			
Copies on hand	10			
	151			

VOLUME NO. 2 —

Complimentary copies	24			
Copies sold:				
Paid in cash	56	@	$2.25	$ 126.00
Paid in cash	1	@	2.50	2.50
Billed, not paid	10			
Copies on hand	10			
	101			

Cash received from Synodical Treasurer		$ 150.00
		$ 506.00
Cost of Volumes:		
No. 1 — 150 copies	$ 250.00	
No. 2 — 100 copies	225.00	
		$ 475.00
Cash on hand		$ 31.00

Humbly submitted,

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

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TABLE OF CONTENTS

(Figures indicate pages)

Accredited Kingdom Causes, 128, 129.
Acts and Agenda, printing of, 27, 293, 294.
Addresses:
Rev. H. Bel, 3 and 4.
Rev. L. Benes, 73.
Dr. C. Bouma, 74.
Dr. J. O. Buswell, 74, 133.
Chaplains, 9, 66, 75.
Mark Fakkema, 73, 74.
Rev. H. Fryling, 107.
Miss Hattie Grevengoed, 107.
Joseph Gritter, 116.
N. Hendrikse, 56.
Rev. G. Hoeksema, 149.
Miss Tena Huizenga, 17.
Dr. Ralph Mortensen, 73.
Miss A. Nieuwsma, 107.
G. Oppenhuizen, 55.
R. Postma, 72.
Dr. Wm. H. Rutgers, 150.
Miss Jennie Stielstra, 18.
Dr. S. Szabo, 74, 75; Address, 323.
Miss J. Timmer, 32.
Rev. L. Trap, 73.
Rev. L. B. Trowbridge, 73.
Rev. Wm. Van Peursem, 74.
Peter J. Zondervan, 73.
Advisory Members of Synod, 6, 7.
African Missions, 53 ff., 67; Report, 222 ff.
Alexandria, La., 208.
Alliance, Reformed, of Churches and Individuals, 138 ff.; Report, 404.
Alumni Ass'n., Gift of Organ, 13.
American Bible Society, 12, 73, 114; Representatives, 145; Report, 311.
American Council of Christian Churches, 74, 133.
American Federation of Ref'd. Young Men's Societies, 72, 115; Comm., 146; Report, 296.
American Federation of Ref'd. Young Women's Societies, 32; Comm., 146.
American Tract Society, 73, 114.
Annual Day of Prayer, 21, 22.
Appointment Committee, 13; Report, 144 ff.
Arcadia, Calif., 186.
Archives, of Synod, Protection of, 19.
Armed Forces; Banner to, 27, 28, 291.
Armed Forces; Profanity Petition, 24 ff.
Army and Navy, Gen. Commission; Members, 145; Report, 313, 318.
Arrangements for Synod Comm., 146.

Art. 36, Confession, 107-114; Comm. to Study, 147; Reports, 414 ff.
Art. 41, Church Order, request Classis Pella, 130, 131.
Art. 44, Church Order, overture Cl. G. R. South, 131, 132.
Assistant to C. C. President, Mr. N. Hendrikse, 56, 165.
Augusta, N. J., 187.

"Back to God Hour," 12, 22 ff.; Report, 327.
Banner to Armed Forces, 27, 28, 291.
Belgic Confession, Art. 36, 107-114; Comm. to Study, 147; Reports, 414 ff.
Believers' Rolls; Indian Field, 49 ff.; 246 ff.
Bellflower, Calif., Cons. Overture re Nat'l Ass'n of Evangelicals, 134.
Benevolent Fund, Special Netherlands, 123 ff.
Bergsma, Rev. K., 177.
Bethesda Sanatorium, 74.
Bethlehem Chapel, Rehoboth, 50.
Big Rapids, Mich., 188.
Boerefyn, Rev. G., 184.
Bonuses to Subsidized Churches, 60.
Bosscher, Jacob, 18, 38.
Brink, Rev. J. R., 181, 185.
British and Foreign Bible Society, 73; Representatives, 145.
Brondsema, Rev. S., 62, 182, 185.
Budget Committee:
- Accredited Kingdom Causes, 128, 129.
- Calvin College and Seminary, 35, 116; Quota, $4.00.
- Canadian Churches, Treas., 34, remuneration, 121, 178; Report, 158.
- Chaplain Fund, 119; Report, 313.
- Church Help, 32 (Quota, 75c), Report, 217.
- Classis Pacific Aid, 122.
- Clerk, First and Second, of Synod and Mr. Henry J. Voss, remuneration to, 123.
- Home Missions Budget, 120; Church Extension (Emergency), Soldiers' Fund, Subsidy Fund (quotas), 121.
- Jewish Missions, 32, 33, Quota 57c; Report, 260.
- Ministers' Pension and Relief Administration, 33.
- National Christian Ass'n., 118.
- National Union of Christian Schools, 122.
- Netherlands War Relief Benevolent Fund, 123 ff.
- Non-payment of Quotas, 33, 34.
- Overtures 21-25, Agenda II, 123.
- Publication Comm., 119.
- Quotas, 127 ff.
- Radio Broadcasting Comm., Quota 50c, 118.
- Recommended Kingdom Causes, 128, 129.
- Reformed Bible Institute, 119.
- Seamen's Home, Hoboken, N. J., 35.
- South American Finances, 35; quota (25c), 123.
- Special Benevolent Fund, Netherlands Relief, 123 ff.
- Synodical Fund, 122.
- Transportation Secretary, 33.
- Voss, Henry J., Remuneration, 123.

Burdette, Canada, 185.
Burton Heights Case, 93-96, 148.

Cadillac, Mich., 188.
Calling Church for 1944 Synod, Lee St., 146.
Calls to Mission Post or Field, 67-69.
Calvin College and Seminary, 35; New Buildings, 56, 57, 166; Finances, 167.
Calvinistic University, Comm., 147.
Canadian Churches, Treas., 34; Remuneration 121, 178; Report, 158.
Canadian Treasury Committee, 34.
Candidates, 14-16; Announcements in re in Church Papers, 16.
Carisso, 230.
Catechism, Heidelberg, Publication of, 30, 31.
Cedar, Iowa, 188.
Chaplain Committee, Report, 65, 66; 115; 313; Members, 145.
Chaplain Fund, 119.
Chaplains Address Synod, 9, 66, 75.
Chaplains In Service, 66, 67.
Chaplains' & Soldiers' Fund, 72; and Pension Fund, 117.
Chaplains, Navy, Program, 76.
Chaplains, Official Synodical Statement for, 67.
Chaplains, Profession of Faith to, 143.
Chicago Jewish Missions, 32, 33; Report, 268.
China Missions, 52 ff. cf. Indian and Foreign Mission Matters.
Christian Labor, 102-105; Report, 381.
Christian Labor Association, 102, 103, 116; Report, 346.
Christian Reformed Board of Missions, 36 ff.; Budget, 120; cf. Indian and Foreign Missions.
Church Help, 32, Quota 75c; Report, 217; Appointment of Comm., 145.
Church Order Committee:
- Art. 41 C. O. Pella Classis Request, 130, 131.
- Art. 44 C. O. Classis G. R. South Overture, 131, 132.
- Chaplains Support from Pension Fund, 117.
- Correspondence with other Churches, 143; Report, 353.
- Ecumenical Reformed Council, 143; Report, 411; Comm., 145.
- Emeritation of: Revs. L. Veltkamp, J. M. Voortman, K. Bergsma, L. Van Haitsma, R. L. Haan, J. Bruinooge, 117.
- G. R. South Classis, Overture re Art. 44 C. O., 131, 132.
- Historical Committee, 137; Report, 337.
- Ministers' Pension & Relief Board, 116 ff.; Pension to those ordained in another Church, 117; In re Mrs. H. Oostendorp, Rev. R. Posthumus, Mrs. J. Haveman, 129, 130.
- Mixed Marriages, 137; Report, 354.
- National Association of Evangelicals, 132 ff.; 151.
- Pella Classis re Art. 41 C. O., 130, 131.
- Profession of Faith to Service Pastors or Chaplains, 143.
- Reformed Alliance of Churches, 138 ff.; Report, 404.

Church Visitation, Art. 44 C. O., 131, 132.
Classis to express themselves on:
- Calls to Mission Post or Field, 68, 69.
- Mixed Marriages, 137, 138; Report, 354.

Classis Pacific, Aid to, 122.
Clerk pro tem., 4.
Columbus Case, 81-91; Comm. 147.
Committees Appointed, 145 ff.
Communication, Protestant Reformed Churches, 96, 97.
Compendium Revision, Publication, Copyrighting, 80, 81; Comm. 147.
Confession, Art. 36; 107-114; Comm. to Study, 147; Reports, 414 ff.
Corporate Responsibility, Comm. to study, 105, 146.
Correspondence with other Churches, 143; Comm., 145.
Credentials, 4 ff.
Crown Point, 230.

Danhof, Rev. B. J., Request, 96.
Danhof, Dr. R. J., alternate Stated Clerk, 145.
De Boer, Rev. Tice, Obituary Report, 101.
Delegates ad Examina Reports, 147, 148.
Delegates to Synod, 4 ff.
Delegates to Synod, changes of during Synod:
- Bode, Rev. H. in place of F. Bosker, 17, 106.
- De Haan, Rev. John, Jr., in place of Rev. H. Verduin, 116.
- Gritter, Rev. Geo. again present, 43.
- Joling, Rev. E. arrives, 13.
- Meyering, C. in place of Henry Ten Hoor, 17.
- Ten Hoor, H., 79, 106.
- Veenstra, H., is absent, 13, 17, 69, 79.
- Verduin, Rev. H. in place of Rev. J. De Haan, Jr., 138.
- Witt, Rev. C. in place of Rev. G. Gritter, 21.

Detroit, Mich., 189.
Digest of Protests, Comm., 146.
Dolfin, Rev. John, Resolutions in re death, 17; Obituary Report, 101.

Ecumenical Reformed Council, 143; Comm., 145; Report, 411.
Educational Matters, 14 ff.:
- Address N. Hendrikse, including proposed $300,000 Program, 56, 57.
- Assistant to President of College, 56.
- Deferment of Pre-Theol. Students from Military Service, 76, 77.
- Examination of Candidates, 14 ff.
- Licensure of Students, 75.
- Matriculation of Pre-Seminary Students, 75.
- Navy Chaplain V-12 Program for Pre-Theol. Students, 76.
- Nomination for Chair of Dogmatics, 16, 18, 55, 56.
- Professor-elect in Seminary, a Year's Preparation given to, 75.
- Reformed Bible Institute, 77 ff.; Comm., 78, 102, 146; Report, 350.
- Report Board of Trustees Calvin College and Seminary, 75 ff.; 160 ff.
- Rutgers, Dr. Wm. H., Alternate-elect, Chair of Dogmatics, 79.
- Seminary Course, length of, 75.
- Stob, Dr. H., position during absence, 75.
- Van Til, Dr. C., Election of to Chair of Dogmatics, 79.
- Zylstra, Dr. H., Position during absence, 75.

Election of Theol. Professor, Time of, 18.
Elections, Comm. of Home Missions, 64.

Emeritation of Revs.: L. Veltkamp, J. M. Voortman, K. Bergsma, L. Van Haitsma, R. L. Haan, J. Bruinooge, 117.
European Food Blockade, 31, 32.
Examination of Candidates, 14 ff.

Faith, Prayer & Tract League, 18 ff.; Report, 412.
Farmington-Toadlena Congregation, 50, 51, 230.
Federation of Calvinistic Churches, 138.
Food Blockade, European, 31, 32.
Fortuin, K. W., Case, 97-100.
Four-Year Seminary Course, 75.
Fuller Ave., G. R., Mich., Calling Church for Two Wells, 37.
Fund for Needy Churches, 58 ff.; 198 ff.

Gallup, 230.
General Commission of Army and Navy Chaplains; Members, 145; Report, 313, 318.
Gideons, 73.
Goshen, N. Y., Subsidy, 58.

Heidelberg Catechism, Publication of, 30, 31.
Hendrikse, Mr. N., Address, 56.
High School, Rehoboth, New Mexico, 45 ff.
Historical Committee, 137, 146; Report, 337.
Hoboken Church, Subsidy, 58.
Hoboken Seamen's Home, 35.
Holland, Mich., Maplewood District, 191.
Holland Theological Works Translation, 19, 20; Report, 452.
Home Missionaries, Names of our, 183.
Home Missionaries, Need of more, 215.
Home Mission Comm. Constituency, 62, 63, 173.
Home Mission Comm. Members-at-large, 63, 64.
Home Missions Advisory Comm. Report, 57 ff.; cf. 172 ff.
  Alexandria, La., 208.
  Amounts to Needy Churches, 58, 59.
  Attitude Towards Sacraments by Army and Navy Chaplains, 65.
  Banners, 178.
  Board Members, election of, 64.
  Boerefyn, Rev. G., 184.
  Bonuses, 60.
  Brink, Rev. J. R., 181, 185.
  Brondsema, Rev. S. in Everson, Wash., 62, 182.
  Budget Committee's Report on, 120 ff.
  Calling of Service Pastors, 71.
  Calling of Six Missionaries, 64, 65.
  Chaplains address Synod, 66; List of those serving, 66, 67.
  Chaplain Committee, 65, 66.
  Chaplains' Corps Chief for Navy, 66, 320.
  Chicago Area, Missionary in, 71, 72.
  Combining of Soldiers' and Chaplains' Funds, 72.
  Constituency of Home Mission Comm., 62, 63, 173.
  Contact Ministers for Chaplaincy, 65.
  Corrections in Report, 58.

Election of Board Members and Alternates, 64.
Everson, Wash., 62.
General Committee, 174.
Goris, Dr. G. in Washington, D. C., 61, 181.
Holland, Mich., Maplewood District, 191.
Legacies, 181.
Ludington, Mich., 191.
Members-at-large, 63, 64.
Missionaries to be stationed at:
Minneapolis, Minn., 65, 192.
Washington, D. C., 61, 65.
Worcester, Mass., 65.
Ypsilanti, Mich., 65.
More Home Missionaries needed, 215.
Names of Home Missionaries, 183.
Needy Churches, Amounts to, 58, 59.
Nominations for Home Missionaries, 70.
Office and Office Help, 177.
Orange City, Classis, Overture, 59.
Overtures, Classes Orange City and Wisconsin, 59.
Preaching Missions, 70, 216.
Radio Broadcasting, 183.
Reconsideration of Amounts to Needy Churches, 58, 59.
Sacraments, Attitude Towards by Army and Navy Chaplains, 65.
Saginaw, Mich., 183.
San Diego, Calif., 178, 184.
Sarnia, Canada, 190.
Seattle, Wash., 191.
Service Pastors, calling of additional, 71.
Service Pastors, "Wachtgeld" for, 57.
Sioux City, Iowa, Missionary, 62, 180, 192.
South America, 123 Quota 35c, 277.
Spalink, Rev. B. H., in Detroit, Mich., 61, 179.
Subsidies, 59-62 (Supplement III, Part IV, B., p. 198 ff.).
Synodical approval requested on various matters, 215.
"Wachtgeld" for Service pastors, 57.
"Wachtfield" to those relieved of Chaplaincy, 115.
"Wachters" to Netherlands Refugees and Dutch Aviators in Jacksonville, Miss., and Midland, Texas, 61, 177.
Washington, D. C., 61, 181.
Wisconsin, Classis, Overture, 59.
"Young Calvinist," 208.
Ypsilanti, Mich., 189, 191.
Houston, Canada, 185.
Huizenga, Miss Tena, 17.
Hungarian Ref'd. Churches, European delegate, 8, 74 ff.; Address, 323.
Hylkema, Rev. Geo. W., Obituary Report, 101.

Indian and Foreign Missions Matters, 36 ff.; Report, 222:
Believers' Rolls, 49 ff.; 246 ff.
Bethlehem Chapel, 50.
Bosscher, Mr. J. H., telegram, 38.
Brown, Dr., 37.
Calling Churches, 44 ff.
Calling to Mission Post of Field, 67-69.

Carisso, 230.
China Missions, 52 ff., 248.
Crown Point, 230.
Farmington-Toadlena Congregation, 50, 51, 230.
Gallup, 230.
Indian Field Trios and Quartettes, 36, 37.
Nahaschitty, New Mexico, 51, 231.
Native Churches, 49, 246.
Newcomb, 231.
Nominations for Indian, China and Sudan Missions, 67.
Oppenhuizen, Mr. Geo., address, 55.
Post or Field, calling to, 67-69.
Redrock, 232.
Rehoboth, Calling Church, 44 ff.
Rehoboth, Division of Labor, 38, 243; Pastoral Work, 39, 232; Camp Work, 39, 40, 232; Educational Work, 40; Medical Work, 40, 242; Business Dep't., 41; Medical doctor, 40, 242.
Rehoboth High School, 45 ff.; 233, 240.
Rehoboth, Hospital Policy, 37 ff., 234.
Reorganization of Native Churches, 49 ff., 246.
Report of Comm., 36 ff.; 222 ff.
San Antone, 235.
Shiprock, 235.
Smit, Rev. A. H., 52, 53, 250.
Star Lake, 236, 244.
Sudan Missions, 53 ff.; Expansion of Christian Instruction, 54; new Colonial Policy of British Government, 54, 55; Report, 251.
Toadlena, 236.
Tohatchi congregation, 51, 236.
Two Wells, calling church Fuller Ave., 37, 237, 244.
Zuni, Junior High School, 41-43, 245; Local Conference, 43; Separation from Rehoboth, 50; Report 237.

Jewish Missions, 32, 33, Quota 57c; Report, 260.

Kingdom Causes, accredited, 128, 129.
Knoxville, Iowa, 178.
Kornelis, Mr. and Mrs. A. and Mrs. S., 87.
Krohne, Rev. E. J., Obituary Report, 101.

Labor Union, Decisions, 102, 103; Reply to Classis Calif., 104, 105; Report, 381.
Lacombe, Canada, 185.
League of Evangelical Students, 106.
Licensure to Students, 75.
Lord's Day Alliance, 12, 106; Representatives, 146; Report, 300.
Ludington, Mich., 191.

Meetings of Synod, 3, 12, 13, 14, 15.
Milwaukee, Wis., 190.
Mimeographing Synodical Reports, Comm., 146.
Ministers' Pension and Relief Adm., 33, 116 ff.. Comm., 146; Report, 302.

Minneapolis, Minn., 65, 192.
Minnesota, Classis on non-payment of Quotas, 33, 34.
Mission "Post or Field," Call, 67-69.
Mission S. S. Lesson Planning Comm., 26 ff.; Comm., 146; Report, 370.
Mixed Marriages, 137; Report, 354.
Modesto, Calif. Reimbursement, 59.
Monsey, N. Y., 188.
Muller, Rev. Wm. V., 280.

Nahaschitty, New Mexico, 51, 231.
National Assoc. of Evangelicals, 8, 74, 132 ff., 147, 151 ff.
National Christian Assoc., 118; Representatives, 146; Report, 338.
National Day of Prayer, 21, 22.
National Union of Christian Schools, 73, 74, 122.
Native Churches, Indian Field, 49 ff., 246.
Navy Chaplain's Corps Chief, 66.
Needy Churches, Fund for, 58 ff.; 198 ff.
Netherlands Relief Special Benevolent Fund, 123 ff.; Comm., 147.
Netherlands War Relief Benevolent Fund, 123 ff.; Comm. 147.
Newcomb, 231.
Newton, Iowa, 188.
Nominations for Chair of Dogmatics, 16, 18, 56, 69, 75*e*, 79.
Nominations for Home Missionaries, 70.

Oakdale Park Cons. and Report Delegates ad Examina, 148.
Obituary Committee, 13, 100, 101.
Ockenga, Dr. Harold J., 8.
Officers of Synod, 6.
Ontario, Calif., 186.
Organ, Seminary Chapel, 13.

Pamphlets, methods of Ref'd. Evangelism Work, 29, 30.
Paterson Hebrew Missions, 32, 33; Report, 264.
Pella Classis, re Art. 41 C. O., 130, 131.
Pittstown, N. J., 187.
Post-war Reconstruction Work in Netherlands, 123 ff.
Pott, Rev. J., 277, 283, 285.
Pousma, Mr. Bert, Transportation Sec'y., 33; Report, 334.
Preaching Missions, 70.
Preparatory Examinations, 8, 9, 14, 15.
President of U. S., Petitions to, 21, 22, 24 ff.
Printing of Agenda and Acts, 27, 293, 294.
Profanity, Petition in re, 24 ff.
Profession of Faith to Service-Pastors or Chaplains, 143.
Professors Welcomed, 6, 7.
Program Comm., Personnel, 7; Report, 9-12.
Protestant Ref'd. Churches, Communication, 96, 97.
Protest of Rev. H. J. Kuiper and G. De Boer, 144.
Protests and Appeals Comm., Report, 81 ff.:
Burton Heights Case, 93-96, 148.

Columbus Case, 81-91; Comm., 90, 147;
Thos. Van Dyke, 82; John Van Dyke, 85;
Mr. and Mrs. A. Kornelis and Mrs. S. Kornelis, 87.
Danhof, Rev. B. J., request, 96.
Fortuin, K. W., case, 97-100.
Protestant Reformed Churches, Communication, 96, 97.
Stroobosscher, D., case, 97.
Weeber, George, case, 91-93.
Publication Comm., 27 ff., 119; Report, 290; appointment, 145.
Publication Matters and Varia, 18 ff.:
Archives of Synod, 19.
Banner to Armed Forces, 27, 28, 291.
Christian Labor, 102-105; Report, 381.
Classis California in re Labor Union Report, 104, 105.
Committee, Youth Organization, 28, 29; Report, 373.
Corporate Responsibility, Comm. to study, 105.
Delegates ad Examina, 147 ff.
Editor S. S. Paper, 27.
Faith, Prayer and Tract League, 18; Report, 412.
Heidelberg Catechism, publication of, 30, 31.
Labor Unions, 102, 103; Report, 381; Classis California overture, 104, 105; Comm. to study Corporate Responsibility, 105.
League of Evangelical Students, 106.
Lord's Day Alliance, 106; Report, 300.
Mission S. S. Lesson Planning, 26, 27.
National Day of Prayer Petition, 21, 22.
Printing of Agenda and Acts, 27, 293, 294.
Profanity, petition, 24, 25.
Publication of Pamphlet on Methods of Ref'd. Evangelization Work, 29, 30.
Quotas, publication of, 30.
Radio Broadcasting, 22 ff.; Report, 327.
"Reading Service" Sermons, 19; Report, 456.
Translation of Holland Theol. Works, 19, 20; Report, 452.
Youth Organizations, 28, 29; Report, 373.
"Wachter" to Netherlands Refugees, 31.
Public Declaration, 6.
Purewater-Pleasant Valley, 180.

Quotas, publishing of, 30; causes declared to be, 127 ff.

Radio Broadcasting Comm., 12, 22 ff.; Comm., 24, 146; Quota (50c) 118; Report, 327.
"Reading Service" Sermons, 19; Comm., 147; Report, 456.
Reception Committee, 13, 72 ff.
Recesses of Synod, 7.
Recommended causes for moral and financial support, 128, 129,
Redlands, Calif., Cons. letter re European Food Blockade, 31, 32.
Redrock, 232.
Reformed Alliance of Churches, 138 ff.; Report, 404.
Reformed Bible Institute, 77, 78, 102, 119; Comm. to study, 146; Report, 350.
Reformed Church In America, Delegate's address, 73.
Rehoboth, New Mexico, Matters, 37 ff., 232, 239 ff.

Rescinding of Art. 23 of Acts 1930, p. 18.
Revisions' Comm. Advisory Report, 80; Compendium revision, including alterations, 80, 81; Publication and Copyrighting of Compendium, 81; Comm., 147; Art. 36 of Confession, 107-114; Comm. to study, 147; Reports, 414 ff.
Ridgewood, N. J., 187.
Rosbach, Miss Kathrine, Obituary Report, 101.
Rottier, Rev. J. A., Obituary Report, 101.
Rutgers, Dr. Wm. H., elected alternate for Chair of Dogm. Theol., 79.

Sacraments, our attitude towards administration by Army and Navy Chaplains, 65.
Saginaw, Mich., 183.
San Antone, 235.
San Diego, Calif., 178, 184.
Sarnia, Canada, 190.
Schedule of Preparatory Examinations, 14 ff.
Seamen's Home, Hoboken, N. J., 35; Report, 273.
Seattle, Wash., 191.
Seminary Course, length of, 75.
Seminary, Organ, 13.
Sermons, "Reading Service," 19; Comm., 147; Report, 456.
Service-Pastors, "Wachtgeld" for, 57, 115; calling of additional Service-Pastors, 71; Profession of Faith to, 143; Home Missions Report on, 206.
Sessions of Synod, time of, 7.
Shiprock, 235.
Sioux City, Iowa, 62, 180, 192.
Smit, Rev. A. H., 52, 53, 250.
Soldiers' and Chaplains' Fund, 72.
Sonneveldt, Rev. A. C., 279.
South America, 123, Quota 35c, 277; appointment of Comm., 145.
Spalink, Rev. B. H., 61, 179.
Star Lake, 236, 244.
Stated Clerk, Reports, 8; 132 ff.; Printing of Agenda and Acts, 27, 293, 294; Alternate, 145.
Stielstra, Miss Jennie, 18.
Stob, Dr. Henry, 75.
Stroobosscher, D., case, 97.
Students, licensed to preach, 75.
Subsidies, 58 ff.; 198 ff.
Sudan Missions, 53 ff., 67, 251.
Sunday School (Mission) Lesson Planning Comm., 26 ff.; Comm., 146; Report, 370.
Sunday School Planning Comm., 146.
Supplements:
I-a. Synodical Committee, 151.
I-b. Synodical Treasurer's Report, 156.
I-c. Treasurer of Canadian Churches, 158.
II. Board of Trustees of Calvin College and Seminary, 160.

III. General Committee for Home Missions, 172.
IV. Committee for Church Help, 217.
V. The Chr. Ref'd. Board of Missions, 222.
VI. General Treasurer Jewish Missions, 260.
VI-a. Paterson Hebrew Mission Board, 264.
VI-b. Chicago Jewish Mission, 268.
VII. Seamen's Home at Hoboken, 273.
VIII. Committee for South America, 277.
IX. Publication Committee, 291.
X. American Fed. of Ref'd. Young Men's Societies, 296.
XI. Delegate Lord's Day Alliance, 300.
XII. Ministers' Pension and Relief Administration, 302.
XIII. Delegate American Bible Society, 311.
XIV. The Chaplain Committee, 313.
XV. Address Dr. Stephen Szabo, 323.
XVI. Radio Broadcasting Committee, 327.
XVII. Transportation Secretary, 334
XVIII. The Historical Committee, 337.
XIX. National Christian Association, 338.
XX. War Relief Committee, 343.
XXI. Christian Labor Association, 346.
XXII. The Reformed Bible Institute, 350.
XXIII. Comm. on Correspondence with other Churches, 353.
XXIV. Committee on Mixed Marriages, 354.
XXV. Mission Sunday School Lesson Planning Comm., 370.
XXVI. Youth Organizations, 373.
XXVII. Christian Labor, 381.
XXVIII. Committee on A Reformed Alliance, 404.
XXIX. Faith, Prayer and Tract League, 412.
XXX-a. Majority Report Revision of Art. 36 of the Creed, 414.
XXX-b. Minority Report on Art. 36 of Belgic Confession, 426.
XXX-c. Minority Report on Art. 36 of Belgic Confession, 445.
XXXI. Translation of Holland Theol. Works, 452.
XXXII. "Reading Service" Sermons, 456.

Synodical Archives, protection of, 19.
Synodical Arrangements, Committee, 146.
Synodical Committee Report, 8; cf. 132 ff.; Comm., 145; Report, 151.
Synodical Fund, Quota (35c), 122.
Synodical Treasurer, 145.
Synod's Officers, 6.
Szabo, Dr. S., 8, 74 ff.; Address, 323.

Theological Students, deferment of Pre-Theol. students from Military Service, 76, 77.
Time of Meetings, 7.
Toadlena, 236.
Tohatchi, New Mexico, Congregation, 51, 236.
Translation of Holland Theol. Works, 19, 20; Comm., 146; Report, 452.
Transportation Secretary, 33; Appointment, 146; Report, 334.
Trap, Rev. L., Remuneration, 121, 178.
Treasurer, Canadian, for Synod, 34, 121, 178; Report, 158.
Treasurer of Synod, Report, 156; appointment, 145.

Tres Arroyos, Loan to, 35; Report, 277.
Two Wells, 37, 237, 244.

Van Dyke, John, 85.
Van Dyke, Thomas, 82.
Van Lonkhuizen, Dr. John, Obituary Report, 101, 345.
Van Til, Dr. C., elected to Chair of Dogmatic Theology, 79, 100.
Verwolf, Rev. William, 177.
Volbeda, Dr. S., 7.

"Wachter," to Netherlands Refugees, 31.
"Wachtgeld" for Service-Pastors, 57, 115.
War Relief Committee, 101, 123 ff., 129.
Washington, D. C., Services, Home Missions, 61.
Weeber, Mr. George, Request, 91-93.
Welcome of Advisory Members, 6, 7; Stated Clerk; former Stated Clerk; Editors of "Banner" and "Wachter"; reporters G. R. Press and G. R. Herald; President of Calvin College; Home Missionary-at-large; Director of Missions.
Woodville, Mich., 188.

Youth Organizations, 28, 29; Report, 373.
Ypma, Rev. L., Obituary Report, 101.
Ypsilanti, Mich., 189, 191.

Zuni, New Mexico, 41 ff., 50, 237, 245.
Zylstra, Dr. H., 75.