

# Acts of Synod 1944

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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REFORMED  
C H U R C H

In Session from  
June 14 to June 23, 1944  
at Grand Rapids, Mich., U. S. A.

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## SERVICE OF PRAYER FOR SYNOD

Tuesday, June 13, 1944, 8 P. M.

Lee Street Christian Reformed Church  
Grand Rapids, Michigan

Organ Prelude: "We Give Thee Thanks".....Lawrence

Votum: "The Lord is in His Holy Temple; Let all the earth  
keep silence before Him."

Silent Prayer

Salutation: Revelation 1:4, 5

Psalter Hymnal No. 333: "Come Thou Almighty King"

Reading of the Apostles' Creed

Psalter Hymnal No. 467: Gloria Patri

General Prayer

Psalter Hymnal No. 320: "O Sing Ye Hallelujah"

Reading of the Scriptures: Ephesians 4

Sermon: "Worthy of Our Calling", Ephesians 4:1

Prayer for Synod

Psalter Hymnal No. 462: "God of Our Fathers, Whose  
Almighty Hand"

Benediction: II Corinthians 13:14

Doxology: Psalter Hymnal No. 231:3, "God's Word Shall  
Surely Stand"

Organ Postlude: "Majestic Largo".....Lorenz

# ACTS OF SYNOD

OF THE  
CHRISTIAN REFORMED CHURCH

JUNE 14 to 23, 1944

GRAND RAPIDS, MICHIGAN, U. S. A.

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## PRAYER SERVICE

At the Synodical Prayer Service held in the Lee Street Christian Reformed Church on Tuesday evening, June 13, Rev. G. Hoeksema preached the Synodical sermon based on Ephesians 4:1, "I, therefore, the prisoner in the Lord, beseech you that ye walk worthily of the calling wherewith ye were called."

He urged the church to be worthy of the fundamental calling of the Christian, the calling to be sons of God, in this fateful hour in the history of the world.

He pointed out that just as Paul the prisoner in Rome called upon the Ephesians to be worthy, so there are many "prisoners in the Lord" today, whose plight and persecution are a call to the free Christian church in America, and thus call to the Synod of 1944, to do all in its power to promote the work of the church of Christ, to the glory of God's name.

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WEDNESDAY MORNING, JUNE 14

First Session

## ARTICLE 1

At 10 a. m. the delegates to Synod assemble in the Calvin College Library building, and are called to order by the Rev. G. Hoeksema, the President of the 1943 Synod, who announces as the opening number 281 of the Psalter Hymnal. Rev. Hoeksema reads the 97th Psalm, and leads in prayer to God.



## ARTICLE 2

The delegates to Synod are addressed by Rev. Hoeksema in the following message:

*Esteemed Brethren in Christ:*

It is my privilege to serve with you as one of the delegates to this Synod. However, it is also my delightful task as president of the previous Synod to welcome you all as delegates to the Synod of 1944. In spite of travel restrictions and other unusual conditions resulting from the war we are again permitted to meet in Synodical session. We are thankful that the Lord has prospered you on your journey, and brought you hither in health and safety.

You have come from the East and from the West, from the North and from the South. And that is one of the beautiful things about Synod; it brings together chosen representatives from the various sections of the church. It makes us feel more keenly the tie that binds us together. It makes our denominational unity more a living reality.

May our gracious Lord who has called us to the work, grant us in rich abundance all that we need to perform our task unto His glory; physical strength, nights of restful sleep, alert and illumined minds, and above all hearts that are consecrated and eager to be found worthy of the calling with which we are called.

Brethren, the work calls and I shall not further keep you from it by a lengthy introductory speech. It is my earnest prayer that despite war-time burdens and anxieties resting heavily on the hearts of some, you may all find joy in the work, the joy of Christian fellowship, the greater joy of blessed fellowship with the Lord, and the satisfaction of work well done with the help of our God. And when our task is completed, and we must separate and return to our ordinary duties, may we hear in our hearts the blessed testimony of the Spirit, "Well done, ye good and faithful servants."

## ARTICLE 3

The Rev. G. Hoeksema appoints the Stated Clerk to function as clerk pro tempore.

## ARTICLE 4

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

**Classis California**

Ministers—J. J. Steigenga and F. De Jong.  
Elders—J. H. Bosscher and Mark Bouma.

**Classis Chicago North**

Ministers—B. Essenburg and James Putt.  
Elders—H. Folgers and L. K. Geerdes.

**Classis Chicago South**

Ministers—G. Hoeksema and H. Kuiper.  
Elders—L. Buurstra and M. Fakkema.

**Classis Grand Rapids East**

Ministers—G. Goris and L. Trap.

Elders—H. Boersma and M. Kulikamp.

**Classis Grand Rapids South**

Ministers—J. F. Schuurmann and Y. P. De Jong.

Elders—R. S. Wierenga and J. A. Besteman.

**Classis Grand Rapids West**

Ministers—P. Y. De Jong and A. Persenaire.

Elders—J. B. Peterson and W. Hofstra.

**Classis Hackensack**

Ministers—W. Haverkamp and J. Kenbeek.

Elders—R. Meyer and C. Heerema.

**Classis Holland**

Ministers—P. Jonker, Jr., and R. J. Danhof.

Elders—J. Hietbrink and E. J. Wolters.

**Classis Hudson**

Ministers—J. T. Holwerda and P. Van Dyk.

Elders—L. Steen and J. Smith.

**Classis Kalamazoo**

Ministers—B. Van Someren and A. Poel.

Elders—M. Triestram and J. De Nooyer.

**Classis Minnesota**

Ministers—H. Vander Klay and C. Abbas.

Elders—K. A. Brouwer and F. De Groot.

**Classis Muskegon**

Ministers—E. J. Tanis and R. J. Bos.

Elders—H. Van Laar and C. Meyering.

**Classis Orange City**

Ministers—A. Jabaay and J. A. Mulder.

Elders—P. Wiersma and S. Elgersma.

**Classis Ostfriesland**

Ministers—H. Zwaanstra and C. Greenfield.

Elders—O. Haupt and F. Janssen.

**Classis Pacific**

Ministers—G. Pars and A. Van Dyken.

Elders—J. Stap and L. Kool.

**Classis Pella**

Ministers—R. H. Haan and J. D. Pikaart.

Elders—G. De Boer and A. Dykstra.

**Classis Sioux Center**

Ministers—P. De Koekkoek and O. Breen.

Elders—J. Hubers and F. Ligtenberg.

**Classis Wisconsin**

Ministers—W. Verwolf and J. J. Holwerda.

Elders—P. Verhulst and F. A. Voskuil.

**Classis Zeeland**

Ministers—M. Bolt and J. M. Dykstra.

Elders—S. Grasman and H. Schut.

**ARTICLE 5**

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

President—Rev. G. Hoeksema

Vice-President—Dr. G. Goris

First Clerk—Dr. Ralph J. Danhof

Second Clerk—Rev. E. J. Tanis

The President, Rev. G. Hoeksema, expresses his gratitude to Synod for the honor extended to him and his fellow officers of Synod. In humble acknowledgment of the help of God, the delegates are reminded by the President to seek the help and guidance of the Holy Spirit in all the deliberations of Synod and in the activities of the various committees.

**ARTICLE 6**

The President of Synod 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 of Synod welcomes the professors of our Theological Seminary to serve as advisers of Synod; the Director of Missions, Dr. J. C. De Korne; the Missionary at Large, the Rev. Henry Baker; and the Stated Clerk of Synod, the Rev. John De Haan, Jr. A word of welcome is also addressed to the former Stated Clerk, Dr. H. Beets; the editors of *The Banner* and *De Wachter*; reporters for the local newspapers, *The Grand Rapids Press* and *The Grand Rapids Herald*. The right to speak on all matters pertaining to Calvin College is extended to President Henry Schultze, and the same privilege is accorded to Dr. De Korne and Rev. H. Baker, pertaining to their respective Mission Boards.

## ARTICLE 8

Synod decides to hold sessions from 8:30 a. m. to 11:45 a. m. with a fifteen-minute recess at 9:45 o'clock. The afternoon sessions will be held at 1:30 to 5:45 p. m., with a recess at 3:15 to 3:30 o'clock.

## ARTICLE 9

President L. Berkhof and Prof. M. J. Wyngaarden inform Synod that due to the accelerated program, requiring teaching of the various Seminary courses during the summer months, they will be unable to attend Synod as in former years. They will, however, be willing to serve in an advisory capacity as time and circumstances permit.

## ARTICLE 10

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

The officers of Synod, the Rev. B. Van Someren, Rev. H. Zwaanstra, Dr. P. Y. De Jong, Rev. R. H. Haan, Rev. P. De Koekkoek; and the Elders J. H. Bosscher, L. Geerdes, Dr. R. Wierenga, K. A. Brouwer, P. Wiersema, J. Stap, P. Verhulst, S. Grasman, and L. Steen.

## ARTICLE 11

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

**WEDNESDAY AFTERNOON, JUNE 14****Second Session**

## ARTICLE 12

Synod unites in singing No. 390 of the Psalter Hymnal and is led in prayer by Dr. Y. P. De Jong.

## ARTICLE 13

The Stated Clerk, Rev. J. De Haan, Jr., reads the report of the Synodical Committee. The report is received as information. (Supplement 1-a.) (Cf. Art. 127.)

## ARTICLE 14

In regard to the Preparatory Examinations of the seminary graduates who seek to be admitted to candidacy, Synod decides to meet in two sections to hear the sermons of the prospective candidates. The first section under the chairmanship of the President of the Synod will consist of the first minister and the first elder delegate of each Classis, to hear the sermons of the first four prospective candi-

dates. The second section under the chairmanship of the Vice-President of Synod will consist of the second minister and second elder delegate of each Classis, to hear the sermons of the last four prospective candidates.

The chairman of each group will appoint committees of two men for each prospective candidate to review and report on the sermon. Fifteen minutes will be allowed each prospective candidate for the delivery of his sermon, and he is expected to serve the committee with a written copy of the same.

Upon completion of the sermons the whole Synod will meet in the Library building to conduct the examinations in the various branches in agreement with the schedule for examinations as published in *The Banner* by the Board of Trustees. Thirty minutes will be given for the examination in Introduction, and 20 minutes for each of the six branches in Dogmatics. No time limit is deemed necessary for the examiner for Practical Questions. The delegates will be given opportunity to ask supplementary questions. (See Art. 24.)

#### ARTICLE 15

The Report of the Program Committee is now submitted, and 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.

##### I. EDUCATIONAL MATTERS.....Room 17, College Bldg.

*Personnel:* Rev. J. J. Steigenga, Chairman; Rev. R. J. Bos, reporter; Rev. B. Essenburg, Rev. G. Pars, Rev. Martin Bolt, Rev. C. Abbas; Elders L. K. Geerdes, J. Hietbrink, E. J. Wolters, M. Fakke-ma, M. Triestram.

Adviser: President H. Schultze.

- II. BUDGET.....Room 16, College Bldg.  
*Personnel:* Elder L. Steen, chairman; Elder J. H. Bosscher, reporter; Elder J. H. Hubers, Elder C. Heerema, Elder J. De Nooyer, Elder J. A. Besteman, Elder G. I. Buist, Elder J. Stap, Elder O. Haupt; Rev. A. Poel, Rev. J. T. Holwerda, Rev. J. A. Mulder.
- III. HOME MISSIONS.....Room 15, College Bldg.  
*Personnel:* Rev. J. F. Schuurmann, chairman; Rev. W. Haverkamp, reporter; Rev. J. Putt, Rev. C. Greenfield, Rev. W. Verwolf; elders M. Kulikamp, J. B. Smith, F. Janssen, L. Kool, A. Dykstra.  
 Adviser: Rev. H. Baker.
- IV. GENERAL MISSIONS.....Room 20, College Bldg.  
*Personnel:* Rev. P. Jonker, Jr., chairman; Rev. F. De Jong, reporter; Rev. A. Persenaire, Rev. J. Kenbeek, Rev. J. D. Pikaart; Elders P. Wiersma, K. A. Brouwer, M. Bouma, Dr. Richard Wierenga.  
 Adviser: Dr. J. C. De Korne.
- V. PUBLICATION AND VARIA.....Room 21, College Bldg.  
*Personnel:* Rev. L. Trap, chairman; Rev. O. Breen, reporter; Rev. H. Vander Klay, Rev. J. J. Holwerda, Rev. J. M. Dykstra; Elders H. Folgers, H. Boersma, F. De Groot, H. Van Laar, G. De Boer.
- VI. CHURCH ORDER.....Room 23, College Bldg.  
*Personnel:* Dr. Y. P. De Jong, chairman; Rev. P. De Koekkoek, reporter; Rev. A. Jabaay, Rev. R. H. Haan, Rev. P. Van Dyk; Elders L. Buurstra, W. Hofstra, C. Meyering, F. Ligtenberg, F. A. Voskuil.

VII. PROTEST AND APPEALS.....Room 24, College Bldg.

*Personnel:* Dr. Herman Kuiper, chairman; Dr. Peter Y. De Jong, reporter; Rev. B. Van Someren, Rev. H. Zwaanstra, Rev. A. Van Dyken; Elders R. Meyer, S. Grasman, H. Schut, S. Elgersma, P. Verhulst.

ARTICLE 16

The President appointed the following Committees:

*Obituary Committee:* Rev. B. Essenburg and Dr. Y. P. De Jong (See Art. 115).

*Reception Committee:* Dr. G. Goris and Dr. P. Y. De Jong (cf. Arts. 30, 54, 62-64).

*Committee on Appointments:* Dr. G. Goris, Dr. H. Kuiper, Rev. E. J. Tanis, Rev. P. Van Dyk, Rev. A. Van Dyken; and Elders C. Meyering, P. Verhulst, M. Bouma, L. K. Geerdes, and O. Haupt. (For report see Art. 167.)

ARTICLE 17

Synod adjourns after having been led in prayer by Elder E. J. Wolters.

THURSDAY MORNING, JUNE 15

Third Session

ARTICLE 18

Synod meets for its devotions in the Seminary Chapel. After the reading of Romans 8:18-39 and the singing of Psalm 68:10 (Holland version) is led in prayer by Dr. R. J. Danhof, the clerk of Synod.

ARTICLE 19

The roll call shows that Elder G. De Boer of Classis Pella has arrived to take the place of Elder Van Ryswijk. At the request of the President, Elders De Boer and Dykstra express their agreement with the Forms of Unity.

ARTICLE 20

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

ARTICLE 21

Synod adjourns and the various committees continue preparation of their respective reports.



**FRIDAY MORNING, JUNE 16****Fourth Session****ARTICLE 22**

Synod meets in the Seminary Chapel for devotions, and after reading Psalm 46 and the singing of No. 363 of the New Christian Hymnal, is led in prayer by Rev. E. J. Holtrop, Chaplain in the U. S. Navy, stationed at Great Lakes, Illinois. Rev. Holtrop briefly spoke of the work entrusted to his care and stressed the need for 850 more chaplains. Rev. Hoeksema, President of Synod, addresses the speaker in name of Synod and commends him to our intercessory prayers. (cf. Art. 62.)

**ARTICLE 23**

Professor J. G. Vanden Bosch is present as alternate delegate, and takes the place of Dr. R. S. Wierenga. At the request of the President, agreement with the Forms of Unity is given by Prof. Vanden Bosch.

**ARTICLE 24 (cf. Art. 14)**

The morning session is devoted to the examination of eight seminary graduates who seek to be admitted to candidacy. The schedule for examinations prepared by the Executive Committee of the 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 16.

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

Otto De Groot.....	John 1:29
Clarence De Haan.....	John 3:17
Anthony Hoekema .....	John 8:30-32
Walter Dubois .....	John 3:19
Peter Huisman.....	John 4:13, 14
John Harry Olthoff.....	John 5:24
John Roorda .....	John 6:27
Carl Toeset .....	John 6:39-40

These men will be examined as to their knowledge of:

Introduction.....	Classis G. R. South
Theology.....	Classis G. R. West
Anthropology.....	Classis Hackensack
Christology.....	Classis Holland
Soteriology.....	Classis Hudson
Ecclesiology.....	Classis Kalamazoo
Eschatology.....	Classis Minnesota

The Practical Questions will be asked by Classis Muskegon.

The Minister whose name heads the list of delegates of a certain Classis is the one who will do the examining for that particular Classis.

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 Orange City, Ostfriesland, and Pacific.

In agreement with Article 14 Synod now meets in two sections, the first group in the Seminary Chapel with four prospective candidates, and the second in the Library building with four prospective candidates, to deliver their sermons. At the conclusion of the sermons the entire Synod again meets in its accustomed place. The committee on credentials reports that the credentials meet all the requirements. Professor L. Berkhof reports for the Seminary Faculty and provides Synod with a written testimonial. (Continued in Art. 27.)

#### ARTICLE 25

This session of Synod is closed with prayer by Elder L. Buurstra.

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### FRIDAY AFTERNOON, JUNE 16

#### Fifth Session

#### ARTICLE 26

Rev. E. J. Tanis led in prayer after Synod has united in singing No. 394 of the Psalter Hymnal.

#### ARTICLE 27

Synod continues the examination of the seminary graduates according to the plan adopted in Article 14. After the completion of the examinations in the assigned branches opportunity is given to all the delegates for supplementary questions of which a number of the delegates avail themselves.

#### ARTICLE 28

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

## ARTICLE 29

Synod again in open session informs the young men of the result of the ballot and in name of Synod the President extends hearty congratulations, wishing the candidates a fruitful and blessed ministry in our Christian Reformed Church, to adorn their personal life with honor, to rejoice with them that do rejoice and to weep with them that weep, and to preach the unsearchable riches of Christ Jesus. Synod gives expression of its joy and gratitude in prayer as formulated in the song Psalm 134:3: "Dat 's Heeren zegen op u daal," etc.

## ARTICLE 30

Dr. G. Goris introduces to Synod Rev. H. L. Bowlby, representative of the "Lord's Day Alliance of the United States", who informs Synod of the work accomplished by this organization. Rev. E. J. Tanis responds for Synod and this organization is again recommended for moral and financial support, and placed on the list of accredited causes. (See Art. 16, Supplement 11.)

## ARTICLE 31

Synod decides to adjourn until 10 a. m. Monday morning, and Elder H. Folgers closes this session with prayer and thanksgiving.

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MONDAY MORNING, JUNE 19

## Sixth Session

## ARTICLE 32

Synod unites in singing No. 445 of the Psalter Hymnal, and Rev. O. Breen reads Psalm 50 and leads in prayer.

## ARTICLE 33

The roll call shows all delegates present. At the request of the President of Synod, Rev. P. Vos and Elder F. Keegstra arise and express their agreement with the Forms of Unity.

## ARTICLE 34

The clerk reads the minutes of the third and fourth sessions, which are adopted by Synod.

## ARTICLE 35

Synod considers the report of the Advisory Committee on *Educational Matters*, Rev. R. J. Bos, Reporter. The

report of the Board of Trustees of Calvin College and Seminary is received as information. (See Supplement 2.)

I. CALVIN COLLEGE AND SEMINARY.

A. Report of the Board of Trustees of Calvin College and Seminary (Supplement 2):

1. Your committee recommends that the various decisions made by the Board re the accelerated courses for the Seminary students be approved.

2. Re this matter we have before us an overture from Cicero I approved by Classis Chicago North as follows:

"The Consistory of Cicero I requests Classis to overture Synod to petition the United States Government to grant military deferment to such pre-seminary students as have been recognized by the Churches as men studying for the Gospel ministry. *Grounds:*

- a. The present ruling of the United States Government is unfair in its effect, even though it may not be unfair in its purpose, since the supply of students for the Protestant ministry will be absolutely cut off after July 1, 1944, while the stream of candidates for the Roman Catholic priesthood will be unaffected.
- b. It would result in a severe loss to our national life if the ranks of the Protestant ministry, and particularly of Protestant Chaplains, would be depleted."

Your committee draws the attention of Synod to the fact that the latest directives of the Selective Service authorities make further attention to this overture unnecessary.

*Adopted.*

3. Due to the accelerated courses in the Seminary the Board informs Synod that the next class will graduate from the Seminary in March 1945.

It recommends that "Synod decide that as an emergency measure the examination be conducted by 'Curatorium Contractum', and that this body shall consist of the members from the Classes of Michigan, Illinois, and Wisconsin."

*Adopted.*

4. Your Committee recommends the approval of the action of the Board of Trustees that Mr. C. L. Van Zee, who will graduate October 31, 1944, be instructed to wait the first regular opportunity for such examination. However, if his status with the draft board is in any way endangered Mr. Van Zee is referred for further action to the Executive Committee of the Board of Trustees with power to act.

*Adopted.*

5. At the suggestion of the Board, we urge Synod to suspend for the duration of the war the ruling that candidates may not be called until a month after being declared candidates. This suspension to have effect ten days after candidacy has been approved by Synod. *Ground:*

According to the latest information the draft exemption will cease for candidates 90 days after graduation, if they have not secured a place of labor. (cf. Art. 36.)

*Adopted.*

6. Your committee advises Synod to approve of the following appointments:

a. Prof. L. Flokstra, who this summer expects to receive a Ph.D. degree from the University of Chicago, as Professor in Education for an indefinite term.

b. Prof. A. H. Muyskens, who for a number of years has functioned as associate professor in Mathematics, as successor to Prof. Nieuwdorp, effective September 1, 1945.

c. Prof. H. Wassink, Professor in Engineering and Physics for an indefinite term with the understanding that we expect to expand in Physics, and that the question who is to be the head of that department is to be held in abeyance.

*Adopted.*

7. We recommend that Synod again urge both the churches and individuals to support the Expansion Program for Calvin College. The delegates are reminded of the decisions of the Synod of 1943, (cf. Acts, 1943, pages 56, 57, 166, 167, and to bring this to the attention of their respective Classes, and solicit the support of all of our churches for this expansion program. (cf. Art. 64; Supplement 2.)

*Adopted.*

8. We advise Synod to approve the action of the Board of Trustees in turning over to the Expansion Fund the sum of \$5,000 received from the Publication Committee. (Supplement 9-a.)

*Adopted.*

9. We advise Synod to continue the Committee to study the Examinations required of such as desire to enter the ministry (cf. Agenda II, page 146), and to instruct this

Committee to report in 1945. (Supplement 29.) (Continued in Art. 40.)

*Adopted.*

#### ARTICLE 36

The second clerk is instructed to make the proper announcement of candidacy of the eight young men in our church papers informing the Churches of their eligibility for an eventual call on or after June 26.

#### ARTICLE 37

The clerk of Synod is instructed to send a letter to our churches in the vicinity of Sioux County and express to them our sincere sympathy and the assurance of our prayers in their loss of property and life sustained through a violent cyclone.

#### ARTICLE 38

Elder M. Fakkema closes this session of Synod with thanksgiving to God.

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### MONDAY AFTERNOON, JUNE 19

#### Seventh Session

#### ARTICLE 39

After Synod has united in singing No. 249 of the Psalter Hymnal, stanzas 1, 2, the Rev. J. J. Steigenga invokes the divine blessing.

#### ARTICLE 40

Synod continues consideration of the report of the Committee on *Educational Matters*, (cf. Arts. 35, 52, 121, 164).

*Reformed Bible Institute* (Supplement 15).

According to the Mandate of Synod, 1943, two reports appear in the Agenda, the report of the Synodical Committee (Agenda I, pages 8-11), and the report of the R. B. I. Board, Agenda II, pages 56-65). Your Advisory Committee has considered these reports, especially the conclusions and recommendations, and advises Synod to adopt the following:

A. Although there is no historical foundation or precedent for the establishment of a R. B. I. day school, yet we believe that the Board of the R. B. I. has sufficiently established the present-day need of this school to warrant the following Recommendations:

1. Synod, recognizing that the R. B. I. fulfills a present need, declares that there is room for a central R. B. I. in our circles, and recommends this institution to our people for their continued moral and financial support. *Grounds:*

- a. The church using laymen in various fields of religious work is very much concerned about the training of such laymen for this work.
- b. The R. B. I. supplies this training upon a Reformed basis and in a Reformed way.
- c. Considering that this school is still in its infancy, the training that it gives is adequate for the purpose it has in view. (Cf. R. B. I. booklet: "Facts About the Day School of the R. B. I.")

2. Synod appoint an R. B. I. Advisory Committee of two members and one general alternate to serve as a medium of contact between Synod and the R. B. I.; the function of this proposed committee shall be:

- a. To acquaint itself with the Reformed 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 examining all official statements which reflect the character and purposes of the R. B. I.
- b. To render a report concerning the R. B. I. to Synod each year.

B. Synod, after a lengthy discussion, decides to commit the matter of the R. B. I. to the Advisory Committee on Educational Matters, keeping in mind especially the place of the Institute (Chicago or Grand Rapids), the raising of the educational standards for admittance, and providing courses for the improvement of the general education of its students, and the desirability of a \$75,000 campaign for funds to erect a building, and to report at a later session of Synod. (Continued in Arts. 52, 121, 164.)

#### ARTICLE 41

The Advisory Committee on *Educational Matters* reports on *Calvinistic University* on the basis of the report on the Exploratory study of founding a proposed Calvinistic University as found in the Agenda, Part II, pp. 131-145. (Supplement 23.)



Your Committee recommends to Synod in re this matter:

A. That Synod do not endorse at the present time any specific plan for the organization of a Calvinistic University. *Grounds:*

1. The time is not ripe to determine upon any such specific plan in regard to this matter:
2. The door should be left open for free discussion and interchange of ideas on this important matter before deciding upon any definite course of action.

B. Although a Calvinistic University is an ideal toward which we should strive, Synod urge our people to concentrate at this time upon the development of our present educational institutions. *Ground:*

Since our existing educational institutions are in dire need of development and expansion, our people should be urged to devote their attention and offer their gifts during the present time toward the attainment of this end.

*Adopted.* (Continued in Art. 52.)

#### ARTICLE 42

Synod decides in view of the retirement of Professor L. Berkhof, who has attained the age of 70, to give a testimonial dinner in his honor in the Calvin Dormitory on Wednesday evening, June 21. The officers of Synod are entrusted with the preparation of the program.

#### ARTICLE 43

The Advisory Committee on *Publication and Varia*, Rev. O. Breen, Reporter, calls the attention of Synod to the following matters:

I. PUBLICATION MATTERS. (Supplement 9, a, b.)

A. *Material.* Report of the Publication Committee on Editorship of *The Banner*, Agenda II, p. 112 f.; Annual Report of the Christian Reformed Publication Committee (Supplement 9-a).

B. *Advice.* Your Committee having studied both of these reports, advises Synod to adopt the following:

1. Synod expresses its sorrow that several of the personnel engaged in work for our church publications have been stricken with illness of varying degrees, and prays that the Great Physician may graciously grant restoration of health.

*Adopted.*

2. In view of the fact that there is some confusion in the matter of responsibility for obtaining bids for the printing of the Agenda, Acts, and other official publications of Synod (cf. Supplement 9-a), your Committee advises:

- a. That Synod rescind its action of 1943, which according to Art. 57, 3, p. 27, Acts 1943 reads, "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, p. 82. (See Schaver, C. O., page 64, (a); 174 (5)."

*Adopted.*

- b. To rescind Art. 132, p. 82, Acts 1936 (Schaver C. O., 64 (a).

*Adopted.*

- c. To adopt the following: "He (Stated Clerk) shall be entrusted with the task of compiling the Agenda. In collaboration with the officers of Synod, he shall compile the Acts. The Publication Committee shall see to the printing and distribution of the Agenda and the Acts." (Cf. Schaver, C. O., 174, III, A, 5.)

*Adopted.*

3. That Synod's Publication Committee be enlarged from 7 to 9 members, for the reasons given, pp. 3 and 4, Report XXVIII), viz., the difficulty which the Committee meets in keeping the position of its secretaryship filled. (cf. Supplement 9-a.)

Recommendations:

- a. One of the added members shall be a minister and the other a business man.
- b. In view of the high over-all age of this Committee, comparatively young men shall be chosen as additional members.
- c. The secretary of the Publication Committee shall be released, as much as possible, from other Synodical work, especially such as involves secretarial work. (cf. Art. 167.)

*Adopted.*

#### ARTICLE 44

The Advisory Committee, *Publication and Varia*, calls the attention of Synod to the *Special Report of the Publication Committee on the Editorship of "The Banner,"* cf. Agenda II, p. 112 ff. (cf. Supplement 9-b.)

Your Committee advises Synod:

- a. To make the position of Editor-in-chief of *The Banner* a full-time position, for the grounds (a-g) as given (cf. Supplement 9-b.)

*Adopted.*

- b. To adopt the regulations for such a full-time editorship as given under II (a-h), with the exception of (e), which is to read, "He shall function as managing editor; as far as time permits, serve the Publication Committee editorially in any required capacity. (Supplement 9-b.)"

*Adopted.*

- c. To add under the heading "Nominations" a), (1) of the Annual Report the name of Dr. J. H. Bruinooge, making it read thus, "In case Synod adopts our overture to make this a full-time position: the present incumbent, Rev. H. J. Kuiper, Dr. J. H. Bruinooge, Rev. E. F. J. Van Halsema." Synod adds the following names to this nomination: Prof. L. Berkhof, Rev. G. Hoeksema, Dr. G. Goris, Dr. R. J. Danhof.

*Adopted.*

Synod votes by ballot and the Rev. H. J. Kuiper is elected for a period of two years, with eligibility for reappointment. The salary arrangements will be presented at a later session of Synod by the Budget Committee. (cf. Art. 155.)

- d. In case the Editorship is made a full-time position, to specify that it begin August 1, 1944, in view of the fact that the Publication Committee arranges its work at this time.

*Adopted.*

- e. That Synod accord the Secretary of the Publication Committee, Prof. D. H. Kromminga, the privilege of the floor as secretary of said committee.

*Adopted.*

#### ARTICLE 45

The Advisory Committee, *Publication and Varia*, presents the following:

*Translation of Holland Theological Works.*

A. Material: Translation of Holland Theological Works, cf. Agenda II, pp. 32, 33. (See Supplement 27.)

B. Advice of your Committee is that Synod thank the Committee for this work of translation for its labors, and to adopt its Recommendations, B. 1-4, verbatim. (Supplement 27.)

*Adopted.*

#### ARTICLE 46

The Advisory Committee, *Publication and Varia*, presents also:

*Thanksgiving Service at End of the War.*

A. Material: Your Committee has received two overtures, one from Classis Chicago North and another from Classis Grand Rapids West, dealing with a thanksgiving service at the conclusion of hostilities. Since these do not appear in the Agenda, they are printed below.

##### CLASSIS CHICAGO NORTH

Overture of Chaplain Schoolland, presented by the Consistory of Second Cicero, "urging that all our churches plan to have a proper Armistice Day observance when the war ends." Classis Chicago North decided to forward this overture to Synod as presented.

##### CLASSIS GRAND RAPIDS WEST

This Classis overtures Synod, "to proclaim a Day of Thanksgiving for the church as a whole, which day is to be observed as soon as possible after the war is over."

B. Your Committee having considered the overtures from these two Classes in re a special service at the end of the war, advises Synod to adopt the following:

If, in the Providence of God, we receive victory, and the war therefore comes to a close, either with Germany or Japan, or both, Synod urges all our churches to hold services of thanksgiving to God, the various churches to arrange the manner in which these meetings are to be held. *Grounds:*

1. The world will celebrate in its own way and will lose itself in revelry and excesses;
2. The Christian Church must bear testimony to the world that the blessing of peace comes from the Lord God.

*Adopted.*

#### ARTICLE 47

The Advisory Committee, *Publication and Varia*, presents:

A. The Overture of Classis Chicago North in re a *Central Speakers' Bureau* which reads as follows:

ESTEEMED BRETHREN:

Classis Chicago North, in session May 17, 1944, in pursuance of the request of the consistory of Englewood II to support its overture

re the establishment of a General Speakers' Bureau, wishes to attach such support to said overture for the following reasons and grounds:

There is at present need for a General Speakers' Bureau where all servants of the Word who are without a charge or on vacation, and who are willing and able to serve as pulpit supply can, if they wish, have their names recorded and where, on the other hand, consistories who have difficulty in procuring necessary pulpit supplies can apply for suggestions and assistance.

The need for such a Bureau will become evident if we consider that:

1. There are at present many vacant churches and therefore the need of pulpit supplies is great and increasing.
2. There is a scarcity of preachers available for pulpit supplies.
3. The number of Theological students is small and decreasing which means that there will be a dearth of preachers for some time to come.
4. Consistories are often not aware that certain ministers of the Word are available for pulpit supply.
5. That such a bureau will eliminate the necessity of the less desirable method by which a minister by way of announcement in *De Wachter* or *Banner* elicits invitations to occupy a pulpit during a vacation.
6. It will also eliminate the necessity on the part of a consistory of "advertising for a preacher."

B. *Advice.* We advise Synod to reject the overture of Classis Chicago North in re the establishment of a central Speakers' Bureau. *Grounds:*

1. The arrangement would not be practicable;
2. The present situation is abnormal;
3. We must avoid an unnecessary multiplication of Bureaus.

*Adopted.*

#### ARTICLE 48

The Advisory Committee, *Publication and Varia*, presents the question of:

*Sermons for Reading Services.*

A. Material: The Report of the Committee for "Reading Sermons and an overture from Classis Grand Rapids East, dealing with this matter. Since they do not appear in the Agenda, these two communications follow:

1. REPORT OF "READING SERMONS" as submitted by A. Jabaay, H. J. Triezenberg, and M. Arnoys.

*"To the Synod of 1944.*

ESTEEMED BRETHREN:

Your Committee in re "Reading Sermons" submits the following report.

The Synod of 1943 instructed us to prepare another volume of sermons suitable for reading services in our churches. This volume is

now ready for distribution, and Mr. Voss reports that on March 30, 1944, 44 copies have already been sold. Twenty-one of our ministers responded favorably to our request for sermons. Since Vol. II contained no sermons for special occasions, we thought it advisable to include some again in Vol. III. Consequently you will find that the new volume contains twelve sermons for general use and nine for special occasions. May the Lord's indispensable blessing rest upon these labors, so that also these written messages of the Divine Word may prove profitable 'for teaching, for reproof, for correction, for instruction which is in righteousness.'

As Committee we hereby acknowledge with gratitude the efficient service which Mr. Henry J. Voss and his assistants have rendered in mimeographing the sermons, in seeing to the binding of the volumes, and in supervising the sale and distribution of them."

Below the Synod will find Mr. Voss' statement of all the Sermon Books as of date March 30, 1944.

## COST —

Volume I.....	182 copies.....	\$ 302.00
Volume II.....	156 copies.....	305.00
Volume III.....	204 copies.....	440.00

Total Cost..... \$1,047.00

## COPIES SOLD—

	Vol. I	Vol. II	Vol. III	
Volume I—\$2.00 .....	136			\$ 272.00
Volume II—\$2.25 .....		108		248.00
Volume III—\$2.50 .....			44	110.00
Complimentary .....	24	24		

On hand..... 160 132 44  
22 24 160

Cash Advanced by Synodical Treasurer..... 150.00

\$ 775.00

## Accounts Receivable—

Copies sent but not yet paid..... 33.75

Net Cash Received..... \$ 741.25

Cash Advanced by Calvin..... 101.75

Amount Payable for Binding..... 204.00

\$1,047.00

Humbly submitted,

Your Committee,

A. JABAAY  
H. J. TRIEZENBERG  
M. ARNOYS."

## 2. Overture of Classis Grand Rapids East re "Reading Sermons":

"Office of the Stated Clerk of Classis Grand Rapids East  
To the Synod of the Christian Reformed Church,  
to convene June 14, 1944, at Grand Rapids, Mich.

### ESTEEMED BRETHREN:

Classis Grand Rapids East overtures Synod to appoint a committee again for the publication of *sermons suitable for reading services*.

We would suggest that suitable Psalter Hymnal numbers be given with each sermon.

We also deem it advisable that Synod instruct said Committee to issue more of the regular sermons, and fewer for special occasions, such as for our festive services. *Grounds:*

- a. The number of the latter sermons has in the past often been out of proportion to the number of regular sermons;
- b. Those churches which have their own pastor occasionally use the regular sermons, but seldom need those for special occasions.

By order of Classis,

H. DEKKER, S. C."

B. *Advice:* Your Committee having considered the report of the Committee for "Reading Sermons" and the Overture of Classis Grand Rapids East, advises Synod:

1. To thank the Committee of three ministers for their work in arranging for the publication of the third volume of sermons and to express its gratitude to Mr. H. J. Voss and his assistants for their labors in mimeographing this material, and seeing to its distribution.

2. To adopt the Overture of Classis Grand Rapids East with the suggestions and grounds given.

3. To appoint a new Committee of three ministers to continue this work. To insure a proper division of labor, the three members should be chosen from another locality. (cf. Art. 167.)

*Adopted.*

#### ARTICLE 49

The Advisory Committee, *Publication and Varia*, presents:

*Mission Sunday School Lesson Planning* (Supplement 26).

A. *Material.* Report of the Committee on Mission Sunday School Paper Lesson Planning, Agenda I, pp. 5-7.

B. *Advice.* Your Committee having considered this report, advises Synod:

1. To receive this report as information.
2. To approve of the work of the Committee.
3. To suggest that the Committee stress the importance of the Old Testament and also of the Church in the Old Testament when the opportunity presents itself. *Grounds:*
  - a. Your Committee finds the formulation of the Mission Sunday School Lesson Topics for May 28 to June 25 may lead to a wrong conception of the subjects treated, in the mind of Mission children and young people.



- b. In this day of Dispensationalism we must present clearly the conception of the Unity of the Church in both Old and New Testaments. (Continued in Art. 106.)

*Adopted.*

#### ARTICLE 50.

Elder O. Haupt closes this session with prayer.

### TUESDAY MORNING, JUNE 20

#### Eighth Session

#### ARTICLE 51

Synod unites in singing Psalter Hymnal No. 421, and Rev. J. J. Holwerda leads in prayer.

#### ARTICLE 52

The Advisory Committee on *Educational Matters* continues its report on the *Reformed Bible Institute*, (cf. Art. 40), and advises Synod:

A. Synod recognizing that the R.B.I. fulfills a present need declares that there is room for a central R.B.I. in our circles, and recommends this institution to our people for their continued moral and financial support.

B. The Advisory Committee recommends that the above be accepted with the following advice appended:

1. that the R.B.I. shall seriously endeavor to continue to raise its educational standards, and
2. that the Board of the R.B.I. shall proceed cautiously with its proposed building program, and the choice of a permanent location.

C. Synod after a lengthy discussion adopts only point 1. and point 2. is rejected. Thereupon, Synod tables the discussion.

In view of the serious differences of opinion prevailing among the delegates a motion is adopted that the President of Synod formulate a motion incorporating the thoughts expressed by him as a delegate at a previous session of Synod. (Continued in Art. 121.)

*Adopted.*

#### ARTICLE 53

Rev. H. J. Kuiper informs Synod by letter that he has accepted the appointment as full-time editor of *The Banner*. (cf. Arts 44, 155.)

## ARTICLE 54

The Reception Committee introduces Dr. R. D. Taylor, representative of the American Bible Society. Professor J. G. Vanden Bosch responds in name of Synod. (cf. Art 149), (Supplement 13).

## ARTICLE 55

The Advisory Committee on *Church Order*, Rev. P. De Koekkoek, Reporter, presents the following matters:

1. *Concerning Emeriti and their Pension and Relief*—your Committee recommends: (Supplement 12.)

A. That Synod receive report of the Board of Trustees of the Ministers' Pension and Relief Administration as information. (This report is found in Agenda II, Report IX, page 34-39. The financial statement and the quotas will receive the attention of the Budget Committee.) (See Arts. 133, 162, 163.)

*Adopted.*

B. That Synod approve the actions taken by Classes Zeeland and Hudson relative to the emeritation of the Rev. J. Kolkman and the Rev. J. Walkotten as advised by the Board mentioned above, and as requested by Classis Holland in a separate communication, in regard to the emeritation of the Rev. P. D. Van Vliet.

*Adopted.*

C. That Synod accept the recommendation of the Board that \$20 be added to each of a number of pensions because of the higher cost of living and the increase of other pensions, and as further explained in its report, Agenda II, p. 36. (Supplement 12.)

*Adopted.*

D. That Synod approve the disbursements of the Relief Fund in 1943 and to date (as privately submitted to the Advisory Committee). These allowances are given upon the recommendation of the Consistories concerned. (Supplement 12.)

*Adopted.*

E. That Synod refer the appointment of Board Members (as mentioned in conclusion I of Board Report) to the Synodical Committee for Appointments, with the reminder that another alternate must be appointed in the place of Mr. Winter who took the place vacated by the demise of Mr. Henry Hekman.

*Adopted.*

F. That Synod takes cognizance of the encouraging status of the Pension and Relief Fund, and expresses its appreciation of the good work of the brethren in charge.

*Adopted.*

#### ARTICLE 56

The Advisory Committee on *Church Order*, calls the attention of Synod to the:

A. *Report of the Historical Committee* (Supplement 18).

B. Your Committee recommends:

1. That this report be received as information.
2. That in keeping with the suggestions presented in this report, Synod decide:
  - a. That the Board of Trustees of Calvin college be instructed to cooperate with the Historical Committee toward providing a more permanent and suitable place for documents, etc., of which this Committee has the care.
  - b. That concerning official documents of churches that cease to exist, churches and classes are requested and urged to deposit such documents with the Historical Committee.
  - c. That churches and classes be requested and urged that copies of official publications in connection with their anniversaries also be deposited with the Historical Committee.

*Adopted.*

#### ARTICLE 57

The Advisory Committee, *Church Order*, presents the following:

A. *Overture of the Creston Church regarding anthems for Church choirs.*

This overture is not published in the Agenda, but is legally before Synod. The content is as follows:

Grand Rapids, Michigan, May 15, 1944.

*To the Synod of Christian Reformed Church, 1944.*

"ESTEEMED BRETHREN:

The Consistory of Creston Christian Reformed church hereby overtures Synod to amend the decision of the Synod of 1930, Art. 90, regarding anthems which may be sung by choirs in our churches, by adding the following words, 'or such anthems or hymns which have previous Consistorial approval as to their Scriptural soundness.' Thus amended the entire Article would read as follows:

'In cases where choirs exist or will be introduced, it is insisted that only those Psalms or hymns shall be sung which

are approved by Article 69 of our Church Order; or such anthems which contain only the exact words of portions of Scripture; or such anthems or hymns which have previous Consistorial approval as to their Scriptural soundness.'  
*Reasons:*

1. The present regulations afford too little choice to meet the needs of choirs in our churches;
2. A great many of the anthems which have the exact words of Scripture cannot be used by our choirs, either because of their difficult music or because of their formal style which does not suit the more popular tastes of our choirs and congregations;
3. The very limited number of suitable Synodically approved anthems makes our choirs feel that they are of necessity forced to go beyond present regulations. When Consistories permit this, offense is occasioned by such transgression and sometimes by the use of songs of doubtful or even heretical content;
4. It is in harmony with the Reformed principle of the autonomy of the local church that the authority of the Consistory be honored in so local a matter as the approval of certain anthems to be used by the choir;
5. Choirs are no doubt with us to stay. Their number is fast increasing. They are likely to get out of hand unless adequate provision is made for their proper functioning."

B. Your Committee advises that Synod accede to the request of the Creston Church and decide to add to the decision of the Synod of 1930, Art 90, these words, "or such anthems or hymns which have previous consistorial approval as to their Scriptural soundness," so that the amended article will read as follows:

"In cases where choirs exist or will be introduced, it is insisted that only those Psalms or hymns shall be sung which are approved by Art. 69 of the Church Order; or such anthems as contain only the exact words of portions of Scripture; or such anthems or hymns which have previous Consistorial approval as to their Scriptural soundness." *Grounds:*

1. The present limitations may tend towards irregular practices and lead to the use of doubtful or heretical songs in Public Worship.
2. The essential purpose of the Synodical limitations, namely, doctrinal soundness of songs in Public Worship, will be maintained.
3. The proper consistorial supervision over this element of Public Worship will be exercised.

*Adopted.*

## ARTICLE 58

The Advisory Committee, *Church Order*, presents Overture of Classis Hudson concerning *Programs for Mutual Supervision*.

A. This overture reads as follows: (Agenda II, p. 163, 164.)

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

1. These methods now overlap and encroach upon one another. All the questions put to the consistories at each classical meeting, under Art. 41 C. O., are also put with church visiting (though the wording may be slightly different at times), with the exception of just two questions occurring in the list under Art. 41. So Q. 1 under Art. 41 (consistory meetings) finds its replica in Q. 7 (F. C.) of church visiting; Q. 2 (Word and Sacraments) in Q. 3 (F. C.), and Q. 1 (to elders); Q. 3 (Chr. Discipline) in Q. 10 (F. C.) and Qs. 3 and 4 (to ministers); Q. 4 (work of elders) in Q. 12 (F. C.) and Q. 1 (to ministers); Q. 5 (work of deacons) in Q. 1 (to ministers and elders); Q. 6 (Chr. School) in Q. 18 (F. C.); Q. 7 (offerings) in Q. 16 (F. C.); Q. 8 (Chr. Discipline) in Q. 10 (F. C.); and Qs. 3 and 4 (to ministers); Q. 10 (evangelism) in Q. 15 (F. C.) (NOTE—F. C. stands for "Full Consistory").
2. The psychological effect of putting these questions to our consistories three or four times a year (three times if the Classes meet twice a year; four times if the Classes meet thrice a year), works destructively to the end Synod has in mind, viz., increase in diligence and spirituality. For proper effect and serious consideration many of the questions, though perfectly legitimate and necessary in themselves, should not be asked oftener than once a year. We have in mind such questions as concern frequency of consistory meetings, faithfulness of elders and deacons, etc. The fact that consistories conduct a mutual discipline among themselves four times a year by way of *censura morum* should not be overlooked in this connection."

B. Your Committee advises that Synod, in keeping with the substance of this overture, appoint a Committee to make a comparative study of our present programs for Mutual Supervision as these are contained in the Acts of Synod, 1942, Art. 110, p. 111 (Art. 41 C. O.) and the Acts of Synod, 1922, Art. 40, pp. 79, 249-253 (church visiting), and to attempt to integrate them in such a way that unnecessary duplication be avoided and each cover its own field. (cf. Art. 167.)

*Adopted.*

## ARTICLE 59

The Advisory Committee, *Church Order*, presents the following:

A. Overture Classis Grand Rapids South concerning Synodical decisions on *Worldly Amusements*.

This overture is not printed in the Agenda, but is properly before Synod and reads as follows:

"To Classis Grand Rapids South,  
Convened at Grand Rapids, Mich., May 10, 1944.

ESTEEMED BRETHREN:

The Consistory of the Franklin St. Christian Reformed Church of Grand Rapids, Michigan, respectfully asks Classis to overture the next Synod as follows:

Classis Grand Rapids South feels constrained to call the attention of Synod to the situation that obtains in our churches in re the decisions of the Synod of 1928 on *Worldly Amusements*.

We do not believe it is necessary to explain in detail what is meant by this "situation." We feel that anyone familiar with our church life will at once sense what is meant. In private conversations, in group discussions, in society meetings, in sessions of consistories, classes and synods, it has come to the fore time and again. Repeatedly there has been a rather sharp clash of opinions in regard to these decisions. We are by no means agreed on them. We do seem to agree pretty well that the amusement question constitutes a real danger to our spiritual life, but as to the method of combatting them we are far from being one.

There is a widespread feeling that these decisions are the result of a compromise, that in them two views are brought together, namely, the view of those who wanted a set of rules against indulgence in these amusements, and the view of those who felt that a testimony should be sufficient, or perhaps just a guide for action. As a result we have a set of decisions which looks like a set of rules, yet it is not clear enough to be used as such, and, according to many, was not meant to be such.

Consequently, there are two interpretations of these decisions: there are those who look upon them as rules to be strictly enforced and those who regard them merely as an expression on the part of Synod, which consistories are to use according to their own discretion.

This lack of clarity and the resultant lack of agreement comes to a sharp expression in the case of point VII, in which Synod decided "To instruct consistories to inquire of those who ask to be examined previous to making public profession of their faith and partaking of the Lord's Supper as to their stand and conduct in the matter of worldly amusements, and if it appears that they are not minded to lead the life of Christian separation and consecration, to refuse their confession." According to this what are consistories to do? Some take this to mean, that they must require a promise of those who wish to make confession, that they will abstain from these amusements; and a number of consistories have required such a promise; others feel that no such promise was intended and simply stay with the general idea of the life of separation and consecration.

So we have in the same communion two policies that are followed in this matter.

We strongly feel that this ought not to go on; hard feeling is being created; we have no united front; the situation is demoralizing; it seriously undermines respect for synodical decisions. We urge that Synod try to do something about it. We ought to have clarity and unity.

There are other points: Many of us feel that we should not have have had these decisions; that in adopting them we have left the line of Biblical policy; that we have deviated from the Reformed tradition; that it is not in the province of a synod to make such decisions; that we have made an ecclesiastical matter of a matter that belongs primarily in the home; that consistories ought to be trusted to deal with these matters according to their own discretion; that we have tried to solve moral problems by legislation; that we have encroached upon Christian liberty; that we made a mistake by singling out three amusements for special mention; that these decisions have done serious damage to the conscience of many; and so on. As long as there are among us so many divergent ideas about this matter, we cannot hope to present a united front. We believe that an effort should be made to come to clarity and that Synod is the logical body to take hold of this since the decisions are synodical.

We therefore petition synod to appoint a committee to study this matter and to serve a following synod with advice.

We humbly suggest that in the appointment of such a committee the following lines be observed:

1. That it be a rather broad committee, say of seven members, seeing it must study a matter that appears to be broad in its scope;
2. That it shall include ministers, elders, professional educators, and leaders of youth;
3. That it shall make a new study of both the principles and the practical angles involved (for points to begin with, see above), and advise Synod as to a proper course of action;
4. That it shall report to the Synod of 1946;
5. That the chairman of that committee shall be specially instructed to convene his committee at an early date, to begin its work in time so that its report may be certain to appear in the first volume of the synodical agenda for 1946."

Humbly submitted,

The Consistory of the Franklin St. Church,

(Was signed) J. Gritter, President

Wm. Kuiper, Clerk.

"Classis Grand Rapids South decides to endorse this overture for consideration at Synod.

Per Classis Grand Rapids South,

(Signed) G. Hofmeyer, S. C."

B. Your Committee advises Synod:

1. Not to adopt this overture, because:
  - a. A rather thorough study of the problem in question has been made by the Synodical Committee reporting in 1928, and its conclusions were adopted by Synod.



- b. The overture does not prove that the confusion is due to the alleged lack of clarity of these principles and their recommended application.
- c. A new study of this entire problem may tend to create still more confusion among our people.

*Adopted.*

- 2. To refer our consistories and people to the Synodical decisions mentioned above (Acts Synod '28, pp. 86-89).

*Adopted.*

- 3. Synod decides to incorporate the seven decisions of the Synod of 1928 in the 1944 Acts of Synod, and to request the editor of *The Banner* to insert these decisions in one of the forthcoming issues. (See Supplement 22), (Continued in Art. 122).

#### ARTICLE 60

Elder J. Hubers closes this session of Synod in prayer.

### TUESDAY AFTERNOON, JUNE 20

#### Ninth Session

#### ARTICLE 61

After Synod unites in singing No. 256, stanzas 1, 2, 3, of the Psalter Hymnal, the Rev. R. H. Haan invokes the divine blessing.

#### ARTICLE 62

Dr. G. Goris introduces the following *Christian Reformed Chaplains* present at Synod, Rev. H. Van Til, Rev. C. Schoolland, Rev. N. De Vries, and Rev. G. Vander Kooi, all of whom address Synod. Rev. L. Trap responds for Synod. (cf. Art. 22.)

#### ARTICLE 63

Dr. G. Goris introduces the Rev. A. Karreman, delegate of the Reformed Church in America, who brings the greetings of his denomination, and requests that our Synod send a delegate to their General Synod to be held in Holland, Michigan, in 1947, when the centennial of the founding of the city of Holland, Michigan, will be celebrated. Rev. W. Haverkamp responds for Synod.

#### ARTICLE 64

Dr. P. Y. De Jong, member of the Reception Committee, introduces the following speakers:

1. *Mr. Nicholas Hendrikse*, speaks in behalf of the Calvin College Expansion Fund. A large number of churches have responded to the recommendations adopted by the Synod of 1943 for an extra donation of \$4 per family, but many of the churches have failed to respond. The attention of these churches is called to this matter, and reminded of the decision of the Synod of 1943. The \$4 for the Expansion Fund is in addition to the regular quota for Calvin College and Seminary. Synod is also informed that the people of Michigan have pledged \$71,000.00. Mr. Hendrikse is pleased to inform Synod that in his contacts with the people, he has observed with appreciation great confidence in our educational institutions. Rev. J. T. Holwerda responds for Synod. (Supplement 2.)

2. *Mr. M. Fakkema* addresses Synod in behalf of the Union of Christian Schools, and the Mutual Benefit Fund for Christian School Employees. Dr. Y. P. De Jong responds for Synod. (cf. Art. 164.)

3. *Mr. L. Steen* addresses Synod in name of Bethesda Sanatorium, at Denver, Colorado. Rev. J. A. Mulder responds for Synod. (cf. Art. 164.)

4. *Rev. A. H. Leeman*, representative of the National Christian Association, addresses Synod in behalf of the work of this society. Rev. B. Essenburg responds for Synod. (cf. Art. 163.)

5. *Miss Johanna Timmer* speaks to Synod for the A.F.R.Y.W.S., and Rev. A. Jabaay responds for Synod. (cf. Art. 164.)

6. *The American Tract Society* was represented by Mr. T. Christie Innes, Gen'l Sec'y, and Rev. James Putt responds for Synod. (cf. Art. 164.)

#### ARTICLE 65

Synod decides to refer the question of the feasibility of limiting the number of "outside" speakers addressing Synod to the officers of Synod and the Stated Clerk. The Committee will report at the next Synod. (cf. Art. 167.)

#### ARTICLE 66

Synod decides to express its appreciation of the interest of the United States Government:

a. in the spiritual welfare of the armed forces, and

- b. for giving Chaplains the opportunity to attend our Synod and address us on the work of the Chaplain. (cf. Arts. 22, 62.)

The Stated Clerk will inform the chief of Chaplains of the above decision.

#### ARTICLE 67

Elder C. Heerema closes this session of Synod with thanksgiving.

### WEDNESDAY MORNING, JUNE 21

#### Tenth Session

#### ARTICLE 68

Synod unites in singing Psalter Hymnal No. 191, and Rev. P. Jonker, Jr., invokes the divine blessing.

#### ARTICLE 69

The roll call shows all delegates are present. Dr. R. S. Wierenga has returned as delegate, and Elder G. Buist takes the place of Elder J. B. Petersen. Upon the request of the President of Synod Elder Buist expresses his agreement with the Forms of Unity. The clerk reads the minutes of the eighth and ninth sessions, and these are approved by Synod.

#### ARTICLE 70

Synod extends an advisory vote to Rev. J. M. Vande Kieft, Secretary of the Chaplain Committee, and to Rev. J. Breuker as Secretary of the Synodical Committee for Home Missions. (Supplements 3, 14.)

#### ARTICLE 71

The Advisory Committee on *Home Missions*, Rev. W. Haverkamp, Reporter, calls the attention of Synod to the following matters:

##### I. *Jewish Mission*

A. Material submitted: Report of the Paterson Hebrew Mission Board, Report of the Chicago Jewish Mission. (Supplement 6, a and b.)

##### B. Recommendation:

That Synod receive these reports as information.  
*Adopted.*

##### II. *Seamen's Home at Hoboken, N. J.* (Supplement 7.)

A. The committee received the report of the Seamen's Home at Hoboken, N. J.

B. Recommendation:

That Synod receive this report as information.

*Adopted.*

#### ARTICLE 72

The Advisory Committee, *Home Missions*, calls attention of Synod to: *Chaplaincy Matters*

A. Material submitted: Report of the Chaplains Committee. Communications from the N.A.E. Commission on Army and Navy Chaplains. (Supplement 14.)

B. Recommendations:

1. That Synod receive these documents as information.

2. That to the proposed rules pertaining to the candidacy of chaplains during the interim of waiting for a call after a discharge from service (cf. Acts, 1943, Art. 188, p. 115 and also Agenda, Part II, p. 125) the following amendments be made.

a. That the amount to be paid per month, cf. point "3," Agenda, Part II, p. 125) be changed from \$125.00 to \$150.00. (See Supplement 14.)

b. That if point "a" is adopted the amount under point "4" in the proposed regulations be changed from \$62.50 to \$75.00. *Grounds:*

1) Since chaplains do not have a free home \$125.00 per month would not be adequate.

2) The church should do all it can for those who make the sacrifices involved in the chaplaincy.

*Adopted.*

3. That Synod adopt the proposed rules and regulations pertaining to the candidacy of Chaplains and Service Pastors, which, as revised are as follows:

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

a. Returning Chaplains or Service Pastors shall have their candidacy announced by their former Consistories from whom they obtained leave of absence or with whom they have official connection. This shall be done in consultation with the Chaplain Committee so they may know when the status of candidacy is to begin and temporary compensation is to be granted.

b. Chaplains and Service Pastors shall notify their respective Consistories concerning their candidacy upon ascertaining the approximate date of their discharge. Temporary compensation shall begin when their regular pay in the service terminates.

c. Temporary compensation shall be paid to the amount of \$150 per month. Should the recipient secure other full-time employment for which he is getting a living wage or salary, temporary compensation shall cease to be paid. In case of part-time employment the amount of temporary compensation to be paid shall be mutually adjusted.

d. This monthly payment shall be made, if needed, for a period of six months. Beyond the half year it shall be reduced one-half (\$75) until the meeting of the next Synod when further disposition of such cases of protracted candidacy can be made by the Synod.

*Adopted.*

4. Your committee calls the attention of Synod to the fact that in a letter from one of the chaplains and also in conferenc of several chaplains with our Chaplains' Committee the matter of refresher courses for returning chaplains was brought to the attention of said committee. (cf. Supplement 14.)

Your committee advises that Synod adopt the recommendation of the Chaplains' Committee with respect to chaplains who wish to take a refresher course:

a. They must have their candidacy declared immediately upon their return from military service, and

b. They will have the privilege to receive the temporary compensation, according to the adopted schedule of Rules and Regulations for three months, from the time of their discharge, if they for the purpose of going to school defer entering the field to which they have been called.

*Adopted.*

5. Your Committee advises Synod that at least for the duration of the war, our church continue its relation with the General Commission on Army and Navy Chaplains.  
*Grounds:*

a. We have had membership in the General Commission for more than 20 years.

b. There is nothing in our relationship to the General Commission that involves compromise of our doctrinal position as a denomination.

- c. There is decided advantage in remaining with the General Commission which exerts considerable influence at Washington.
- d. There is no certainty as to the efficiency of the N.A.E. Chaplain's Commission.

*Adopted.*

6. That Synod do not enter upon the matter of the Service Men's Christian League (See Agenda, Part II, page 128, sub. 4), (Supplement 14). *Ground:*

Affiliation with the National Council of the S.M.C.L. would make our church co-responsible for its publication "The Link," which is decidedly humanistic.

*Adopted.*

### ARTICLE 73

The Advisory Committee, *Home Missions*, presents to Synod:

#### *Home Mission Matters*

The Committee received the following documents: Report of the General Committee for Home Missions, Overtures 14, 15, 16, 17, (see Agenda, Part II, p. 160-162). Your committee recommends that Synod receive the above mentioned documents for information. (Supplement 3.)

#### A. Subsidy Matters

##### *Recommendations:*

1. That Synod approve the subsidy of \$700 recommended for Dearborn by Classis Grand Rapids East.

*Ground:*

Since Dearborn will now bear the burden of a pastor's salary alone, there is every warrant for granting the amount of \$700.

*Adopted.*

2. That re the subsidy of Mountain Lake the stipulation of \$1,300 salary be dropped. *Grounds:*

A careful study of the case of Mountain Lake has shown that dropping this stipulation would be in the best interest of all parties concerned.

*Adopted.*

3. That Ackley be granted \$500 subsidy as recommended by classis Ostfriesland. *Ground:*

The situation of Ackley is such that it is entitled to \$500 subsidy.

*Adopted.*

4. That Synod adopt the entire list of proposed subsidies as revised.

*Adopted.*

5. That Synod adopt the recommendations given in the Notes 1, and 2 (cf. Agenda, Part II, page 29), (Supplement 3) which reads as follows:

Note 1: That where the allowances are conditional upon an increase of salary, the allowance shall be reduced by 50% of the recommended increase if the raise is not met by the congregation involved.

Note 2: That all congregations whose allowance depends on an increase in salary notify the Treasurer of the General Home Missions Committee before the close of 1944 concerning the action taken by them in the matter.

*Adopted.*

6. That Synod adopt the following recommendations of the General Committee in *re bonuses for subsidized churches*:

a. That bonuses be allowed for 1945 according to the same scale as in 1944, namely five per cent of the subsidy allowed to those congregations paying a salary of \$1,500 or more; 10 per cent to those paying \$1,400 salary; 15 per cent to those paying a salary of \$1,300 and 20 per cent to those paying a salary of \$1,200. These bonuses are to be paid to the pastors involved and the congregations are urged to pay a 10 per cent bonus on their part of the salary. (cf. Acts, 1943, page 60) Supplement 3, 4, B, note 3).

b. However, your committee advises that; due to finding it difficult to know just what the basis is on which the bonus is to be computed, it be based on total income of the pastor instead of technically designated salary. In order that this may be done, bonuses are to be paid at the end of the year when the income can be, at least with a measure of certainty, designated.

*Adopted.*

7. In this connection your Advisory Committee calls the attention of Synod to Overture of Classis Hackensack which reads as follows:

a. "Classis Hackensack petitions Synod to increase the support of the subsidized churches by granting a larger

bonus, in view of the increased cost of living due to the war."

b. The recommendation of your Committee is that Synod declare it cannot grant the request of Classis Hackensack to increase the bonuses of subsidized churches.  
*Grounds:*

- 1) The higher cost of living should be met by increases in salaries.
- 2) There is always opportunity to make adjustments in special cases.

*Adopted.*

8. The Advisory Committee recommends that Synod approve the following:

a. Upon the recommendation of local Home Mission Committees, continuation of aid was promised the following churches: Arlene, Mich.; Bethel-Allison, Iowa; Birnamwood, Wis.; Crookston, Minn.; Delavan, Wis.; Grangeville, Idaho; Sultan, Wash.; Holland Center, S. D.; Pine Creek, Mich.; Pipestone, Minn.; Rock Rapids, Iowa; Sibley, Iowa; Sioux Falls, S. D.; Tracy, Iowa; West Branch, Mich.; and Zillah, Wash.

*Adopted.*

b. The aid to Arlene, Michigan, was increased from \$650 to \$700 with the understanding that the salary be raised by \$100. The aid for Birnamwood, Wis., was increased from \$700 to \$800 because the congregation is very small and yet desired to call on a salary of \$1,500. Upon our recommendation Crookston is calling on \$100 higher salary with the same aid.

Rock Rapids raised its salary to \$1,400 and Pipestone to \$1,320 and aid was continued on that basis. Sioux Falls was promised \$500 on a \$1,500 salary. West Branch was allowed an increase of \$100 with the understanding that they call on a salary increased by \$200.

*Adopted.*

c. Churches which had not received aid in the past but now requested assistance were:

- 1) Seattle, Washington, which upon recommendation of the Classis was granted \$800 on a \$2,000 salary;
- 2) Sarnia, Ontario, Canada, which upon recommendation of the Classis was allowed \$700 on a \$1,500.00 salary;



- 3) Cedar, Iowa, which upon recommendation was allowed \$750 on a \$1,500 salary;
- 4) Hamshire, Texas, which upon recommendation was allowed \$600 on a \$1,600 salary.

*Adopted.*

d. When the Rev. A. H. Kort, pastor of the Hoboken church, was removed by death, the consistory felt constrained to continue salary payment to Mrs. Kort for at least three months and asked continuation of aid for that purpose. This was granted.

*Adopted.*

e. Assistance toward the payment of moving expenses was granted: Newton, Iowa, \$89.69; Western Springs, Ill., \$157.42; Bemis, S. D., \$147.50; Pipestone, Minn., \$103.87; Arcadia, Calif., \$300; Conrad, Mont., \$300; and Sultan, Wash., \$300.

*Adopted.*

#### ARTICLE 74

Your *Advisory Committee, Home Missions*, recommends for *Service Pastors*:

1. That the rules governing candidacy and temporary compensation of Service Pastors proposed by General Committee be amended as follows: (cf. Home Mission Report VII, E), (See Supplement 3).

a. That the amount to be paid per month (see point c under proposed rules be changed to read \$150 instead of \$125.

b. That the amount under point "d" be changed to read \$75 instead of \$62.50. *Grounds*:

1. This makes the amended rules for Service Pastors identical to the revised rules for Chaplains.

2. The situation of Service Pastors is in this respect identical to that of Chaplains. (See Art. 72 B, 3.)

2. That Synod adopt the proposed rules for candidacy and temporary compensation of Chaplains to apply to Service Pastors. For rules and regulations for Chaplains. (See Art. 72, B, 3.)

3. Your Committee calls the attention of Synod to an Overture of Classis California which reads as follows:

a. "Classis California overtures Synod that the work in all the military camps within the bounds of our various Classes be assigned to our Classical Home Missions Committees; so that they may carry on this work in co-operation with the Executive Committee for Home Missions in the same manner as they are now co-operating with the

Executive Committee in the regular Home Missions work. **Grounds:**

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

b. The recommendation of your Advisory Committee is that in view of the fact that only one of our service pastors labors within the territory of a Classis, it is impracticable to place the work in military camps under the supervision of the Classical Home Mission Committees. (Continued in Art. 78.)

*Adopted.*

#### ARTICLE 75

Rev. J. M. Vande Kieft, secretary of the Chaplain Committee, reads to Synod three letters of the Chaplains Goote, Van Schouwen, and Verbrugge.

Synod authorizes Rev. Vande Kieft to express to these chaplains the assurance of the prayers of Synod, and of the continued interest of our Church of the valued services rendered as chaplains in the armed forces of our nation.

#### ARTICLE 76

Elder J. Stap closes this session of Synod with thanksgiving.

### WEDNESDAY AFTERNOON, JUNE 21

#### Eleventh Session

#### ARTICLE 77

Synod unites in singing No. 176 of the Psalter Hymnal, and the Rev. James Putt invokes the blessing of God.

#### ARTICLE 78

Synod continues the report of the Advisory Committee on *Home Missions*: in re. *Church Extension*: (cf. Art. 74.)

The Advisory Committee recommends that:

1. Synod approve:

a. Transfer of the Rev. D. Mellema to Ypsilanti. (Supplement 3.)

*Adopted.*

b. Extension of time of service of the Rev. Wm. Meyer at Sioux City, Iowa. Inasmuch as the ministry of the Rev. William Meyer at Sioux City, Iowa, is appreciated and the attendance has increased, and both the congregation

and the Home Mission Committee of Classis Orange City desire that his term of service at Sioux City be extended, it was decided that the Rev. Meyer continue to serve in the present field as long as it may be deemed necessary.

*Adopted.*

2. That Synod approve the action of the General Home Mission Committee in re Worcester, Mass. *Grounds:*

- a. There is a shortage of home missionaries.
- b. There are more promising fields at this time than Worcester, Mass., and these fields, therefore, should be opened first.

*Adopted.*

3. That Synod approve of the following nominations for the position of Home missionary: The Reverends R. Rienstra, P. De Koekkoek, Peter De Jong, H. Peterson, G. J. Rozenboom, Lawrence Velkamp, R. C. De Groot, J. F. Schuurmann, R. Veenstra, O. Breen, J. T. Holwerda, and Candidate A. Hoekema.

*Adopted.*

4. That Synod elect a member-at-large and an alternate member-at-large and approve the following nomination: The Messrs. M. De Jonge, P. Marcusse, Ralph Kooi, J. Vander Wal, M. De Young, Jelle Hekman, J. Smeelink, W. Hofstra.

The result of the ballot is that Mr. J. Vander Wal is chosen by Synod to serve as member-at-large, and Mr. J. Hofstra as the alternate.

#### ARTICLE 79

That in re *Preaching Missions* your Home Missions Committee advises Synod adopt the following:

1. Considering that the need of the Reformed witness today is as urgent as it was last year, Synod authorize the Home Mission Committee to initiate and conduct Preaching Missions in communities where our Church is not strongly represented.

2. Profiting from the experience of last year, congregations be approached in communities where our Church is not strongly represented for the purpose of strengthening our witness in those places.

3. That churches which welcome Preaching Missions be urged to put forth intensive efforts to reach outsiders.

4. That the messages which are delivered shall not merely be evangelical deliverances, but that they shall also

be pronouncements of the truths which are generally neglected and demand emphasis in our day. We refer to the sovereignty of God and the all sufficiency of Christ in every relationship of life. (Supplement 3, 7, 50.)

*Adopted.*

### ARTICLE 80

Your Committee, *Home Missions*, calls the attention of Synod to an *Overture of Classis Ostfriesland*, which reads as follows:

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

1. The Hollandale Minister has received regular Hospital Chaplain status, and the Clinic expects that weekly calls be made on patients.
2. Since this "set-up" was instituted, notification cards are sent out by the Clinic, informing the hospital chaplain immediately after a Christian Reformed patient registers. An average of 3 to 4 patients are in Rochester hospitals every week.
3. From a practical point of view, this work is very worth-while. The sick, as well as those accompanying them, appreciate this service very much. Furthermore here is an excellent mission opportunity. Contacts are easily made and most people are receptive to the Gospel. *Ground* for (B):

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

B. Your Advisory Committee recommends:

1. That this work be placed under the supervision of the General Committee for Home Missions.
2. That report of this work be rendered quarterly to the Classical Home Missions of Ostfriesland and to the General Committee for Home Missions.
3. That the chaplain who performs this work be allowed \$6 expenses per trip, and \$300 per year for his services.
4. Home Missions Committee considers feasibility of doing Mission work in Rochester, Minn. *Grounds*:
  - a. This will comply with the request in overture.
  - b. This work, which is now a personal matter will, if these recommendations are adopted, become the re-

sponsibility of committees which could seek to make arrangements for this work in the eventuality of a vacancy at Hollandale, Minnesota.

- c. This work is deserving of remuneration, and the expenses be defrayed by the Home Missions Fund of Synod.

*Adopted.*

#### ARTICLE 81

The Advisory Committee on *Home Missions* presents to Synod the matter appearing in the Report of Home Mission Committee, (cf. Supplement 3, Point F under VII) touching *Meeting Places*, and recommends:

A. That \$10,000 be earmarked annually in the Church Extension Fund, for the purpose of providing chapels or meeting places. *Grounds:*

1. Meeting places are an important factor in church extension work.
2. The use of stores and similar meeting places is a decided handicap in the work, for it easily creates the impression that our church extension work is the activity of a sect rather than a bona fide denomination.
3. Our new venture in Church Extension to wit: reaching out into the American world with our Reformed witness, makes suitable meeting places more imperative than ever.

B. To limit the amount of money which shall constitute such a building fund to \$40,000 so that, if the fund is not used for a year or two, it shall not continue to accumulate indefinitely.

C. Since no provision has been made for such purposes in the 1944 budget, to allow the Church Extension Committee the privilege of appropriating up to \$10,000 of the present surplus in the Church Extension Fund for this purpose, if necessary.

*Adopted.*

#### ARTICLE 82

Your Advisory Committee calls attention of Synod to the request of the Synodical Home Missions Committee in Point F, IV, (Supplement 3) reading as follows:

A. "To specify that, when a field is sufficiently developed to have a pastor of its own, the Church Help Fund shall reimburse the Church Extension Fund the sum which

the Church Extension Fund has loaned, and the newly organized Church shall repay the Church Help Fund according to the rules of that Fund. *Grounds:*

1. The Church Help Fund serves in aiding organized churches when these are able to assume such obligations.
2. It is preferable that for the sake of preventing confusion, only one fund receive the repayment of loans."

B. Your Committee advises Synod to adopt the following rule: When a congregation is sufficiently developed to have a Pastor of its own it shall purchase the meeting place at its appraised value, provided by the General Committee for Home Missions, with the understanding that the Church Extension Fund be not expected to carry the unpaid balance, but that with the aid of "Church Help Fund" such a field shall at once meet its obligation to the Church Extension Fund. *Grounds:*

1. The stipulation, that Church Help reimburse the Church Extension Fund the amount loaned a specific field for its building, is inequitable, since it does not take account of the depreciation in value of a meeting place in question.
2. The stipulation advanced by the Home Missions Committee would actually change the character of the Church Help Fund, as we now have it, namely, a fund to help congregations to purchase their own property.

*Adopted.*

### ARTICLE 83

Your Advisory Committee presents: *CHURCH HELP MATTER.* (Supplement 4.)

A. Your committee recommends that Synod receive the report of the committee for Church Help as information. Agenda, Part II, p. 106 ff; and that Rev. Wassink be given the courtesy of the floor on this matter.

*Adopted.*

B. Your committee reminds Synod that "the term of the present members of the committee again expires this year, and the alternate, Rev. Triezenberg, has left for Everett, Washington." According to the Articles of Incorporation the majority of the committee must reside in the state of Iowa. (cf. Art. 167.)

*Adopted.*

C. Your Committee calls the attention of Synod to the request of the *Church Help Committee* (cf. Agenda II, pp. 106, 107) to drop Art. 7 of the Rules for Church Help. The article reads as follows: (See Supplement 4.)

"The method of repayment of sums received from the Fund is as follows: (1) Churches that repay all money received from the Fund in five years after the date on which the loan was made, shall receive a discount of 20% of the principal; (2) Churches that repay all money received from the Fund within ten years after the date on which the loan was made, shall receive a discount of 10% of the principal; (3) Churches that repay all money received from the Fund within fifteen years after the date on which the loan was made, shall receive a discount of 5% of the principal; (4) Churches that owe any of the money received from the Fund fifteen years after the date on which the loan was made, shall be required to repay the principal entirely" (Acts 1930, Art. 99, p. 114).

Your Committee advises Synod to accede to the request of the Church Help Committee, and delete Art. 7 of the Rules for Church Help, and be put into effect January 1, 1945. *Grounds:*

1. The grounds advanced for rule 7 do not hold. (Acts 1930, p. 114).
  - a. It is not correct to say that this rule gives equal consideration to all, for the rule manifestly favors the more prosperous churches.
  - b. It cannot be proved that this rule encourages prompt payment.
  - c. The third ground advanced in 1930 is no ground, but only an attempt to refute an anticipated objection.
2. This rule is contrary to the character of Church Help Fund which is intended to be a revolving Fund and not a fund for making grants to our churches.
3. This rule provides reductions to churches which least need it.
4. This rule is contrary to good business policy. (Continued in Art. 130.)

*Adopted.*

#### ARTICLE 84

The Advisory Committee on *General Missions* (Indian and Foreign Missions) Rev. F. De Jong, Reporter, brings the following matters to the attention of Synod:

A. Material presented to the Committee:

1. The Annual Report of the Christian Reformed Board of Missions for 1944. (Supplement 5.)
2. Overtures—cf. Agenda, Part II, Overtures 1-10, pp. 156-159.

B. Your Committee recommends that Synod arrange to have the Rev. F. Vander Stoep, delegate of General Conference to Board and Synod, address Synod on the outstanding problems on our Indian mission field; it further recommends that Synod grant to the Secretary of Missions an opportunity to introduce to Synod all missionaries who can be present at the time. (cf. Arts 100, 116.)

*Adopted.*

C. Your Committee recommends that Synod grant the request of the

1. Board of General Missions to retain the *Farmington post* (cf. Report, Sec. 2, A3, Supplement 5) and that:

- a. First Cicero be designated as the calling Church.
- b. That the following trio be presented to the calling church: Rev. R. O. De Groot, Rev. A. W. Hoogstrate, Rev. J. B. Ibershof.

*Adopted.*

2. REHOBOTH EDUCATIONAL MATTERS: The Board submits the following recommendations to Synod: (Supplement 5, Sec. 2, A, 9.)

- a. The adoption of the recommendation of General Conference for the appointment of a home economics teacher. We advise its adoption.

*Adopted.*

- b. That the Board be authorized to place another \$10,000 in our 1945 budget for the Rehoboth school to be used after Synod approves of a new building program and when priorities can be secured.

*Grounds:*

- 1) A new building is needed, not only for the development of the high school, but also for the continued efficiency of the grade school, as the old building is in poor condition.
- 2) This is in line with the policy of the 1943 Synod which appropriated \$10,000 for this purpose subject to similar stipulations.

*Adopted.*

3. STAR LAKE (Supplement 5, Sec. 2, A, 15).

The Sherman St. Church is considering the alternative of calling an *ordained* man for this field or appointing an *unordained* Campworker.



We propose that the following names be presented to Sherman Street.

- a. If an ordained man is preferred:

Rev. J. B. Ibershof.

Rev. J. H. Steenwyk.

Rev. H. Vander Klay.

- b. If unordained:

Mr. H. Buikema—Grand Rapids.

Mr. J. Van Dyk—Chicago.

*Adopted.*

4. TOHATCHI (Supplement 5, Sec. 2, A, 17).

Due to the removal of Rev. and Mrs. W. Goudberg from Tohatchi the Board asks Synod to make a new trio to submit to Classis Holland. We advise that this be done and propose the following names:

Rev. J. R. Kamps.

Rev. L. Veltkamp.

Rev. G. Rozenboom.

*Adopted.*

5. TWO WELLS (Supplement 5, Sec. 2, A, 18).

Due to the vacancy at Two Wells we recommend that Synod present the following Duo to the Fuller Ave Church:

Rev. C. Abbas.

Rev. J. B. Swierenga.

*Adopted.*

6. ZUNI (Supplement 5, Sec. 2, A, 19).

The Board "endorses the request of the Zuni Local Conference for the addition of a home economics teacher at Zuni and asks Synod for its approval."

*Adopted.*

#### ARTICLE 85

The Advisory Committee, *General Missions*, presents the following: EDUCATING THE CHILDREN OF MISSIONARIES (Supplement 5, Sec. 2, B, 2).

The greatest sacrifice demanded of missionaries is that many of them have to send their children away from home to school during the tender years of their lives. In order to reduce this problem to a minimum the Board submits for the approval of Synod a decision reached by the Board on recommendation of General Conference. This decision reads:

For those parents who have no satisfactory school facilities at their disposal and who do not prefer to teach their own children in the home, the following provision is made:

a. The Rehoboth grade school is available for the use of the children of missionaries.

b. Separate dormitory accommodations will be provided for these children when Synod makes the necessary appropriations and government building restrictions are removed; if no other space is available, the hospital can be used temporarily for a dormitory, insofar as this decision does not conflict with other decisions made for the use of the hospital building.

c. A matron will be engaged to care for these children; consideration will be given to the possibility of one of the hospital nurses taking on this added responsibility.

d. The Finance Committee is instructed to work out the details as to what bearing this decision will have on our present regulations for special allowances for children at school away from home.

*Adopted.*

## ARTICLE 86

The Advisory Committee, *General Missions*, calls attention of Synod to:

### 1. THE PLACE OF UNORDAINED MISSIONARIES ON OUR INDIAN FIELD.

In their ANNUAL REPORT to Synod of 1944, the Board asks for Synod's approval of a report accepted by the Board at its last meeting. This report deals with two distinct matters pertaining to "The Place of Unordained Missionaries on the Indian Field." The first part of the report speaks of "The Church Homes of our white membership, and the second part deals with, "The Matter of Official Status of our Unordained Workers." (Supplement 5, Sec. 2, B, 3.)

A. First in regard to "*The Church Homes of our White Membership.*" If and when the so-called "Mixed Churches on the Indian Field are dissolved and a purely Indian Native church is established, as the new plan on the Mission Field calls for, the question arises as to where the membership of our unordained workers from then on shall reside. The report goes on to show that in the case of our workers on the China and Africa fields, such membership resides with the home church of these workers and that besides this they are permitted to hold associate membership in the local church on the field. (Supplement 5, Sec. 2, B, 3I.)

The Board asks Synod's approval that "missionaries and their families have their membership in their home, supporting, or calling church, with associate membership in the native church, if they so desire."

Your committee calls attention to the article dealing with this matter in the "MISSION ORDER," Art. VIII, Section 2, which reads: "As to their church membership" (i. e., that of unordained missionaries) "they should be active members of one of our organized churches on the Field."

B. Your committee advises Synod to authorize to bring the Mission Order in harmony with the above matter.

*Adopted.*

II. Second in regard to "*The Matter of Official Status of our Unordained Workers.*" (Supplement 5, Sec. 2, B, 3, II.)

A. Another question arises if the "mixed" churches dissolve. White, unordained workers have served until now as official elders of the organized church on the field. This office automatically falls away when the white mission worker no longer remains a member of this native church. There is some misgiving in the mind of the unordained workers that when they lose their position as elders in the church which they are trying to build, they thereby lose their official position in teaching and administering discipline in the native church. This misgiving (in the opinion of your committee) is not well based, since the official position of unordained workers was given them not by the church which they are trying to build, but by the church which sent them out. Since, however, some of our unordained workers have this misgiving the problem ought to be faced in order that they may do their work with a clear conviction as to the source of their authority as missionaries. In the report which the Board has accepted there is a clear recognition of the fact that an unordained missionary can, by virtue of "the office of believer," carry on his work of teaching and admonishing; and that he does not need to be a minister or an elder in order to effectively witness for his Lord.

B. In order that there may be no confusion regarding some of these fundamental ideas, we recommend:

That Synod instruct the Board to make a thorough study of the status of our unordained workers and come

with recommendations for clarification and possible improvement: *Grounds*:

1. The Board itself is of the opinion that this question has not been fully solved.
2. This question arose in conjunction with the introduction of the Native Church Plan on the Indian Field.

*Adopted.*

C. Your Committee recommends that Synod instruct the Board of General Missions to make a thorough study of the "Evangelist's Office," and its exercise in our denominational missionary work. (Supplement 5, Sec. 2, B, 3, III.)

*Adopted.*

D. Your Committee advises Synod that the Board of General Missions be asked to clarify such terms as e. g., "Evangelist," "Believer's Roll," "Missionary," etc., and that Synod declare that in the meantime the unordained workers continue their labors on the basis of the mandate of Synod and of Synod's agency. (Continued in Art. 91.)

*Adopted.*

#### ARTICLE 87

Elder H. Van Laar closes this session with thanksgiving.

### THURSDAY MORNING, JUNE 22

#### Twelfth Session

#### ARTICLE 88

Synod unites in singing No. 377 of the Psalter Hymnal, and Dr. Herman Kuiper leads in prayer.

#### ARTICLE 89

The call of the roll shows all delegates present.

#### ARTICLE 90

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

#### ARTICLE 91

Synod continues the report of the Advisory Committee on *General Missions* Rev. F. De Jong, Reporter (cf. Art. 86) on the question of:—

A. AUTOMOBILE MILEAGE ALLOWANCE (Supplement 5, Sec. 2, B, 4.)

A decision of the Board in regard to this matter reads: "The Board will pay 4 cents for each mile the missionary's car is used in mission service, retroactive to January 1st, 1944. The depreciation allowance remains unchanged, namely, \$10.00 a month; and the amount is retained in the Board treasury until the missionary needs it to buy a new car."

B. We recommend that the four cents allowance be raised to five cents and that with this change the decision be adopted. *Grounds:*

1. Traveling conditions on the mission field.
2. Present high cost of expenses in traveling.

## ARTICLE 92

The Advisory Committee, *General Missions*, calls the attention of Synod to the:

SUDAN FIELD (Supplement 5, Sec. 4, B, C).

A. The Board recommends to Synod that "a nomination composed of two ministers be submitted to Fourteenth St. Church for the next call." We recommend that Synod submit the names of Rev. J. T. Holwerda, and Rev. Paul Ouwinga.

*Adopted.*

B. The Board comes to Synod with the request that it be given the authority to send out two additional single women workers to the Sudan. These are not to take the place of the two men authorized last year, but are to be in addition to those two. The Board's recommendation is subject to the stipulation that the Lupwe force declares there is work for such additional single women, and that the applicants pass the necessary physical examination. The three applicants are: the Misses Betty Vanden Berg, Mary Cook, and Margaret Dykstra.

*Adopted.*

C. Third in regard to problems connected with the *Sudan Work*. (Supplement 5, Sec. 4, 1.)

### 1. LITURGICAL FORMS.

a. The first problem deals with Liturgical Forms for the use of the church in the Sudan. There has gradually grown up, not only in our church at Lupwe, but in the other churches of the Sudan United Mission and its branches a set of liturgical forms comprising Order of Worship, Form for the Dedication of Infants, Form for

the Baptism of Infants, Form for the Recognition of Marriage, Form for the Baptism of Adults, Form for Confession of Faith, Form for Receiving into Church Membership, Form for the Communion Service, Form for the Installation of Elders, and Form for the Burial of the Dead. The Board adopted and passes on to Synod for approval the following decisions:

"The tentative forms submitted by Rev. E. H. Smith are to be laid before Synod with the request that Synod authorize the Board to make a thorough study of these forms, both as to content and form, and that in that study consultation shall be had with one conversant with African mentality and language."

*Adopted.*

b. In order that the Board may work efficiently at its task, we recommend that Synod express itself at this stage on the following points:

1. It would be best that the liturgical forms for the Sudan be patterned after, and on the whole embody the content of, the liturgical forms as found in our Psalter-Hymnal and it would be wise and necessary to simplify them even more radically than the forms for communion and baptism have been done for Indian and China fields.

2. It is unnecessary to legislate at all on the matter of the form for the burial of the dead, in view of the fact that funerals are private family affairs.

3. It is not necessary to make use of "The Dedication Service" in a church that practices infant baptism. The advantage sought by this procedure can be secured by the use of a Cradle Roll in the Sunday School or by similar methods.

*Adopted.*

## 2. CHURCH UNION (Supplement 5, Sec. 4, D, 2).

The second problem deals with the matter of Church Union in Africa. It is a problem because it is evident that the Sudan United Mission, from whom we took over the Lupwe station, contemplates one union church throughout the entire area which it occupies and this desire of the S.U.M. was clearly made known to the Christian Reformed Church before we took over the Lupwe field. On the other hand, the Christian Reformed Church definitely stipulated that it reserved the right to develop its work

on the Lupwe field along strictly Reformed lines and no one raised the point that this might conflict with the S.U.M. ideal that there be one union church. The Board is not ready to make a final decision on this problem, but it did decide to:

- a. Ask of Rev. E. H. Smith as our representative on the Field Council that he continue his work on the matter with greatest care;
- b. Ask of him to continue to keep the Board fully informed of developments;
- c. Inform Synod of these developments.

*Adopted.*

#### ARTICLE 93

In accordance with the Mission Order, Art. 1, Sec. 5, the Board submits to Synod the following nominations, from which Synod is to choose three members-at-large.

Mr. Henry Denkema	Dr. Richard Wierenga
Mr. John Kos	Mr. Fred Oldemulder
Mr. Ralph Kooi	Mr. Harry Boersma

Synod votes by ballot and the Messrs. Denkema, Kos, and Wierenga are elected, with Ralph Kooi, Fred Oldemulder, and Harry Boersma as alternates.

#### ARTICLE 94

The Advisory Committee, *General Missions*, presents for Synod's consideration the:

*Advance Program* (See Supplement 5, Sec. V, B, 1-5).

A. The Board has endorsed and now submits for Synod's approval a lengthy report called "Advanced Program." Art. VI deals with "RESOLUTIONS."

1. The first resolution reads: "We recommend that the Board endorse and pass on for the approval of the Synod the positions taken in section I to V of this report."

Your committee has read and studied these sections of the report and asks that Synod endorse the positions taken in them with the exception of II 4. We believe that this is a sweeping statement touching upon international problems and that it should not be endorsed by Synod.

*Adopted.*

2. The second resolution reads: "We recommend that the Board take the position that it would be desirable to

bring about a greater degree of harmony in the various financial policies now followed on our three separate fields among the Indians, Chinese, and Sudanese; especially in so far as these policies bear on the support of native evangelists, the erection of buildings for worship, and the subsidizing of native congregations."

B. Recommendations:

1. We recommend that the Board add to their resolution so that it reads: (See Supplement 5, Sec. V, B, VI, 2 line 6) "especially in so far as these policies bear on the support of native evangelists, the erection of buildings for worship, hospitals, and schools."

*Adopted.*

2. Your committee recommends that the name of Miss Anna Petter be deleted from the list appearing in (Supplement 5, Sec. 5, BI, 4).

*Adopted.*

#### ARTICLE 95

The Advisory Committee, *General Missions*, calls attention of Synod to:

A. MISSIONS IN THE EAST INDIES (Supplement 5, Sec. 5, B, 4).

A request comes to Synod from the Board of Missions asking that Synod instruct the Board "to look into the possibilities of subsidizing the mission work of De Nederlandsche Gereformeerde Kerken in the East Indies."

*Adopted.*

B. In connection with this the Board calls the attention of Synod to a letter of Mr. J. Stad of Aldersgrove, British Columbia. The work of missions in the East Indies is already receiving some support from some of our churches and now Mr. Stad is requesting in his letter that this support be increased, as he states it, 'liefst geregeld collecteren ter versterking van het daarvoor reeds opgerichte fonds.'

*Adopted.*

#### ARTICLE 96

The Advisory Committee, *General Missions*, presents to Synod for its approval the:

A. APPROVED LIST OF MISSIONARY CALLS (Supplement 5, Sec. 5, II).



For an approved list from which the Board can make trios for the extending of calls to our various mission fields, we submit the following names:

Rev. C. Abbas	Rev. Henry Petersen
Rev. Jacob Cupido	Rev. Gysbert Rozenboom
Rev. R. O. De Groot	Rev. John H. Steenwyk
Rev. John Ehlers	Rev. John B. Swierenga
Rev. J. T. Holwerda	Rev. Lawrence Veltkamp
Rev. A. W. Hoogstrate	Rev. Ralph Wildschut
Rev. J. B. Ibershof	Rev. Cornelius Witt
Rev. E. Oostendorp	Rev. F. Netz
Rev. O. Breen	Rev. R. H. Haan
Rev. H. Vander Klay	Rev. A. Persenaire
Rev. Paul Ouwinga	

B. We also recommend that Synod give the Board permission to use the names of any of the ministers who are now serving as Chaplains in the Army and Navy if and when they should again be released from service in the armed forces.

#### ARTICLE 97

The Advisory Committee, *General Missions*, proposes to Synod to approve the propositions of the Board:

1. TO SELL THE FRANCIS AVENUE RESIDENCE (Supplement 5, Sec. 5, G).

Since our Francis Ave. Mission House has not proved well adapted for the use of missionaries on furlough, the Board authorized its Finance Committee to arrange for the sale of this house and we now submit this decision for the approval of Synod.

*Adopted.*

2. TO CALL TO THE CHINA FIELD.

The Midland Park and Fremont congregations have each undertaken to call and support a missionary for the China Field. If the desired response is secured these new missionaries will be sent to the Peking School of Chinese Studies, temporarily located on the campus of the University of California in Berkeley.

Your Committee recommends that the following trio be submitted to Midland Park: Rev. C. Abbas, Rev. A. W. Hoogstrate, Rev. P. Ouwinga. (Continued in Art. 102.)

*Adopted.*

#### ARTICLE 98

Rev. J. A. Mulder closes the session of Synod with prayer.

## THURSDAY AFTERNOON, JUNE 22

## Thirteenth Session

## ARTICLE 99

Synod unites in singing No. 389 of the Psalter Hymnal and the Rev. J. D. Pikaart leads in prayer.

## ARTICLE 100

Dr. J. C. De Korne introduces to Synod the (cf. Art. 84) retired veteran Indian missionary, Rev. H. Fryling; Miss Helen De Lange, teacher in our Zuni school; and Miss Margaret Dykstra, volunteer for work on one of our mission fields. Dr. H. Beets, former Stated Clerk of Synod, also briefly addresses Synod. The President of Synod fittingly responds. (Supplement 5, Sec. 2, B, 5.)

## ARTICLE 101

The Advisory Committee, *Protests and Appeals*, Dr. P. Y. De Jong, Reporter, calls the attention of Synod to the following matters which are legally before Synod:

A. *Material*:

1. Protest of K. Vander Molen, Mrs. K. Vander Molen, J. Schulthouse and Mrs. J. Schulthouse against the action of the Consistory of *First Cicero* and *Classis Chicago North*.
2. Communication of Consistory of *First Cicero* to *Classis Chicago North*, May 8, 1944.
3. Historical Survey of the Case presented by Consistory of *First Cicero* to *Classis Chicago North*, May 8, 1944.
4. Decision of *Classis Chicago North* in re *First Cicero* Case, May 17, 1944.
5. Protest of K. Vander Molen, Mrs. K. Vander Molen, J. Schulthouse and Mrs. J. Schulthouse against the action of *Classis Chicago North*, June 7, 1944.
6. Copies of Court Records in re *Divorce Cases*.
7. Communication of Consistory of *First Cicero* to Synod of 1944, June 5, 1944.

## B. HISTORY OF THE CASE.

This case involves the question of admission to membership in one of our churches of persons who are the guilty parties in divorces in which adultery was involved. These two are designated as Mr. A and Mrs. A.

Mr. A. was divorced by his wife on December 20, 1943, on the grounds of "wilful desertion." Mrs. A. divorced her husband on the grounds of "repeated cruelty" on August 5, 1940, after testifying that she had been a "good, true, and virtuous wife" during all the years of her marriage. Both, however, have now confessed before the Consistory of First Cicero that they had illicit relations with each other while still married to their first mates. Sometime after the divorces they married each other. A few years after this both the first wife of Mr. A. and the first husband of Mrs. A. were married to other parties.

A little more than a year ago Mr. and Mrs. A. began to attend the First Cicero church. In December of last year they confessed their sins before the Consistory and two or three months later professed their faith before the same body. The Consistory decided to accept them and announced this to the congregation. Against this action four members (two families) of the church have protested.

The contention of the protestants is that these two individuals are now enjoying the fruits of their sins and are living in an illicit relationship. They adduce as their grounds the decisions of the Synods of 1890 (Art. 66, p. 24) and 1908 (Art. 54, p. 39) and hold that as long as the present relationship between Mr. and Mrs. A. is maintained, their membership in our churches is barred.

The Consistory, to the contrary, maintains that these people today are no longer living in an adulterous relation, since their former mates have taken advantage of their Biblical prerogative of remarriage as the innocent and aggrieved parties. Because this act of the innocent parties has dissolved the original marriage ties, the Consistory argues that the guilty parties also are no longer bound by their first marriages which no longer exist. The Consistory then adduces the Report of the Advisory Committee of the Synod of 1934 (Acts of 1934, p. 142, 143). Furthermore, they call attention to the decisions of the Synod of 1936 in re two concrete cases. (Acts of 1936, p. 145), where similar though not entirely parallel cases obtained. It then asks the question whether such sins of adultery can be forgiven or not.

The Classis Chicago North upheld the decision of the Consistory of First Cicero by a vote of thirteen to seven. The vote included the two delegates of the Consistory involved. The protestants then signified their intentions to

appeal to Synod. The Consistory urgently requests Synod to take action of the matter now for the sake of the "welfare of the two persons concerned" and the "welfare of the church."

C. *Our Advice*: After a very careful consideration and lengthy discussion of the case, your committee advises that Synod declare that in this concrete case the parties guilty of divorce and adulterous remarriage may not be admitted as members of one of our churches. *Grounds*:

1. Your Committee is convinced that in spite of the difference of opinion on the Divorce Question manifested at some of our rather recent Synods, the decisions of the Synods of 1890 and 1908 still constitute the official position of our church, and therefore should be upheld in this concrete case, since said decisions have never been rescinded.
  - a. These decisions have a very definite bearing on the question in hand. We quote from the Acts of 1890, Art. 66, p. 24, "Een andere vraag uit het agendum komt aan de orde: Mag een man van wien de vrouw zich wettig liet scheiden omdat hij overspel bedreef, ingeval bij het leven zijner eerste vrouw weer in het huwelijk treedt, lid der gemeente zijn? De Synode antwoordt ontken-nend."

Here the Synod declared that the guilty party to a divorce on Biblical grounds does not have the right to remarriage and cannot be a member of the church as long as his first wife lives.

- b. The Classis Grand Rapids West requested the Synod of 1908 to state the grounds for the decision of the Synod of 1890. Synod answered at that time that it could not give the grounds presented by men on the floor of a synod held twenty years prior. However, it was ready to state its own reasons for maintaining that stand of the church. This it did in the following words: "En dan komt het ons voor, dat zulk een man geen lid der gemeente kan zijn, omdat zijn overspel wel zijn beleedigde vrouw heeft vrijgemaakt, maar niet hem. Hij bleef desniettemin voor God aan die vrouw gebonden, en zijn tweede huwelijk is mitsdien een leven in overspel. Ware dit niet zoo, dan stond voor ieder de weg open, om door

overspel zich van zijn wettige vrouw te bevrijden, en een andere die het voorwerp is van een overspelige begeerte, te huwen, en toch in vrede met de Kerk te blijven, door nadat alles met goddeloos opzet geschied was, door een openbare belijdenis zich met de Kerk te verzoenen. De spits van de Goddelijke ordinantie: Wie zijn vrouw verlaat anders dan om hoererij, die doet overspel, ware dan afgebroken; zij ware van haar kracht beroofd. Er zou naar de wijze der Schriftgeleerden een weggevonden zijn om Gods gebod te ontduiken, en een besluit, dat zoo iemand wel lid der Gemeente zou kunnen zijn, zou het karakter dragen van een instelling, waardoor Gods gebod krachteloos werd gemaakt." (Acts of 1908, Art. 54, p. 39.

Again the case is described here in such a way that the principle is directly applicable to the case in hand.

2. Although the Consistory of First Cicero refers to the report of the Advisory Committee of the Synod of 1936 on this matter, your Committee begs to inform Synod that this is no official basis upon which they can base their decision and action.

The report of that committee was not accepted. Acts of 1936, Art. 152, p. 106, reads:

"After a long-continued discussion of the propositions submitted by the Advisory Committee, it is decided to lay these on the table.

"A motion is now made to follow the second course of procedure proposed by the Advisory Committee (cf. Art. 148). This motion too is laid on the table."

Thereupon Synod restricted itself purely to a consideration of the two concrete cases before it since 1914.

3. Although the Consistory of First Cicero argues the legitimacy of its action on the basis of the procedure of the Synod of 1936 in re two concrete cases, your Committee is convinced that this does not constitute any ground of action for the Consistory in this case.

Consistory itself admits that these two cases are not entirely parallel. This, too, is our contention. The Muskegon case was not at all analo-

gous. The Alpine Ave. case also differs in that it did not involve the deliberate ruination of two homes to fulfill illicit desires such as this did.

Synod by a vote of 50 to 19 adopts the advice of the Advisory Committee.

II. *Protest of Mr. David Dykstra against the decisions of the Synod of 1943 in re Labor Unions.*

A. *Material:*

1. Overture presented by Mr. D. Dykstra to Alpine Ave. Consistory and Classis Grand Rapids West and Synod of 1944.
2. Letter of protest and explanation of Mr. D. Dykstra to Classis Grand Rapids West.
3. Letter of Stated Clerk of Classis Grand Rapids West with decision of said Classis, May 16, 1944.

B. *History of the Case:*

Mr. D. Dykstra, member of the Alpine Ave. church, protested against the decisions of the Synod of 1943 in re Labor Unions on the grounds that this was "clearly an expediency measure that it is unscriptural and that it practically means a surrender of our conception of neutrality." This protest was accompanied with the following overture which he desired the Consistory to endorse. "Synod declares that, since all labor problems must be solved in the spirit of Christ and in accordance with the Christian principles of love, justice, and righteousness, Christian laborers should not join the so-called neutral labor unions." The protest and overture were not endorsed by the Consistory.

He thereupon presented these to Classis Grand Rapids West, convened May 16, 1944. Classis decided, "Since Brother Dykstra directs his objections against a synodical decision, and since Classis feels that there is sufficient merit in the brother's overture to warrant consideration by the Synod, Classis decides to forward the same to Synod."

C. *Our Advice:*

Your advisory committee, after having carefully weighed the material, advises that Synod do not sustain the overture of Mr. D. Dykstra which would modify or rescind the decisions of the Synod of 1943. (Art. 172, p. 103.) *Grounds:*

1. Your Committee is convinced that all membership in "neutral" labor unions is not necessarily incompatible with membership in our churches. It has always been maintained in our churches that there are certain spheres of life and certain circumstances wherein a Christian may, and sometimes even must by the very nature of the case, cooperate with unbelievers. We would cite the realms of politics and social life.
2. Furthermore, your Committee is convinced that the first part of the overture, stating that "all labor problems must be solved in the spirit of Christ and in accordance with the Christian principles of love, justice and righteousness" is not disputed in our churches and therefore requires no re-emphasis at this time.
3. Finally, your Committee is convinced that the charges levelled against the decisions of the Synod of 1943, viz., that its stand is "clearly an expediency measure, that it is unscriptural and that it practically means a surrender of our conception of neutrality," have not been proven by the brother.

*Adopted.*

III. Protest of *Mr. K. W. Fortuin* against the decisions of Synod of 1943 in re Fortuin Case.

A. *Material:*

Letter of protest of Mr. K. W. Fortuin to the Synod of 1944, Feb., 1944, with two accompanying letters called Exhibit No. One and Exhibit No. Two, being his appeal to Classis Wisconsin, Sept. 26, 1943, and the answer of said Classis, Nov. 2, 1943.

B. *History of the Case:*

Mr. Fortuin is dissatisfied with the decisions of the Synod of 1943 in re Fortuin Case. In it he protests against the method by which Synod handles all Protest materials and claims therein that all the delegates must have a copy of every protest in their hands before they can judge. Furthermore, his present protest is very largely a protest against the advice of the Synodical Pre-Digest Committee. For this reason said Committee at this time submits the following:

"That Mr. K. W. Fortuin appears to believe that your committee is not competent, if not worse, and has stood

in the way of justice to himself. Your Committee decided to refrain from advising Synod with respect to his case, under the circumstances. We therefore pass on his protest to Synod without comment."

One of the main thrusts of his whole protest is this, that Classis Wisconsin and Synod are duty bound to give clear proof why Mr. Fortuin can not be reinstated as a minister of the gospel in our churches — a supposition which is altogether erroneous.

*C. Our Advice:*

Your Committee, having carefully perused all the above mentioned material, as well as his protest to the Synod of 1943 (which he claimed was unanswered), advises that Synod declare that the protestant has failed to show just cause for his complaint and that therefore Synod abides by its decisions of 1943. Art. 163, p. 97-100.

*Adopted.*

Note 1. Before Synod acts upon the advice of the Advisory Committee the protest is read on the floor of Synod.

Note 2. Before a decision is reached in this case the delegates of Classis Wisconsin inform Synod that they abstain from voting in this case.

IV. COLUMBUS, MONTANA CASE (Supplement 28).

*A. Material:*

Agenda II, Report XV, p. 66-67 (cf. Supplement 28). Letter of Consistory of Second Fremont Christian Reformed Church.

*B. Our Advice:*

1. Synod is asked to approve the insertion of the following names in the report: Mr. Thomas Van Dyk and Mr. and Mrs. A. Kornelis, who became members of Shepherd church. Mr. John Van Dyk and Mr. and Mrs. S. Kornelis, who were reconciled with our church but were not reinstated. *Grounds:*

These individuals were often mentioned as being unreconciled over a period of many years. It is now appropriate to state definitely the names of those who have been reconciled with the church.

2. Synod adopt as information the letter of the Second Fremont Consistory stating that the John Van Dyk family has been received into its fellowship.

*Adopted.*



## ARTICLE 102

Synod continues the report of the Advisory Committee on *General Missions*, REV. F. DE JONG, Reporter, (cf. Art. 97). Your Committee brings to the attention of Synod the following Overtures:

A. Overture from Classis Orange City which reads as follows:

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

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

(Classis Orange City.)

B. Our recommendation: We recommend that Synod give Classis Orange City the following answer:

1. The enlargement of our Rehoboth Mission School is already included in the program adopted by the Synod of 1943 and again mentioned in the Advance Program adopted by the Board at its 1944 session. (cf. Acts, 1943, page 240 ff) (Supplement 5, Sec. 2, 9).

2. Due to the war emergency it is at the present time impossible to obtain a building permit for the new buildings which would be needed for such expansion.

*Adopted.*

## ARTICLE 103

A. OVERTURES IN RE "FIELD OR POST."

Your Advisory Committee presents the replies of the Classes: (cf. Agenda, II, pages 156-159.)

B. *History of the Problem:*

At the Synod of 1942 the Christian Reformed Board of Missions declared 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. In view of long established usage to the contrary, the Board asked Synod to express itself on this point and indicated which amendments to the Mission Order would be needed if Synod endorsed the conviction of the Board. The Synod of 1942 referred it to the Classes for study and report at the Synod of 1943. At the Synod of 1943 only six Classes had reported, and Synod again referred the

matter to the Classes. The answers of the Classes are now before us.

C. *Tabulation of the decisions of the Classes:*

1. Eleven Classes declared themselves in favor of calling to the Field.
2. Five Classes declared themselves in favor of calling to a Post.
3. Three Classes made no decision on the matter.

D. The *recommendation* of Your Advisory Committee:

We recommend that the proposal of the Christian Reformed Board of Missions originally submitted to the Synod of 1942 be amended in conformity with the decision of Classis Grand Rapids South (supported in substance by the decision of Classis Kalamazoo), and that the amended document reading as follows, be adopted:

1. Synod declares 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.

2. Synod revises the Mission Order 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."

3. Synod authorizes the Christian Reformed Board of Missions to enter upon negotiating with the churches and groups of churches and Classes which have extended calls or have given appointments to a specific post, and with the missionaries called or appointed by them, with a view to effecting the change harmoniously.

4. In order to safeguard the rights of our missionaries, Synod declares:

- a. Missionaries or mission workers shall not be transferred from one post or location to another unless there be weighty reasons for such transfer.

- b. 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 a difference of opinion arises between the Board and a missionary or missionary worker, the missionary shall be retained at his present post until the next meeting of Synod and the final decision shall rest with Synod.

*Adopted.*

*E. Grounds:*

1. The position is legally possible because:
  - a. It is consistent with the fundamental principle of the Mission Order of 1939 to have missionaries called for the field in general rather than for one particular post. The fundamental principle of our 1939 Mission Order is different than that of the 1912 Mission Order. The 1912 document took the standpoint of congregational control of the missionary and, as far as possible, of the entire mission post; this required, of course that the missionary be called to a definite post, not to the field as a whole, for no one congregation controlled the field as a whole. The 1939 document is based on the principle of Synodical control, thus the necessity for extending a call to a specific post no longer exists.
  - b. There is no specific provision in the Church Order against it. Not even Art. 7, for even though Art. 7 does state: "No one shall be called to the ministry of the Word without his being stationed in a particular place," it is of prime importance for our present problem to note that this clause is added: "except he be sent to do church extension work."
  - c. It is already in use on our China and Sudan fields and on our Home Mission field. The Home Mission Order definitely prescribes that the Executive Committee has authority to move a missionary from one area to another.
2. From a practical point of view it is desirable to effect the change:
  - a. It will simplify procedure in case a change in location of any missionary is considered necessary.
  - b. It will be in the interests of greater efficiency in the administration of mission matters, and will in so far promote the cause.
  - c. It works effectively in China and the Sudan and on the Home Mission field.

*Adopted.*

#### ARTICLE 104

Elder F. Keegstra closes this session of Synod with prayer.

## THURSDAY EVENING, JUNE 22

## Fourteenth Session

## ARTICLE 105

Rev. H. Zwaanstra leads in prayer after Synod unites in singing No. 248, stanzas 1, 2, 3 of the Psalter Hymnal. Rev. J. Gritter expresses agreement with the Forms of Unity, serving as alternate for Rev. Schuurmann.

## ARTICLE 106

The Advisory Committee on PUBLICATION AND VARIA, cf. Art. 49, continues its report, Rev. O. Breen, Reporter, and calls the attention of Synod to the Annual Report of the Christian Reformed Publication Committee. (cf. Supplement 9) presenting the following nominations for the Editor-in-Chief of De Wachter: the present incumbent, Rev. H. Keegstra, Rev. Y. P. De Jong, Rev. M. Monsma.

Synod casts a ballot, and re-elects the Rev. H. Keegstra.

## ARTICLE 107

The Advisory Committee on PUBLICATION AND VARIA calls the attention of Synod to the report on BRITISH AND FOREIGN BIBLE SOCIETY. It reads as follows:

A. *"To the Synod of 1944."*

## ESTEEMED BRETHREN:

Your delegate for the British and Foreign Bible Society deems it sufficient at this time to remind Synod of the agreement that exists between the American Bible Society and the British and Foreign Bible Society, namely, that each confine their solicitation of donations to their own territory—the British and Foreign Bible Society in Canada, and the American Bible Society in the United States.

If all our churches in North America are to have an opportunity for the work of supporting the Bible Societies, the British and Foreign Bible Society should regularly have a place on Synod's accredited list of causes as well as the American Bible Society.

Your delegate therefore recommends to Synod that the British and Foreign Bible Society be again placed on the accredited list and thereby recommend to our churches for continued moral and financial support.

Humbly submitted,

LEONARD TRAP."

B. Your Committee advises that the British and Foreign Bible Society again be placed on the list of accredited causes. We would remind the delegate for this work that a Financial Report must be included with the Annual Report. (See Art. 158.)

*Adopted.*

## ARTICLE 108

The Advisory Committee, *Publication and Varia*, presents the following:

AMERICAN FEDERATION OF YOUNG MEN'S SOCIETIES.  
(Supplement 10.)

A. *Material*. Report of the A.F.R.Y.M.S. signed by its President, Mr. Richard Postma.

B. Your Committee advises Synod to adopt the following:

1. To commend the Board of the American Federation of Young Men's Societies and those who assist it in any way, for the splendid work it is doing, especially for its spiritual work through the Young Calvinist for the benefit of our service men and women.

2. To continue the A.F.R.Y.M.S. on the list of accredited causes for moral and financial support of our churches. (See Art. 147.)

## ARTICLE 109

The Advisory Committee, *Publication and Varia*, calls attention of Synod to:

A. *Radio Committee Reports*, Agenda I, pp. 14, 15; Agenda II, p. 149ff. and the Supplementary Report. (See Supplement 16.)

B. Your Committee having studied these documents, recommends that Synod adopt the following:

1. That the speakers, announcer, and musical contributors to our programs be accorded a hearty vote of appreciation for the services rendered.

2. That the Back to God Hour be continued another year, and that on a larger scale, if at all possible, either through the use of more or of larger stations, or both.

3. That all radio messages be printed for distribution.

4. That the Committee be instructed to engage a minimum of speakers—One, as soon as they are satisfied that the right party has been discovered.

5. That the Committee be instructed to make the musical part of the program more appealing, and to emphasize simplicity of speech.

6. That a Committee, including as far as possible, men who have radio experience, be appointed to execute the above wishes of Synod. (See Arts. 159, 167.)

*Adopted.*

## ARTICLE 110

Your Advisory Committee calls attention to:

The Overture of Classis Holland which reads as follows:

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

Weighty articles usually appear in the second issue of the Agenda too late for classical study and discussion."

B. Your Committee advises:

1. That Synod revert to the former practice of having the Agenda published in one volume.

2. That this one volume be published not later than April 1. *Grounds:*

a. The present method has proved impracticable.

b. This will give the churches reasonable time to study the materials.

*Adopted.*

## ARTICLE 111

The Advisory Committee on *Publication and Varia* presents:

A. Two Overtures which deal with the same matters and reading as follows: (cf. Agenda, II, pages 181-182.)

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

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

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

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

a. The Christian Reformed Background, stressing its Calvinistic origin and character.

b. The history of our Origin in so far as this is necessary to make clear the reason for our separate denominational existence.

c. The *distinctive* teachings of our church.

d. The reasons for some of our specific customs, such as Catechism preaching, catechism classes, closed communion, the exclusion of lodge members, our attitude towards worldly amusements, etc.

- e. What is required of our members in the way of Christian Living, Sabbath Observance, Church Attendance, Christian Education, Family Worship, and Financial Support of the Church."

(Classis Chicago South.)

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

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

(Classis Grand Rapids South.)

B Your Advisory Committee advises Synod to adopt the following in reply to these Overtures:

1. That steps be taken to publish a series of booklets, tracts, and pamphlets, setting forth our distinctively Reformed conceptions, and especially a booklet on the Christian Reformed Church, its beliefs and practices.
2. That the Executive Committee for Home Missions be entrusted with this task.
3. That the funds necessary for this work be taken out of the Home Mission treasury.
4. That the Publication Committee of the above booklets give serious consideration to two matters:
  - a) their attractiveness or eye appeal;
  - b) uniformity of size—the size recommended is that which admits enclosure in ordinary envelope.

C. *Grounds:*

1. There is a definite need for this literature in view of the fact that many who are not acquainted with our Reformed heritage, are now and will be applying for membership in our churches.
2. Our Christian Reformed Chaplains express themselves as needing this kind of Christian literature in their work with service men.
3. Since material of this kind is so closely related to our missionary endeavors, it is proper that the cost should be defrayed out of the Church Extension Fund.

*Adopted.*

## ARTICLE 112

The Advisory Committee, *Publication and Varia*, presents the following matters:

## Reports of SYNODICAL DELEGATES AD EXAMINA

A. *Material*: Reports and Correspondence of Synodical Delegates ad examina in re their activities.

1. The Classical Examinations of the Candidates for the gospel ministry were attended by the Synodical delegates as follows:

CANDIDATE	CLASSIS	DELEGATE	CLASSIS
C. O. Buus	Ostfriesland	N. Jansen	Wisconsin
P. F. Holtrop	Ostfriesland	J. Ehlers	Minnesota
		J. H. Geerlings	Orange City
V. C. Licatesi	G. R. East	R. Veldman	G. R. West
C. Boomsma	G. R. East	A. J. Rus	G. R. South
D. J. Oostenink	G. R. East	J. H. Bruinooge	Zeeland
E. Bossenbroek	G. R. East		
H. Beversluis	Hackensack	C. De Leeuw	Chicago South
		L. Van Laar	Hudson
J. W. Visser	Pella	H. Bouma	Hackensack
		J. Van Beek	Chicago North
W. H. Ackerman	G. R. West	J. H. Geerlings	Orange City
		C. Greenfield	Ostfriesland
J. Daane	Hackensack	P. Holwerda	G. R. South
J. Kromminga	Hackensack	H. J. Kuiper	G. R. East
J. Scholten	Kalamazoo	D. D. Bonnema	Zeeland
		P. Jonker	Holland
J. Hollebeek	Muskegon	O. Holtrop	Hudson
R. Wildschut	Muskegon	J. P. De Vries	Muskegon
W. Heynen	California	A. J. Rus	G. R. South
		C. Huissen	G. R. East
		M. v. d. Zwaag	G. R. West
		P. Jonker	Holland
		D. D. Bonnema	Zeeland
		M. v. d. Zwaag	G. R. West
		W. Groen	Pacific
		R. H. Hooker	Pella
		M. Arnoys	Sioux Center

2. Synodical Delegates ad examina attended meeting of Classis California: R. H. Hooker (Pella), W. Groen (Pacific), M. Arnoys (Sioux Center); in re Missionary Kobes, and these did not approve ordination of the brother according to Article 8 C. O.

3. Synodical Delegates did not consent to the name of the Rev. T. Jansma appearing on the trio of Paterson I.

4. Synodical delegates approved the placing of the name of Dr. L. Greenway on the trio of Burton Heights, as associate pastor to serve as Instructor of Bible in G. R. Christian High School.



5. Synodical delegates did not approve the placing of the name of the Rev. John Meeter on trio of Cleveland West.

6. Statement by Delegates of Classes Ostfriesland and Orange City approving the name of the Rev. Wesley Prince on Hamshire's trio.

B. Your Committee advises that Synod adopt the following:

1. That the work of Synodical delegates who attended the examinations of the Candidates be approved.

2. In re the case of Missionary Kobes to approve the work of the Delegates of Classes Pella, Pacific, Sioux Center. (This matter has progressed further by this time but the data are not in our hands.) (cf. above A, 2.)

3. That Synod approve the work of the Synodical Delegates of Classes Holland, Hackensack, Hudson in not placing the name of the Rev. T. Jansma on the trio of Pater-son I.

4. That Synod approve the action of its Delegates ad examina (Classes Zeeland, Grand Rapids East, Grand Rapids West) in re Dr. L. Greenway who was called by the Burton Heights Church as their associate pastor to serve as Instructor of Bible in the Grand Rapids Christian High School, and also that of the Synodical delegates of Classes Holland, Kalamazoo, Zeeland, who were present at the "Colloquium Doctum" and advised to admit the brother into the ministry of the Christian Reformed Church.

5. In re the request of Cleveland West for approval of the name of Dr. John Meeter on their trio and the refusal of the Delegates ad examina (Grand Rapids East, Grand Rapids West, Holland), your Committee advises that Synod take no action until certain matters in our Recommendations have been clarified. (See Art. 126.)

*Adopted.*

#### ARTICLE 113

The Advisory Committee on *Publications and Varia*, brings to the attention of Synod a communication of the First Christian Reformed Church of Sioux Center, Iowa, in which the Consistory requests that Synod send a letter of appreciation to the President of the United States for the prayer he offered with the nation on the evening of invasion day.

Your Committee recommends that Synod send a proper communication to the President of our nation in the spirit of this letter. The Stated Clerk will take care of this matter.

*Adopted.*

#### ARTICLE 114

The Advisory Committee on *Publications and Varia* advises Synod in regard to a request from a brother in Liberty, Missouri, desiring *Christian literature*, to place this request in the hands of our Home Missionary-at-large.

*Adopted.*

#### ARTICLE 115

The OBITUARY COMMITTEE presents the following: (See art. 16.)

To the Synod of the Christian Reformed Church.

In Session at Grand Rapids, Michigan, June 21, 1944.

##### ESTEEMED BRETHREN:

Your obituary committee reports the following:

Since the previous Synod held in June, 1943, we have again been reminded of the fact that there is a day for labor in God's Kingdom to be followed by a night in which no man can work. Four of our ministers who served faithfully in the church militant were called to serve in the church triumphant.

But a few days after the Synod of 1943 adjourned a faithful servant of God, who more than once graced the presidential chair of Synod, was called to his eternal reward. We refer to the Rev. W. P. Van Wyk who was born December 3, 1874, and died after a brief illness on June 28, 1943, at the Pine Rest Sanitarium. The Rev. Van Wyk was privileged to serve five churches during a period of forty-one years. We shall remember him as an exegete of rare ability, a leader of men, and "a man of great influence in our denomination."

During the closing month of 1943, we received the shocking news that the Rev. Richard Karsten of Cincinnati had been killed in an automobile accident as he was going to perform pastoral service in a camp in Kentucky. The Rev. Richard Karsten was born in Chicago, June 25th, 1895; was graduated from Calvin Seminary in 1924, and departed this life on December 6, 1943, completing a fruitful ministry of nineteen years.

On Friday, March 10th, of this year the Rev. A. H. Kort was called to higher service. The Rev. Kort was born in Thesinge, Netherlands, on March 6, 1893. He was graduated from our Calvin Seminary in June, 1927.

After serving the church at Lebanon, Iowa, for seven years, our brother took up his labors at Hoboken, N. J. In October, 1943, the Rev. Kort accepted the appointment of the Dutch government in London to serve as chaplain of the Dutch Marine. However, a physical examination revealed the necessity of an operation from which our brother never recovered. Truly God's ways are higher than our ways.

In the month of April the Lord granted the Rev. S. Bouma his heart's desire "to be at home with the Lord." The Rev. Bouma was graduated from Calvin Seminary in 1900. He served six churches during a period of twenty-seven years, becoming emeritus pastor in 1927. A severe stroke affecting both mind and speech brought his earthly service to a close on April 28th.

In as much as the late Mr. Henry Hekman was delegated by Classis Grand Rapids East to this Synod and our brother served as member of two synodical boards, Synod also includes his name among these memoriams. Mr. Hekman served as vice-president of the Neland Avenue consistory, president of the Grand Rapids Christian High School Board, member of the Board of Pensions and Ministerial Relief, president of the Bethesda Sanitorium Association, chairman of the American Federation of Reformed Men's Societies, and member of the National Board of the Anti-tuberculosis Society. We remember him as a man who was determined to do his utmost for the Lord and His Kingdom, and who literally wore himself out in the service of his Master. A heart attack ended his multitudinous services on March 23 of this year.

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

1. To humbly submit to the sovereign will of our Heavenly Father who has taken these His servants unto Himself.
2. To acknowledge with gratitude the faithful services 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 Synod and to forward a copy of these resolutions to the bereaved.

#### ARTICLE 116

Rev. F. Vander Stoep, missionary to the Indians, (cf. Art. 84) and present as the representative of the General Conference, addresses Synod on the mission work conducted by our Church among the Indians. Rev. P. Jonker, Jr., responds for Synod.

#### ARTICLE 117

After Synod unites in singing No. 396, stanza 1, this session is closed by Rev. P. Jonker, Jr.

### FRIDAY MORNING, JUNE 23

#### Fifteenth Session

#### ARTICLE 118

Rev. C. Abbas announces No. 147 of the Psalter Hymnal as the opening number and leads in prayer for divine guidance.

## ARTICLE 119

The roll call shows all delegates present. Professor J. G. Vanden Bosch takes the place of Dr. R. S. Wierenga.

## ARTICLE 120

The minutes of the eleventh, twelfth, and thirteenth sessions, are read and approved.

## ARTICLE 121

Rev. G. Hoeksema, President of Synod, in agreement with a decision of Synod (cf. Articles 40, 52) presents to Synod the following:

I. Synod again recommends the R.B.I. to our churches for moral and financial support. (See Art. 164.)

*Adopted.*

II. Synod declares that the question of the permanent place of the R.B.I. in our Reformed educational set-up can best be considered when:

A. the academic standards of the school have been raised;

B. normal peace-time conditions show to what extent the institute can draw also a male student body.

*Adopted.*

III. In view of the fact that this recommendation is given at a time that the R.B.I. is seeking support for an extensive building and expansion program, Synod informs the churches that Synodical support for this program was neither asked nor received.

*Adopted.*

## ARTICLE 122

The Advisory Committee, *Church Order*, (cf. Art. 59) Rev. P. De Koekkoek, calls the attention of Synod to the following:

## REPORT ON MIXED MARRIAGES

A. The following material was placed in our hands:

1. Report of the Synodical Committee on Mixed Marriages, presented to Synod 1943 and recorded in the Acts of that Synod, pp. 354-369. (See Supplement 25.)

2. The replies of various Classes who studied said Report, presented in the Agenda II, 1944, pp. 165-180.

3. The written defence of the Report by Dr. J. T. Hoogstra (one of its authors) and passed on to your present advisory committee by Classis Holland.

Received as information by Synod.

4. A request of the General Conference at our Indian Mission field that the special needs of that field should be kept in mind in connection with this problem. (Annual Report, page 22) (See Supplement V, Sec. 2, B 4).

B. *The replies of various Classes not recorded in the Agenda*, reading as follows:

1. *From Classis Zeeland.*

"Classis Zeeland, after carefully studying the Synodical report on Mixed Marriages as found in the Acts of Synod, 1943, pp. 354 ff., recommends the following:

a. That Classis express itself to be in substantial agreement with the general thrust given in this report, viz., that Synod declare itself as disapproving the solemnization of marriage between a believer and an unbeliever.

b. That Classis is convinced that the most effective avenue of combating this evil is not to be found in the direction of legislation, for the following reasons:

a. The Synodical committee in its report itself admits the limitations of the rules to be laid down, viz., B. (See Supplement 25.)

b. Legislation does not cover all exceptions and negates individual interpretation in regard to these exceptional cases.

c. That Classis expresses itself in favor of adopting an educational and positive approach in dealing with this problem.

1) The Teaching of Scripture as summarized in the Synodical report certainly substantiates this approach. That Holy Writ explicitly condemns a marriage of a believer with an unbeliever is beyond doubt. But withal this proof is not in itself to be left at that. We must constantly emphasize and reemphasize this signal teaching among our covenant youth. The light of Scripture must shine clearly upon this present evil, exposing the disfavor of the Lord as definitely resting upon "being unequally yoked with an unbeliever." (Supplement 25.)

2) The thought of Covenant Nurture as adequately expressed in point 2 must also be enlisted in the support of this positive educational approach. The strategic place of

the Christian home in modern society; its close connection with and in our covenant doctrine; and its function as the "mother" of the church's future children must be deeply impressed upon present Christian youth. (Supplement 25.)

3) In obtaining this Covenant Nuture the respective agencies of home, church, school, religious press, preaching, catechism classes, family visiting and society life must all make their individual contribution in establishing organic mental and spiritual boundaries. (Supplement 25.)

4) The objective for which we strive is the immunization to improper friendships through the combined efforts of the home, church, school and other above-named agencies. We must seek to make our Christian Home, Church, and School, the dearest spot on earth. In this background our youth will be stimulated in their desire for a positive Christian home. (Supplement 25.)

d. Classis urge Synod to appoint a committee to publish in booklet form for wide circulation the ethical nature of marriage, enunciating the accepted principles concerning this problem."

## 2. *From Classis Grand Rapids East.*

"Classis Grand Rapids East made the following decision regarding the matter of *mixed marriages*:

a. Classis Grand Rapids East does not favor the adoption of the recommendations of the Committee of Synod as found in the Acts 1943, pp. 367-369. (Supplement 25.) *Grounds*:

- 1) The terms believer and unbeliever and 'ecclesiastical solemnization' are not clearly defined.
- 2) To single out a few mixed marriages will give the impression that the exceptions are not as bad as they are.
- 3) Marriage by a preacher does not mean as much in the way of approval as the rule would imply.
- 4) The complex difficulties of American church life cannot be covered by this rule.

b. That Synod uphold the rule adopted in 1881: 'In order to receive Ecclesiastical confirmation at least one of the parties must be a baptized member or a member in ful.' Art. 68, Syn. Rules, 1881." Schaver, p. 79.)

c. That officiating at a marriage be left to the Christian conscience and discretion of the Minister.

d. Classis Grand Rapids East overtures Synod to exhort all ministers and consistories, in teaching, preaching, and private admonition, to counteract the increasing evil of mixed marriages in our church."

3. *From Classis Grand Rapids West.*

"Classis Grand Rapids West wishes to report the following:

a. The *formal matters* in respect to the report. We are of the opinion that Synod has gone beyond its pale in this matter.

The historical situation which led to the appointment of this committee by Synod, we learn from the Acts of Synod, 1940, Art. 93, pp. 103-106, was briefly as follows: Cicero I overtured Classis Illinois, 'to deny our pastors the right to solemnize mixed marriages (as defined in the report) in the church, parsonage, or any other place.' This Classis Illinois refused to do on three grounds, as given in the Acts of 1940, p. 104. Hence Cicero I appealed to Synod (which was its prerogative); but to this appeal the consistory also appended a request that Synod appoint a committee to study the problem of mixed marriages.

It is our opinion that Synod in respect to this matter brought to it by Cicero I should have only treated the appeal, and given answer to Cicero I, either sustaining that consistory or Classis Illinois, and should have refused to enter upon the request of Cicero I to appoint a committee to study this problem of mixed marriages. Our *reasons* for this opinion are as follows:

- 1) As a denomination we are departing from the old and tried purpose of Synodical meetings by appointing numerous committees to study all kinds of matters, the fruits of which are bringing about innumerable rules and regulations, instead of adhering to the principles of church government. By these endless regulations, we are depriving local consistories of their autonomy. This practice should be discouraged, and Synod should refuse to become the agency of multiplying rule upon rule.
- 2) Reformed Church Polity has always been that decisions of major assemblies are based on concrete cases. An illustration of this method is given by the committee studying the subject of mixed marriages,

when the Synod decreed that to solemnize ecclesiastically a marriage with a lodge member should be refused. (See Acts, 1943, p. 367, Recommendations to Synod 6). Supplement 25.)

- 3) Cicero I's overture to Synod is not based on a concrete case, in the generally accepted meaning of the term, as far as we could learn from our study. Therefore Synod should not have entered upon this study of mixed marriages.

- b. The *material side* of the report.

- 1) The tenor of the report on mixed marriages is hierarchical in spirit. The report seeks to make Synod a super-legislative body of supreme authority in all matters pertaining to marriages. This conception of the function of Synod deprives the local consistories of their governing power. This is contrary to the spirit of Reformed Church Polity.

- a) The Synod heretofore regulated only ecclesiastically solemnized marriages,

- 1) Article 70 C.O. deals with ecclesiastically solemnized marriages and does not speak of private weddings as the report does.

- 2) General Regulations of 1881, Art. 68, stipulates only that one of the parties to a marriage must be baptized or a confessing member in case the marriage is to be ecclesiastically confirmed.

- b) The report of mixed marriages now seeks to introduce a new element, and desires that the church shall regulate *private* weddings as well.

- 2) The matter of mixed marriages properly belongs to the realm of Ethics. This is the concern of the local church (the ministry of the Word and Consistory) whose duty it is to expound the principles of the Word regarding Ethics and apply them. In the ministry of the Word, and functioning through and by the consistory lies our strength for combatting the evil of mixed marriages. Should it happen that the local consistory cannot decide on a particular matter, it may come to Classis or Synod for an answer in that concrete case. In other words, we plead for a working from the bottom up, instead of from the top down, in church government.

- 3) The Report belittles the consistory and ministers when it urges Synod to decree rule upon rule.



The local church has the Bible entrusted to it for study, and for the regulation of practical Christian living, and for seeking solutions to its local problems; and we must as brethren within the denomination trust each other to work out these problems each for ourselves instead of fostering the spirit—you are unable to cope with your problems, therefore we, the Synod, will regulate the details of your congregational life, and tell you what is permitted and what not permitted.

4) The regulations which the report seeks to lay upon the local consistory are impracticable.

The question immediately arises as to the intention of the regulations suggested by the committee.

a) Who determines whether a person is a believer or an unbeliever? Must the minister first conduct an investigation, or must the couple desiring to be married appear before the consistory for an examination prior to the marriage ceremony? Do we expect the couple to wait until the investigation has been completed?

b) The committee seems to feel that it should be a consistorial investigation, for it says: (Acts, 1943, p. 362) "If in the judgment of the consistory such a partner (an unbeliever eager to know the Gospel) is teachable, and if he realizes the weight of his marriage vows, and promises to allow his children to be trained in the Christian faith, there would be no objection to allow the solemnization." Here the committee allows a believer and an unbeliever to marry. But according to this regulation a man like King Herod might be allowed to be married by a minister of the Christian Reformed Church, for of him we read in Mark 6:20, "For Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly." (Supplement 25.)

c) Recommendations. We recommend that Classis Grand Rapids West declares:

1) That the case of mixed marriages did not come to the Synod as a concrete case, and that therefore Synod should have refused to appoint a committee to study this matter. *Grounds:*

- a) The whole procedure is contrary to Reformed Church polity.
- b) The multitudinous labors bring only questionable results as far as the welfare of the church is concerned.
  - 1. Consider the time we have spent by this method:
    - (1) Synod of 1940, 1943 and again in 1944.
    - (2) The Committee of Synod making the report.
    - (3) Every Classis in the denomination has had a committee studying the subject.
  - 2. And what are the results? A host of regulations which are impracticable.
- 2) Synod should have judged only the one point of dispute between Classis Illinois and Cicero I, in its judicial capacity in harmony with Article 31 C.O.
- 3) Synod should seek henceforth not to enter upon the province which belongs to the local church, consistory and ministry of the Word."

4. *From Classis Hudson.*

"Classis Hudson, having considered the Report of the Committee on *Mixed Marriages* presented to the Synod of 1943 (Acts, 1943, pp. 137, 350 ff.) expresses itself as in favor of accepting the recommendations of the Synodical Committee as found on pages 367, 368, 369 of the Acts of 1943, with the following exception: Ground 1, under F (Acts, 1943, p. 369), 'A minister can officiate only as a minister of the Christian Reformed Church.' Classis overtures Synod to remove this ground.

a. *Reasons:*

- 1) It is ambiguous, for it may imply that a minister cannot perform certain marriages that are compatible with the ordinances of God, that is, marriages between certain unbelievers. Classis is of the opinion that the Synodical Report does not intend to take away the right of ministers to perform marriages between certain unbelievers, and therefore calls this ground ambiguous, since it might imply restricting the minister in this liberty.
- 2) The valuable part of ground (1) is well covered in points 2 and 3 under F (Supplement 25).
- 3) *Reasons* for approving the Recommendations on pages 367-369, Acts 1943: (Supplement 25).
  - a) The grounds and Biblical principles upon which the recommendations rest.

- b) It is high time to take definite measures to restrain looseness in mixed marriages.
  - c) The recommendations will make our ministers and our people more conscious of a growing evil.
  - d) The adoption of the recommendations with their specific Biblical guidance and direction will tend to combat this growing evil.
  - e) The adoption of the recommendations will *unify our denominational stand* against this growing evil.
- b. Classis, however, requests Synod to formulate the recommendations of the Synodical Committee more definitely."

c. *Recommendations of your Advisory Committee:*

1. Synod express to the Synodical Committee appreciation of its report.
2. Synod do not commit itself to the recommendations as formulated in the Committee Report (Acts, 1943, pp. 367-369). (Supplement 25.) *Ground:*

The direction in which this report moves will not solve the problem, as is plainly evident from the majority of the replies of the Classes.

3. Exhort all ministers and consistories, in teaching and preaching and in private admonition, to counteract the increasing evil of mixed marriages in our church.
4. Synod appoint a committee whose task it shall be to write a testimonial emphasizing the ethical principles contained in the report of the Synodical committee and the replies of the Classes, subject to the approval of the next Synod, (cf. Art 167).
5. That this testimonial be made available to our general church membership similar to the Synodical decisions re Worldly Amusements. (Synod of 1928.)
6. In order that important decisions of Synod on ethical problems may be kept before our people, the Publication Committee is charged with the task of reprinting these decisions from time to time, especially decisions concerning Worldly Amusements, Birth Control, Pacifism, etc.

*Adopted.*

## ARTICLE 123

The Advisory Committee, *Church Order*, calls the attention of Synod to the REPORT OF THE COMMITTEE ECUMENICAL COUNCIL AND CORRESPONDENCE:

A. The material of this report is presented in Agenda II, pp. 68-105 (Supplement 21).

B. The construction and content is as follows:

1. A short introduction states the background of the appointment of the reporting committee, and the two subjects assigned to it: Correspondence with other churches, and Ecumenical Council.
2. The subject of Correspondence with other churches is treated under Part One as follows:
  - a. A historical review is presented, showing the origin, decline, and revision of this Correspondence (Supplement 21).
  - b. The Scriptural Principles governing the relation of the Christian Reformed church to other Christian churches is discussed. In this discussion the Committee seeks to impress upon Synod the need of revamping our whole notion of correspondence, referring to at least three general types of correspondence: Correspondence proper (Art. 48 C. O.) with churches ecclesiastically identical with ourselves; with Reformed churches that are delinquent; and with non-Reformed Protestant churches. Concerning these "correspondences" the committee discusses their peculiar nature and the measure of justice we have done to them and should still undertake to do. (Supplement 21.)

The foregoing discussion is then freely summarized in 12 propositions which present this line of thought:

Other Christian churches and our own are closely related as manifestations of the one Body of Christ, (1). The term sister-church applies properly to affiliated particular churches but (barring exceptions) not to denominations, (2). Though denominational consolidation is not the paramount interest of the church, its spiritual unity should come to expression as much as possible, (3). Where consolidation cannot be realized, the churches should associate and correspond in the spirit of Art. 48 C. O., (4). The churches of Christ can be roughly divided into four groups: The Oriental churches; the Roman Catholic church; the Reformed churches (also Presb.); and the

non-Reformed, (5). The Reformed churches can be classified as those (Broadly) alike, both officially and actually; and those Reformed, officially but not defacto, (6). As there is no Scriptural warrant for the ecclesiastical diversity of the churches noted under (6), our church should put forth every effort to nullify it, in keeping with the truth, (7). We should endeavor to gain our erring brethren, irrespective of prospect of success or failure, (8). This duty should not be exercised without regard to circumstances and wise planning, (9). We should seek the active, close and constant association with those faithful, distant, Reformed churches with which we cannot confederate, but only the principles governing our relation to the less pure engages our attention at this stage, (10). Steps should be taken to bring about federation of all truly Reformed churches on our North American continent, (11). A pertinent question here is the distinction between the essentials and non-essentials of Reformed doctrine, polity and liturgy, (12).

To the above 12 propositions the authors add two suggestions, namely, (1) that the proposed program be set in operation as soon as possible and (2) that Synod appoint a Committee to work out our *correspondence* with faithful Reformed churches *beyond* the bounds of our continent, and to make a study of the basis of which our church could and should *unite* with those *within*.

c. Suggestions for the immediate future during the transition stage:

- 1) The correspondence be devoted to mutual support and encouragement, and the present situation is reviewed with that end in view.
- 2) Our immediate objectives should be: the improvement of what correspondence is left, and the substitution of a really effective correspondence for that which we had with other American denominations and which has lapsed. This approach and the expected obstacles are discussed. (Supplement 21.)

To that end the committee, desirous to make at least some progress at this year's Synod, advises Synod:

- a) not to resume the lapsed correspondence at the present time with Reformed churches within our own country until our church shall have a fuller understanding of the principles and methods involved, and

- b) to study ways and means of improving correspondence with foreign churches where it is still alive, this latter task to be done by the same committee called for under section 55, of this report. (Supplement 21.)
  - 3) The committee suggests that Synod does not now take final action on the principles presented in this report but to submit them to the churches for study. (Supplement 21.)
  - 4) Part II of the report pertains to an Ecumenical Reformed Council. In it the present situation is briefly reviewed, and authorization is requested for further study.
- C. *Recommendations:*
- 1. Synod express its appreciation for the thorough report submitted by the committee.
  - 2. Synod express agreement with the substance of the 12 propositions set forth in Agenda II, pp. 95-99. (Supplement 21.) *Grounds:*
    - a. They present the Biblical position on inter-church relationship.
    - b. They can serve as a basis of further study and action.
    - c. Present world conditions make early progress in these matters imperative.
  - 3. Synod, at the present time:
    - a. in keeping with the Committee's advice do not resume the "lapsed" correspondence with other Reformed churches, and (Supplement 21)
    - b. in keeping with the Committee's advice study ways and means for the removal of defects in our present correspondence with foreign churches. (Supplement 21.)
  - 4. Synod continue the present Synodical committee and instruct it to proceed in the several studies proposed in its own report. (Cf. Agenda II, pp. 99, 104, 105) (Supplement 21).

*Adopted.*

#### ARTICLE 124

The Advisory Committee on *Church Order*, brings to the attention of Synod the *Report Concerning the National Association of Evangelicals*: (See Supplement 20.)

A. *Concerning the National Association of Evangelicals.* (Supplement 20.)

Your Committee has considered the following material:

1. Two overtures recorded in the Agenda II, pp. 162, 163; one of Classis Hudson, and one of Classis Holland.
2. A report by the delegates who attended the Columbus convention of the N.A.E. (See Supplement 20.)
3. Two Overtures, one from Classis Holland and one from Classis Hudson. (Cf. Agenda, Part II, pp. 162, 163.)

B. *Discussion.*

1. Classis Hudson overtures Synod to sever its relation with the N.A.E. unless it restricts its activities to that which does not in any way concern the preaching of the Gospel, such as evangelism and missions.
2. Classis Holland overtures Synod to appoint a committee to investigate our relations to the N.A.E., the committee to address itself specifically to such questions as to the propriety of joining such an organization, of endorsing an ecclesiastical program in which religious groups and churches with radical differences will co-operate.

From both of these overtures it is evident that there is uneasiness among us because of our affiliation with the N.A.E.

3. The report of the delegates to the above-mentioned N.A.E. convention, however, suggests that the expressed uneasiness has no justifiable basis in fact, for
  - a. The doctrinal basis of the N.A.E., quoted in this report is not only sound, but it must be subscribed to by all those who desire to join the organization.
  - b. At the convention mentioned above the opinion prevailed not to engage in an evangelistic campaign.
  - c. The personal contact of our delegates with the N.A.E. at its convention left a very re-assuring impression on them.

C. *Recommendation:*

1. Although your committee is aware of the fact that not all groups and churches affiliated with the N.A.E. are one with us in every respect, we do not see sufficient reason to sever our relations with the N.A.E., but advise Synod to continue the same. *Grounds:*

- a. The N.A.E. has, as the committee report shows, a positive doctrinal basis, expressing a number of the essentials of the christian faith, emphasizing that on which its members agree. (Supplement 20.)
- b. The N.A.E. is a highly necessary organization which is and promises to be an excellent medium to combat unbelief, and to keep clear the channels by which the truth can be proclaimed by the co-operating groups.
- c. Our delegates to the N.A.E. have received positions of leadership in its councils, and may hereby be instructed to guard against practices inconsistent with our principles and to help direct its development in the right direction. (Supplement 20.)
- d. Our church remains free to sever its relation with the N.A.E. whenever membership in that organization becomes inconsistent with our doctrine or harmful to our church life.

*Adopted.*

2. Synod declares that hereby the Overture of Classes Hudson and Holland are answered.

*Adopted.*

3. Synod authorizes the Synodical Treasurer to give the N.A.E. the sum of \$200 to continue our membership in this organization.

*Adopted.*

4. The Committee recommends that Synod appoint a delegation of seven to attend the Convention to be held in Chicago in 1945. (See Art. 167.)

*Adopted.*

## ARTICLE 125

The Advisory Committee on *Church Order*, presents to Synod the Overture of Classis Minnesota, which reads as follows:

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

1. Classis Minnesota is faced with a concrete case, and is in a quandary whether to judge the case in the light of the principle maintained in 1934 (cf. Acts, p. 146) or in the light of the decision of 1936 (cf. p. 145, bottom paragraph). By rejecting the advice of the committee ad hoc in 1934, Synod appar-



ently declared that admission in the way of repentance and confession was not open. However, the Synod of 1936, dealing with a concrete case, declared membership could be granted upon sincere confession (cf. p. 146).

2. It is within the domain of Synod to give such clarification. Only Synod can show that no discrepancy exists, or can indicate the rule to be followed.
3. It is urgent that our Churches have a definite guidance in a matter so vital. And it is necessary that there be uniformity of practice among us on so fundamental an issue."

B. Your Committee advises Synod to answer Classis Minnesota as follows:

1. There are two definite Synodical decisions in re this matter. The one of 1890 (Acts, Art. 66) reads as follows: "A man who, because he committed adultery, is divorced legitimately by his wife, may not remain a member of the church if he remarries while his first wife is living."

The one of 1908 (Acts, Art. 54): "Such a person by his act of adultery freed his wife but not himself; before God he is still bound to his first wife and his second marriage is moreover a living in adultery."

2. Although both in 1934 and 1936 serious efforts were put forth to come to unanimity on the matter of unbiblical divorce and re-marriage, this was not attained upon the basis of reports and discussions concerning the principles involved. The previous decisions of 1890 and 1908 were not altered, hence Classis Minnesota should judge its case in the light of the principles maintained in those decisions. (cf. Art. 101.)

3. Synod, 1936, acted definitely on two concrete cases, deciding them evidently on their own merits.

4. Inasmuch as Classis Minnesota is to deal with a concrete case, this Classis is advised to present it to the major ecclesiastical assembly if it is not able to dispose of it in the minor assembly.

*Adopted.*

## ARTICLE 126

The Advisory Committee, *Church Order*, calls attention of Synod to the question of the *Admittance of Ministers from Other Denominations*:

- A. To your committee was referred the question how to remove the difficulties which arise in interpreting the Acts of Synod, 1943, page 9, 4, a-d, which reads: "Synod

declare that the standard of approval or disapproval to be applied by the Synodical Examiners shall be:

- "a. Soundness of doctrine.
- b. Sanctity of life.
- c. Knowledge and appreciation of Christian Reformed practices and usages.
- d. The need of calling others than those who are of the Christian Reformed Church."

1. In connection with a specific case the Delegate Ad Examina of Classis Holland asked these pertinent questions, concerning a, b, and c, "How must your delegate of examination obtain this knowledge. Is it sufficient to take the word of a Consistory, or does it require meeting the brother?"

2. Your Committee further believes that point d should be clarified, since one Delegate can say a "need" exists while another can take the opposite view.

3. Since it appears from the correspondence of the Synodical Delegates that in a certain case a Consistory requested approval of their nomination including the name of a minister in the Reformed Church, from the Delegate of Classes Holland, Zeeland, and Kalamazoo, and passed by the Delegates of Classes Grand Rapids West and East, and as a result we have a letter of protest from the Delegates of Classes Holland, Grand Rapids East and Grand Rapids West addressed to the Counsellor of that church, your Committee deems it desirable that Synod interpret the phrase "neighboring delegates" as found in Acts, 1934, Art. 145, p. 133; Schaver C. O., p. 35 (d).

B. Your Committee advises Synod that a Committee be appointed and instructed to study the questions raised with a view to objectivity of standards; uniformity of practice; and a general policy which shall be safe for our denominational distinctiveness and fair to our ministers who temporarily leave our regular ministry to become service Pastors or Chaplains in the U. S. services. This committee to report to Synod, 1945. (See Art. 167.)

*Adopted.*

C. In regard to the manner of admittance of *Dr. John Meeter*, cf. Art. 112, into the ministry of our Christian Reformed Church, your Committee advises that:

- a. Synod declare that *Dr. Meeter* should express his desire to become eligible for a call to the ministry

of the Word and Sacraments in the Christian Reformed Church, making it known to his own former Classis.

- b. That Synod instruct this Classis to submit him to a "Colloquium Doctum" and in the event it is satisfied concerning Dr. Meeter's fitness for the ministry in our churches, to declare him eligible for a call.

*Grounds:*

1. This is in line with our Reformed position as to who may be a minister in our Christian Reformed denomination.
2. Dr. Meeter is a son of our church.
3. Dr. Meeter was trained in our Seminary.
4. Dr. Meeter, once a Candidate in our church, left in a time when there was an "oversupply" of ministerial candidates.

*Adopted.*

### ARTICLE 127

The Advisory Committee, *Church Order*, calls attention of Synod to the Report of the Synodical Committee, in regard to Mrs. J. Van Lonkhuizen. (Supplement 1-a.)

A. The Synodical Committee referred in its report to Synod its correspondence with the Board of Ministers' Pension and Relief Fund concerning Mrs. J. Van Lonkhuizen. This Board called attention to the fact that Synod, 1943, took no action in regard to the matter called to its attention in a foot note of a report on page 345, Acts, Synod, 1943, concerning the support of Mrs. Van Lonkhuizen. In it the War Relief Committee suggested "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 very suddenly . . ."

B. Your Committee calls the attention of Synod to the fact that the Reformed Churches in the Netherlands have asked our Church to loan Dr. Lonkhuizen what they could not send, and Synod acted in that direction (Acts, 1941, 1942, p. 90 and 122, respectively).

In the case of Mrs. Van Lonkhuizen no action has been taken when Synod, 1943, was requested to do so as shown above. (Supplement 1-a.)

C. Your Committee suggests that Synod refer this matter to the Ministers' Relief Administration with the instruction to look into Mrs. Van Lonkhuizen's situation and

to act according to her needs in the light of the request of the Netherlands' churches.

*Adopted.*

#### ARTICLE 128

Elder M. Kulikamp closes this session of Synod with prayer.

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### FRIDAY AFTERNOON, JUNE 23

#### Sixteenth Session

#### ARTICLE 129

Synod unites in singing No. 369 of the Psalter Hymnal and Dr. H. Beets invokes the divine blessing.

#### ARTICLE 130

The Advisory Committee on *Home Missions* (cf. Art. 83), Rev. W. Haverkamp, Reporter, calls the attention of Synod to a *Report of the Committee for South America*: (Supplement 8). Your Committee recommends:

A. That Synod receive these reports as information, and give Prof. Wyngaarden, secretary of the Committee, for South America the courtesy of the floor.

B. That Synod adopt the following recommendations of the Committee for S. A. (Supplement 8.)

1. Synod authorize the Committee for South America to take the necessary steps for the calling of a man to be loaned to Classis Buenos Aires, in order to seek to meet the increasing needs in the Classis. Grounds and Considerations:
  - a. There is need of an ordained man either at Caramehy, Brazil, or in the Home Mission Field of Argentina, depending on the question whether the Rev. Wm. V. Muller will then serve in the one field or the other.
  - b. Although our Committee has given the Rev. Wm. V. Muller the opportunity to work in the Home Mission Field of Argentina, Rev. Muller is unwilling to leave Caramehy, Brazil, amid its greatly increased needs, due to the war, until our committee can place another ordained man there.
  - c. Whoever is sent would be loaned to Classis Buenos Aires by our denomination, (as are also Rev. Muller and Rev. Pott) so that he would not neces-

sarily be bound to the same field of labor for the rest of his life.

*Adopted.*

2. Synod authorize its committee for South America, if necessary, to give financial aid for the Christian Education of which the burden has fallen in part on the shoulders of the Rev. and Mrs. Jerry Pott.

*Grounds:*

- a. This would promote the spiritual work done in Classis Buenos Aires, under circumstances of special need;
  - b. The condition of the treasury permits giving some aid.
3. Synod again appoint a committee for South America, with mandate as heretofore.

*Adopted.*

#### ARTICLE 131

The *Advisory Budget Committee*, Mr. J. H. Bosscher, Reporter, presented the following: *Calvin College and Seminary* (Supplement 2).

A. The Committee received the financial report as submitted by the Board of Finance and recommends that the same be approved.

*Adopted.*

B. Your committee advises Synod that the total budget of \$164,365 as found on page two of the financial report, be approved by Synod; this includes the last two items under D, financial matters, as found on page eight, viz., the following:

1. "It is the mind of the Board that for the next year all the members of the teaching staff should receive an extra \$250 for living expenses, apart from their salaries."
2. "It is also the mind of the Board that the salaries of Caroline Veen, the Recorder; of Lena Bossenbroek, the clerk; of Ruth Imanse, the bookstore manager; of Josephine Baker, the Librarian; and of Henry J. Voss, the assistant treasurer, should be raised by \$150.00 each."

*Adopted.*

C. Your committee advises Synod to approve the Recommended minimum salary (schedule) for summer session teaching as follows:

Recommended minimum salary for summer session teaching:

For one 2-hour course @ \$50.00 per hour.....	\$100.00
For one 3-hour course @ 50.00 per hour.....	150.00
For two 2-hour courses @ 47.50 per hour.....	190.00
For two 3-hour courses @ 47.50 per hour.....	285.00
For three 3-hour courses @ 43.00 per hour.....	387.00
For one 4-hour course @ 50.00 an hour.....	200.00
For two 4-hour courses @ 45.00 per hour.....	360.00
For administration, if not teaching.....	200.00

Summer session extends eight weeks.

*Adopted.*

D. Your committee advises Synod that the quota for Calvin College and Seminary be set at \$4.00 per family for the coming year. (cf. Art. 162.)

*Adopted.*

## ARTICLE 132

The *Advisory Budget Committee*, presents on the:

CHRISTIAN REFORMED BOARD OF MISSIONS.

A. A complete and detailed financial report of the funds of the Indian, China and Sudan Missions was presented to your committee.

This report was thoroughly examined and studied.

Your committee advises Synod to approve the condensed report found in (Supplement 5).

B. Your committee recommends that Synod approve the budget for 1945 as follows: (Supplement 5.)

Indian Missions .....	\$147,264.48
China Missions .....	17,210.00
Sudan Missions .....	11,360.00
Administration .....	8,465.00
General .....	2,350.00
Total.....	\$186,649.48

Less salaries paid direct or through the  
Board .....\$ 25,520.00

Total Budget to be raised.....\$161,129.48

*Adopted.*

C. Your committee advises Synod to approve an additional supplementary budget for 1944 for an amount of \$10,300.00, itemized as follows:

## CARISSO:

One New Room.....	\$ 200.00
Light Plant .....	700.00
Heating Stove .....	100.00

## CROWN POINT:

Extra Room to be built on Interpreter's House.....	150.00
Kitchen Range for same House.....	50.00

## REHOBOTH:

Domestic Science Equipment.....	300.00
Church Repairs .....	1,200.00

## TWO WELLS:

For Repairing Roof.....	350.00
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## ZUNI:

Rewiring of Manse (fire protection).....	250.00
Furnishing Room for Additional Worker.....	200.00
New Sewing Machines for Sewing Classes.....	375.00
Alterations and Improvements for Domestic Science Room and Manual Training Room.....	475.00
Additional Manual Training Tools for Lower Grade Classes .....	50.00

## GENERAL:

Increase in Salaries Already Authorized.....	5,900.00
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Total.....\$10,300.00

D. *Automobile Mileage Allowance.*

A decision of the Board in regard to this matter reads: "The Board will pay 4 cents for each mile the missionary's car is used in mission service, retroactive to January 1, 1944. The depreciation allowance remains unchanged, namely, \$10.00 per month and the amount is retained in the Board treasury until the missionary needs it to buy a new car."

We recommend that the allowance be raised to five cents.

*Reasons:*

1. Extreme road conditions demand this.
2. Present high cost in traveling.

Furthermore, your committee recommends that the quota per family be the same as last year, \$4.92 per family. This will raise a total of \$141,912.48, leaving \$19,217.00 to be raised by special contributions. (cf. Art. 162.)

*Adopted.*

## ARTICLE 133.

The *Advisory Budget Committee* presents for consideration of Synod:

## MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Overture of Classis Chicago South*, Agenda II, p. 180.

1. Classis Chicago South overtures the Synod as follows:

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

- a. The financial situation of some, and possibly many of our emeritated ministers is no honor to our church. Some of our retired ministers enjoy a mere existence.
- b. In this day of high living costs and universal prosperity, those who have labored long and well in the Kingdom, should be free of earthly care in the twilight of their life.
- c. This is in harmony with Art. 13 of our C. O. which reads in part: 'Ministers who by reason of age, sickness, or otherwise rendered incapable of performing the duties of their office, shall nevertheless retain the honor and title of a minister, and the church which they have served shall honorably provide for them in their need.'

(Classis Chicago South)

2. Your committee recommends not to support this overture. *Reasons:*

1. It is unfair. According to the rules adopted by Synod, the pensions are determined in accordance with the average salary received by our clergy. The average salary has increased, and therefore the pension of a minister is \$120.00 more than that of 1940. If a bonus were to be added to the pension the pensionary would be granted an increase greater than the increase in the average salary of our ministers in active service.
2. It would be setting a bad precedent. Granting a bonus in time of prosperity might lead to cutting the pension in time of depression. We must guard against the latter, for the payment of the pension, provided by the rules of Synod IS an obligation.
3. The rules of our Pension and Relief Funds provide for the needs mentioned by Classis Chicago South. Art IX, 2, of the rules of the Ministers' Pension and Relief Administration is as follows:

"Any recipient of the above pensions, if special circumstances warrant it, may apply for aid to this Fund. This application to be made on a blank provided by the Board, shall state reason for and extent of need, and shall have the approval of the consistory of the applicant. Upon receipt of such application duly filled-in and approved, the Board may grant such aid as it deems necessary. Application for aid from this Fund must be renewed at the be-



ginning of every fiscal year with the approval of the applicant's consistory."

*Adopted.*

B. Your committee advises Synod to instruct the Ministers' Pension and Relief Administration to correspond with all pensionaries advising them of their privilege to make application for aid from the Relief Fund.

*Reasons:*

1. It appears that some pensioners are not aware of this privilege.
2. It is reported that some of our retired ministers are in actual need.

*Adopted.*

C. Your committee made a study of the financial reports of the Ministers' Pension and Relief Administration and recommends that Synod approve them. (Supplement 22.)

*Adopted.*

D. Your committee has taken note of the suggestion of the Ministers' Pension and Relief Administration that the quota for the pension fund for 1945 be raised to \$1.75. Your committee so recommends. (Supplement 12), (cf. Art. 162). *Reasons:*

1. The demands on this fund are increasing, due to the higher pensions and increasing number of pensionaries.
2. Ministers are contributing more as salaries increase, therefore congregations ought to give more.

*Adopted.*

E. MINISTERS' RELIEF FUND. (Supplement 22.)

Your committee advises Synod to recommend this fund to the churches for a free will offering. (cf. Art. 163.)

*Adopted.*

#### ARTICLE 134

The Advisory *Budget Committee* presents to Synod the report of:

SYNODICAL EXPENSE. (Supplement 1-b.)

A. Your committee examined the report of the Synodical Treasurer together with the auditor's certificate, as of June 17, 1943, to June 13, 1944. The report showed the following:

Balance of cash on hand June 17, 1943.....	\$ 2,223.51
Total Receipts .....	10,783.52
Total Receipts, including balance on hand.....	\$13,007.03
Disbursements .....	11,148.63
Balance on hand June 13, 1944.....	\$ 1,858.40

Your committee recommends that this report be received as information, and approved by Synod.

*Adopted.*

B. Your committee advises Synod to authorize a quota of 75 cents per family for the coming year, to cover Synodical expense. (cf. Art. 162.) *Reasons:*

1. There is an outstanding note of \$3,250.00 which was already made in 1942, upon which we are paying interest. This should be paid.
2. Increased cost of travel.

*Adopted.*

C. In re expenses of Synodical delegates, traveling by auto, your committee recommends that Synod return to the old ruling, Cf. Schaver, 1939 ed., p. 181, par. 7, sec. 3, "if transportation is by automobile carrying one or more delegates, re-imbursement should be for actual expense not to exceed the railroad fare, plus one cent per mile."

*Adopted.*

## ARTICLE 135

The Advisory *Budget Committee*, presents the following for the:

### GENERAL COMMITTEE FOR HOME MISSIONS.

A. After reading the financial report of the General Committee of Home Missions, covering the following funds: Church Extension, Church Subsidy, and Soldier Fund (Supplement 3) and examining the books of the treasurer your committee advises Synod to approve this report.

*Adopted.*

B. *Church Extension Fund.* (Supplement 3, Part 3.)

1. Your committee having reviewed the proposed budget of \$48,560.00, for 1945 for this fund, recommends that the same be approved.

(This includes \$10,000.00 to provide funds for building of mission stations.)

2. Your committee advises Synod that the quota for Church Extension be set at \$1.75 per family. This is the same as last year. (cf. Art. 162.)

*Adopted.*

C. *Church Subsidy Fund.* (Fund for needy churches), (Supplement 3, Part 4).

1. Having studied the proposed budget for this fund as found on page 29, your committee recommends that this budget of \$51,050.00 be approved.
2. Your committee advises Synod to authorize a quota of \$2.00 per family for the coming year. (cf. Art. 162.)

*Adopted.*

D. *Soldiers' Fund.* (Supplement 3, Part 5.)

Your committee advises Synod that the Soldiers' Fund be recommended to the churches for a free-will offering. (cf. Art. 163.)

*Adopted.*

E. Your committee respectfully refers Synod to part D, "*Salaries of the Missionaries, Proposed Budget for Church Extension.*" (See Supplement 3, 3 D.)

Your committee feels that the salary of the Rev. Wm. Meyer is not in line with the salaries of the other missionaries, and suggests that Synod instruct the Home Missions Committee to look into this matter, and if so, to bring this salary in line with the others.

*Adopted.*

#### ARTICLE 136

The Advisory *Budget Committee* recommends the following on:

##### COMMITTEE FOR CHURCH HELP.

A. The financial report of the committee for Church Help was studied by your committee. We recommend that Synod approve same. (Supplement 4.)

B. Taking into consideration the suggestion of the Church Help Committee, we advise that Synod adopt a quota of 75 cents per family for the coming year. (cf. Art. 162.)

*Adopted.*

#### ARTICLE 137

The Advisory *Budget Committee*, presents the following on:

## GENERAL FUND JEWISH MISSIONS.

A. The report of the Treasurer of the General Fund of Jewish Missions was studied with interest. A net increase of \$4,221.61 in the balance on hand, over that of 1943 was gratefully noted. (Supplement 6.)

Your committee recommends that this report be approved.

*Adopted.*

## B. CHICAGO JEWISH MISSION.

The financial report of this Mission was carefully examined. We advise that the amount of the budget asked for 1945 of \$12,615.00 be approved by Synod (Supplement 6-a.)

*Adopted.*

## C. PATERSON HEBREW MISSION.

This report was examined by your committee. We advise Synod that the budget of \$7,000.00 asked for be approved. (Supplement 6-b.)

*Adopted.*

## D. Quota.

Your committee advises Synod that the quota for the General Fund of Jewish Missions be set at 57 cents per family, divided as follows: Thirty-five cents for the Chicago Jewish Mission and 22 cents for the Paterson Hebrew Mission. (cf. Art. 162.)

*Adopted.*

## ARTICLE 138

The Advisory *Budget Committee* suggests the following on the:

## RUSSIAN GOSPEL ASSOCIATION. (Supplement I-9.)

A. A letter of this association by its secretary, Ferne S. Larson came to your committee through the Stated Clerk of Synod, requesting moral and financial support from our churches, for this cause. After considering this letter, and reading correspondence of the Synodical committee, pertaining thereto, your committee wishes to express its agreement with the general attitude of the Synodical Committee toward the Russian Gospel Association; therefore we advise Synod *not* to place this cause on the accredited list, for moral and financial support.

B. *Reasons:*

- a. We know too little about the Russian Gospel Association to take favorable action.
- b. It is asking support for work which to a great extent is carried on by those of Arminian tendencies.

*Adopted.*

## ARTICLE 139

The Advisory *Budget Committee* recommends for approval:

CANADIAN CHURCHES. (See Supplement 1-c.)

A. The financial report of the Canadian Treasurer Committee, as submitted by the Treasurer, the Rev. Leonard Trap, was in the hands of your committee. We advise that this report be approved by Synod.

B. Your committee supports the recommendations made by the committee of this fund and advises Synod,

1. That in view of the considerable balance on hand, the Canadian Treasurer be bonded, in line with the usage of our denomination.
2. That the treasurer be authorized to purchase a fire proof or fire resistant cabinet for the preservation of the records of the Canadian Treasurer.

*Adopted.*

## ARTICLE 140

Your Budget Committee recommends that the request of Classis Pacific, which reads as follows, be adopted by Synod.

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

*Adopted.*

## ARTICLE 141

Your Advisory *Budget Committee* reports the following on the report of the TRANSPORTATION SECRETARY. (See Supplement 17.)

The report of the Transportation Secretary was read. Since there is nothing in this report for Synod to act upon, your committee recommends that Synod receive this report as information, with gratitude to the Secretary for the services rendered.

*Adopted.*

## ARTICLE 142

The Advisory *Budget Committee* presents the following:  
CHAPLAINCY FUND. (Temporary compensation for Chaplains.)

A. Your committee received a statement signed by Peter D. House, Public Accountant, of the receipts and disbursements of the Chaplaincy Fund. This showed total receipts \$11,608.54 with disbursements totaling \$769.71, leaving a balance of \$10,838.83.

Your committee advises Synod to approve same.

*Adopted.*

B. Your committee advises Synod to recommend this cause to our Churches for a free-will offering during the year. (cf. Art. 163), (Supplement 14).

*Adopted.*

## ARTICLE 143

The Advisory *Budget Committee* suggests for the:  
NETHERLANDS WAR RELIEF BENEVOLENT FUND. (Supplement 30.)

A. A financial report of this fund was in the hands of your committee. The report showed a balance on hand April 30, 1943, of \$3,523.37. Receipts for the year, (May 1st, 1943-June 1st, 1944) were \$12,726.09. Paid out to Surinam Missions, South America, \$2,000.00; leaving a balance of \$14,249.46.

B. Your committee recommends that this report be approved by Synod.

*Adopted.*

C. Your committee advises Synod again to ask our churches to support this cause with free-will offerings during the coming year. (cf. Art. 163.)

*Reasons:*

1. This fund was created for reconstruction work. See Acts of Synod, 1943, pp. 126 and 127.)
2. There will be tremendous need for such funds when the time arrives.

*Adopted.*

D. Your committee recommends that Synod remind the committee which administers this fund:

1. To spend money only for the purpose for which this fund was created.

2. That Synod declare overture number twelve, (Agenda II, p. 160) Classis Pacific hereby answered. This overture reads as follows:

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

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

(Classis Pacific.)

*Adopted.*

#### ARTICLE 144

The Advisory *Budget Committee* presents the following request of

CHRISTIAN LABOR ASSOCIATION. (Supplement 31.)

A communication of this association was read. It informed us that they had received \$2,965.67 from 132 congregations. Although laboring under difficulties it is facing the future with courage. As per their request your committee advises Synod again to recommend this association to our churches for moral and financial support. (cf. Art. 164.)

*Adopted.*

#### ARTICLE 145

The Advisory *Budget Committee* presents the request of the:

SEAMEN'S HOME. (Supplement 7.)

A report of the treasurer of the seamen's home was in the hands of your committee and examined. Your committee advises Synod to recommend this cause to our churches for a free-will offering. (cf. Art. 163.)

*Adopted.*

#### ARTICLE 146

The Advisory *Budget Committee* presents the following for the:

LORD'S DAY ALLIANCE. (Supplement 11.)

This report as given (Report VI, page 22, Agenda) by the delegate the Rev. J. J. Hiemenga, was before your committee. Financially the Alliance is still hard pressed. Your committee advises Synod that this cause again be recommended to our churches for continued support. (cf. Art. 164.)

*Adopted.*

## ARTICLE 147

Your Advisory *Budget Committee* presents for Synod's consideration the:

AMERICAN FEDERATION OF REFORMED YOUNG MEN'S SOCIETIES. (Supplement 10.)

Your committee reviewed a financial statement of this society and advises Synod to recommend this cause to our churches for moral and financial aid. (cf. Art. 164.)

*Adopted.*

## ARTICLE 148

The Advisory *Budget Committee* presents the following:

AMERICAN FEDERATION OF REFORMED YOUNG WOMEN'S SOCIETIES. (cf. Art. 64.)

Your committee has received no financial statement of this society, but in view of the fact that Miss Johanna Timmer addressed the Synod for this society, we advise that they, too, be recommended to our churches for moral and financial aid. (cf. Art. 164.)

*Adopted.*

## ARTICLE 149

The Advisory *Budget Committee* presents the following:

AMERICAN BIBLE SOCIETY. (Supplement 13.)

The report of the Rev. Hessel Bouma, delegate to the American Bible Society, as found in Report V, Agenda, page 19, was considered. After consideration your committee decided to recommend to Synod that this organization again be placed on the list of accredited causes for the following year. (cf. Art. 54, 164.)

*Adopted.*

## ARTICLE 150

The Advisory *Budget Committee* recommends the following for the:

FAITH, PRAYER, AND TRACT LEAGUE. (Supplement 24.)

The report of this league presented in the Agenda, II, p. 30, through its manager, the Rev. S. G. Brondsema, was considered. We advise that this cause be recommended to our churches for their moral and financial support. (cf. Art. 164.)

*Adopted.*

## ARTICLE 151

The Advisory *Budget Committee*, presents the following:



NATIONAL CHRISTIAN ASSOCIATION. (Supplement 19), (cf. Art. 163).

Having studied this report, (Agenda II, p. 12) your committee recommends that Synod ask our churches to receive free-will offerings for this cause. *Reasons:*

1. The work is of missionary character.
2. The distribution of large quantities of tracts is an expense for which there is no re-imbursement.
3. The Chr. Ref. Church has given its support to this cause for many years past.

*Adopted.*

#### ARTICLE 152

The Advisory *Budget Committee* recommends the following:

NATIONAL UNION OF CHRISTIAN SCHOOLS.

The treasurer's report of this Union was in the hands of the committee and examined. Your committee again advises Synod to recommend this cause to our churches for a free-will offering. (cf. Art. 163.)

*Adopted.*

#### ARTICLE 153

The Advisory *Budget Committee* calls the attention of Synod to:

EXCESSIVE CASH BALANCES.

Your budget committee respectfully calls attention of Synod to the fact that some cash bank balances in commercial accounts are too high to be in line with a policy of safe keeping. A word to the wise should be sufficient.

*Adopted.*

#### ARTICLE 154

The Advisory *Budget Committee* recommends that Synod approve:

1. The salary of the Stated Clerk be raised fifty dollars per annum.
2. Remunerate the first clerk of Synod \$50; the second clerk of Synod \$25, and Mr. Henry J. Voss, \$50.

*Adopted.*

#### ARTICLE 155

The Advisory *Budget Committee* presents the following for the:

CHRISTIAN REFORMED PUBLISHING HOUSE.

A. Your Committee has reviewed the financial report for the Chr. Ref. Publishing House and examined the audi-

tor's statement. We recommend that Synod approve the financial statement found in Supplement 9-a.

B. Your committee recommends that Synod instruct the Chr. Ref. Pub. Committee to provide a full detailed report hereafter. The present report did not provide sufficient information.

C. With reference to the Publication Committee's recommendation (see Agenda II, p. 116) your committee recommends that the salary of the Banner editor-in-chief be set at \$3,500. (Supplement 9-b.)

D. The necessary travelling expenses incurred in the execution of the Editor's work shall be placed under the control of the Publication Committee.

E. Your committee recommends that the remuneration of the "Wachter" editor-in-chief be increased to \$750.

*Adopted.*

#### ARTICLE 156

The Advisory *Budget Committee* presents the following on:

SOUTH AMERICA. (cf. Art. 130.)

A. Your committee has reviewed the financial report of the treasurer of the South American Fund together with the auditor's statement and recommends that Synod approve the report. (Supplement 8 a-b.)

B. The committee further recommends the adoption of the Budget amounting to \$11,005.00.

C. Finally we recommend that a quota be set for 1945 at 35 cents per family. (cf. Art. 162.)

*Adopted.*

#### ARTICLE 157

The Advisory Committee for the *Budget* reminds Synod:

A. That according to the treasurer of Calvin College and Seminary a large proportion of our churches have met and in some cases surpassed their quotas. Some churches have failed to meet their quotas. In only one instance did a classis, namely, Classis Minnesota, make report on delinquent churches pursuant to Synodical ruling of 1941, which reads as follows:

"Synod decide that henceforth each classis is to enquire at its first meeting of each calendar year of each church within its realm whether or not it has been able to meet its quota for Calvin College and Seminary and that each Classis is to report to Synod annually whether or not it

has been able to meet its classical quota for Calvin College and Seminary." *Grounds:*

Such a policy will help prevent a recurrence of the arrearage problem in the future."

B. Your committee also calls attention of Synod to the Overture of Classis Minnesota which reads as follows:

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

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

Consequently we deem further action with regard to the past inadvisable."

(Classis Minnesota.)

Your committee recommends that this statement be accepted as information and with appreciation.

C. Your committee further recommends that Synod remind the Classes concerned to give heed to the rule of 1941.

1. Finally your committee advises Synod to consider this an answer to the complaint of Classis Minnesota.

*Adopted.*

#### ARTICLE 158

The Advisory Committee *Budget* calls attention of Synod to the:

BRITISH AND FOREIGN BIBLE SOCIETY. (cf. Art. 107.)

Your committee advises that this society again be placed on the list of accredited causes, with a reminder to the delegate for this work that a financial report must be included with the annual report. (cf. Arts 164, 165.)

*Adopted.*

#### ARTICLE 159

The Advisory *Budget Committee* calls attention to the following matter:

RADIO COMMITTEE. (cf. Arts. 109, 162.)

A. The financial statement of the Radio committee, as audited by Mr. George Ottenhoff, was studied by your committee. Balance on hand as of June 7, 1943, of \$753.27 is included with the total amount received of \$22,943.87. Total expenditures were \$20,565.02, leaving a balance of \$2,378.85.

We recommend that this report be approved. (Supplement 16.)

B. We advise Synod to set the quota for this fund at \$1.00 per family for the coming year. This increase takes into consideration the expansion as mentioned in Part II, Agenda, page 151, B, C. (See Supplement 16.)

*Adopted.*

#### ARTICLE 160

The Advisory *Budget Committee* calls attention of Synod to the:

CHRISTIAN SCHOOL EMPLOYEES' MUTUAL BENEFIT FUND.

A copy of the treasurer's report was studied by your committee.

Your committee advises Synod to recommend this cause to our churches for moral and financial support. (cf. Art. 162.)

*Adopted.*

#### ARTICLE 161

The Advisory *Budget Committee* reminds Synod of the: BETHESDA SANATORIUM. (cf. Art. 64.)

Your committee has received no financial statement of this society, but in view of the fact that Mr. L. Steen addressed Synod for this institution, we advise that it too be recommended to our churches for moral and financial support. (cf. Art. 164.)

*Adopted.*

#### ARTICLE 162

The Budget Committee presents a list of all quotas:

1. Calvin College and Seminary.....	\$4.00 per family
2. Ministers' Pension Fund.....	1.75 per family
3. Synodical Expense .....	.75 per family
4. Indian, China, and Sudan Mission.....	4.92 per family
5. Church Extension Fund.....	1.75 per family
6. Fund for Needy Churches.....	2.00 per family
7. Church Help Fund.....	.75 per family
8. South America .....	.35 per family
9. Jewish Missions .....	.57 per family
10. Radio Broadcasting .....	1.00 per family

## ARTICLE 163

The *Budget Committee* recommends the following for one or more free-will offerings:

1. Ministers' Relief Fund
2. Chaplaincy Fund
3. Netherlands Relief and Benevolent Fund (cf. Art. 143.)
4. Seamen's Home at Hoboken
5. National Union of Christian Schools
6. Soldiers' Fund (cf. Art. 135, D)
7. National Christian Association (cf. Art. 151)

*Adopted.*

## ARTICLE 164

The *Budget Committee* recommends the following for continued moral and financial support:

1. Christian Labor Association
2. Lord's Day Alliance
3. American Federation of Reformed Young Men's Societies
4. American Federation of Ref. Young Women's Societies.
5. American Bible Society
6. Faith, Prayer and Tract League
7. National Christian Association
8. British and Foreign Bible Society
9. Christian School Employees' Mutual Benefit Fund
10. Bethesda Sanatorium
11. Reformed Bible Institute
12. Gideons Bible Distribution Society
13. American Tract Society
14. Christian Sanatorium, Goffle Hill
15. Christian Psychopathic Hospital at Cutlerville
16. National Union of Christian Schools

*Adopted.*

## ARTICLE 165

Synod decides that all organizations enumerated under Art. 164, must file a financial statement with the Stated Clerk in order to be placed on the accredited list recommended for moral and financial support. The Stated Clerk will inform said organizations of this decision.

## ARTICLE 166

The *Committee on Appointments*, DR. HERMAN KUIPER, Reporter, presents the following:

1. Your committee advises Synod to approve the election of the following men as members of the *Board of Trustees of Calvin College and Seminary*:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. S. Struyk	Rev. P. A. Hoekstra
Chicago North .....	Rev. J. Putt	Rev. Wm. Kok
Chicago South .....	Rev. G. Hoeksema	
G. R. East .....	Rev. R. J. Frens	Dr. G. Goris
G. R. South .....	Rev. J. Gritter	
G. R. West .....	Rev. R. Veldman	Rev. J. G. Van Dyke
Hackensack .....	Rev. J. J. Hiemenga	Rev. H. Bouma
Holland .....	Rev. D. Zwier	Rev. H. Blystra
Hudson .....	Rev. P. Van Dyk	Rev. C. Spoelhof
Kalamazoo .....	Rev. B. Van Someren	Rev. A. Poel
Minnesota .....	Rev. W. Terpsma	
Muskegon .....	Rev. R. J. Bos	Rev. E. J. Tanis
Orange City .....	Dr. R. Bronkema	
Ostfriesland .....	Rev. K. Tebben	Rev. J. H. Rubingh
Pacific .....	Rev. W. Groen	Rev. S. A. Dykstra
Pella .....	Rev. J. Vander Ploeg	Rev. R. H. Haan
Sioux Center .....	Rev. J. G. Vande Lune	Rev. J. Hanenburg
Wisconsin .....	Rev. E. B. Pekelder	Rev. J. C. Schaap
Zeeland .....	Rev. H. Dykhous	

*Adopted.*

2. Your committee advises Synod to approve the election of the following men as members of the *Christian Reformed Board of Missions*:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. J. Bolt	Rev. J. J. Steigenga
Chicago North .....	Rev. R. O. De Groot	Rev. T. Van Kooten
Chicago South .....	Rev. J. H. Monsma	Rev. P. Eldersveld
G. R. East .....	Dr. G. Goris	Rev. L. Oostendorp
G. R. South .....	Rev. E. Boeve	Rev. H. Evenhouse
G. R. West .....	Rev. H. Verduin	Dr. P. Y. De Jong
Hackensack .....	Rev. J. Cupido	
Holland .....	Rev. P. Jonker, Jr.	Rev. John Beebe
Hudson .....	Rev. E. Kooistra	Rev. L. Van Laar
Kalamazoo .....	Rev. J. O. Bouwsma	Rev. D. Drost
Minnesota .....	Rev. A. A. Koning	Rev. M. Dornbush
Muskegon .....	Rev. R. Veenstra	Rev. T. Van Eerden
Orange City .....	Rev. J. Rubingh	Rev. A. D. Folkema
Ostfriesland .....	Rev. L. Voskuil	Rev. C. Greenfield
Pacific .....	Rev. D. Hollebeek	Rev. J. Vanden Hoek
Pella .....	Rev. T. Verhulst	Rev. J. Vander Ploeg
Sioux Center .....	Rev. P. De Koekkoek	Rev. C. Vanden Heuvel
Wisconsin .....	Rev. J. C. Schaap	Rev. J. J. Holwerda
Zeeland .....	Rev. G. J. Vande Riet	Rev. A. De Vries

*Adopted.*

3. Your committee advises Synod to approve the election of the following men as members of the *General Committee for Home Missions*:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. G. S. Kok	Rev. L. Bouma
Chicago North .....	Rev. R. O. De Groot	Rev. J. Van Beek
Chicago South .....	Dr. H. Kuiper	
G. R. East .....	Rev. E. Visser	Rev. M. Ouwinga
G. R. South .....	Rev. J. Bult	Rev. J. Bratt
G. R. West .....	Rev. P. Vos	Rev. J. B. Ibershof
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. D. Houseman	Rev. A. Blik
Muskegon .....	Rev. J. Breuker	
Orange City .....	Rev. J. R. Van Dyke	Rev. G. Zylstra
Ostfriesland .....	Rev. G. Rozenboom	Rev. J. H. Rubingh
Pacific .....	Rev. J. De Jong	Rev. P. Hoekstra
Pella .....	Rev. J. D. Pikaart	Rev. F. Huizenga
Sioux Center .....	Rev. W. Hekman	Rev. C. Vanden Heuvel
Wisconsin .....	Rev. E. Joling	Rev. J. Medendorp
Zeeland .....	Rev. M. Bolt	Rev. A. De Vries

*Adopted.*

4. Synod approve the election of the following men as *Synodical Delegates for Examination*:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. E. Tanis	Rev. P. A. Hoekstra
Chicago North .....	Rev. J. Van Beek	
Chicago South .....	Rev. I. Westra	Dr. H. Kuiper
G. R. East .....	Rev. J. Weidenaar	Rev. E. F. Visser
G. R. South .....	Rev. A. J. Rus	Rev. P. Holwerda
G. R. West .....	Rev. R. Veldman	Rev. J. G. Van Dyke
Hackensack .....	Rev. H. Bouma	Rev. W. Haverkamp
Holland .....	Rev. P. Jonker, Jr.	Dr. R. J. Danhof
Hudson .....	Dr. O. Holtrop	Rev. L. Van Laar
Kalamazoo .....	Rev. W. Alkema	
Minnesota .....	Rev. J. Ehlers	Rev. G. A. Lyzenga
Muskegon .....	Rev. J. Breuker	Rev. J. Masselink
Orange City .....	Rev. J. H. Geerlings	Rev. W. Bajema
Ostfriesland .....	Rev. C. Greenfield	Rev. K. Tebben
Pacific .....	Rev. W. Groen	
Pella .....	Rev. R. Hooker	Rev. J. Geels
Sioux Center .....	Rev. M. Arnoys	Rev. J. Guichelaar
Wisconsin .....	Rev. N. Jansen	Rev. J. Medendorp
Zeeland .....	Rev. D. Bonnema	Dr. J. H. Bruinooge

*Adopted.*

## ARTICLE 167

1. The Advisory *Committee on Appointments* recommends that Synod approve the following appointments:

1. *Synodical committee*—Dr. Y. P. De Jong, Rev. W. Groen, Rev. E. Van Halsem, Stated Clerk (ex officio).

2. *Stated Clerk*—Rev. John De Haan, Jr.; alternate, Dr. R. J. Danhof.

3. *Synodical Treasurer*—Mr. T. Noordewier; Mr. H. J. Voss, assistant.

4. *Synodical Treasurer for Canada*—Rev. L. Trap, Rev. H. Wierenga, alternate.

5. *Canadian Treasury Committee*—Rev. L. Trap, Mr. T. Noordewier, Mr. H. Denkema.

6. *Publication Committee*—Mr. J. B. Hulst, Prof. D. H. Kromminga, Mr. J. Feenstra, Dr. H. H. Meeter, Mr. H. Denkema, Rev. J. Gritter, Mr. G. J. Rooks, Rev. J. F. Schuurmann, Mr. G. Buist.

7. *Committee for South America*—Dr. H. Beets, Dr. M. J. Wyngaarden, Rev. D. D. Bonnema, Rev. H. Blystra, Rev. P. Jonker, Jr.

8. *Committee for Church Help Fund*—Rev. A. Wassink, Mr. C. R. Mulder, Rev. J. R. Van Dyke; General Alternate, Rev. O. Breen.

9. *Representative American Bible Society*—Rev. H. Bouma; alternate, Rev. J. P. Smith.

10. *Representative of British and Foreign Bible Society*—Rev. L. Trap; alternate, Rev. H. Wierenga.

11. *Representatives on General Commission of Army and Navy Chaplains*—Rev. J. M. Vande Kieft, Rev. H. Baker; alternates, Rev. E. Kooistra and Rev. E. Boeve.

12. *Chaplain Committee*—Rev. J. M. Vande Kieft, Rev. H. Baker, Rev. E. Kooistra, Rev. E. Boeve, Rev. L. Trap.

13. *Committee Ecumenical Council and Correspondence with other Churches*—Prof. L. Berkhof, Prof. D. H. Kromminga, Dr. J. T. Hoogstra, Rev. I. Van Dellen, Dr. S. Volbeda, Stated Clerk.

14. *Historical Committee*—Prof. D. H. Kromminga, Dr. H. Beets.

15. *Committee Mission Sunday School Lesson Planning*—Rev. H. Verduin, Rev. R. Veenstra, Rev. P. Jonker, Jr., Mr. T. Afman, Mr. A. Vander Veer.

16. *Committee Sunday School Planning*—Dr. H. H. Meeter, Prof. H. Schultze, Rev. J. Weidenaar.

17. *Committee for Digests of Protests*—Stated Clerk, Dr. S. Volbeda, Prof. D. H. Kromminga.

18. *Transportation Secretary*—Mr. B. Pousma.

19. *Committee for Mimeographing Reports and Making Arrangements for the Synod*—Mr. H. J. Voss, alternate, Dr. E. Y. Monsma.

20. *Committee for Ministers' Pension and Relief Administration*—Mr. F. L. Winter, Mr. N. Hendrikse, Rev.



J. O. Bouwsma, Mr. W. K. Bareman, Rev. R. J. Bos; alternates G. Doornbos, Mr. G. B. Tinholt, Rev. J. F. Schuurmann, Mr. B. De Jager, Rev. T. Yff.

21. *Representative Lord's Day Alliance of the U. S.*—Rev. J. J. Hiemenga; alternate, Rev. J. T. Holwerda.

22. *Representative on National Christian Association*—Rev. R. O. De Groot; alternate, Rev. M. J. Vanderwerp.

23. *Radio Broadcasting Committee*—Rev. D. H. Walters, Rev. R. J. Frens, Rev. H. Baker, Rev. E. B. Pekelder, Rev. W. Kok, Rev. B. Essenburg, Rev. Peter Eldersveld, M. Fakkema, and H. Elders. (cf. Art. 109.)

24. *Committee of Study Regarding Translation of Hol-land Theological Works*—Prof. D. H. Kromminga, Rev. L. Verduin, Mr. B. K. Kuiper.

25. *Calling Church for next Synod* — Franklin St. Church, Grand Rapids, Michigan.

26. *Committee for Federation of A.F.R.Y.M.S. and A.F.R.Y.W.S.*—Rev. C. Witt and Mr. N. Hendrikse.

27. *Committee on Corporate Responsibility*—Prof. L. Berkhof, Dr. C. Bouma, Prof. W. Hendriksen, Dr. R. J. Danhof, Rev. C. Huissen.

28. *Committee on Article 36*—Dr. R. Bronkema, Dr. H. Kuiper, Rev. G. A. Lyzenga, Rev. J. Bruinooge, Rev. J. G. Van Dyke, Rev. L. Verduin, Rev. J. Weidenaar.

29. *Netherlands' War Relief Benevolent Fund* — Mr. John Hekman, Mr. J. J. Buiten, Dr. H. Beets, Dr. Y. P. De Jong, Prof. L. Berkhof, Mr. M. Housekamp.

30. *Committee re "Reading Service" Sermons*—Rev. I. Westra, Dr. M. Van Dyke, Rev. W. Van Rees, (Cf. Art. 48).

31. *Delegates to the 1945 Convention of the National Association of Evangelicals*—Rev. G. Hoeksema, Dr. G. Goris, Dr. R. J. Danhof, Rev. E. J. Tanis, Rev. H. Baker, Dr. H. Kuiper, Stated Clerk (ex officio) (cf. Art. 124).

32. *Committee to write a Testimonial on Mixed Mar-riages*—Rev. A. Jabaay, Rev. P. De Koekkoek, Dr. R. Bronkema. (cf. Art. 122.)

33. *Committee on Program for Mutual Supervision*—(Cf. Overture of Classis Hudson, Agenda II, p. 163)—Rev. I. D. Couwenhoven, Rev. J. L. Schaver, Rev. J. O. Schuring. (cf. Art. 58.)

34. *Committee on Rules Regarding Admittance of Min-isters from other Denominations*—Dr. H. Kuiper, Rev. G.

Hoeksema, Rev. W. Kok, Dr. E. Y. Monsma, and Prof. J. G. Vanden Bosch (cf. Art. 126).

35. *Committee on "Outside" Speakers to Synod.* The officers of 1944 Synod and the Stated Clerk. (cf. Art. 65.)  
*Adopted.*

#### ARTICLE 168

The minutes of the fourteenth and fifteenth sessions are referred for approval to the officers of Synod.

#### ARTICLE 169

A. The President addresses Synod as follows:

*Fellow Delegates of the Synod of 1944.*

DEAR BRETHREN:

We have come to the end of our labors. No doubt you are happy, as we have worked hard and possibly are somewhat weary. We are thankful to the Lord for health and strength given throughout all our synodical sessions. I do not know that sickness has even once interfered with our labors. And we are happy this afternoon not merely because the work is done, but also because we have by God's grace labored together in a friendly Christian spirit. If there be a measure of sadness at the thought of parting, let us thank God that as we separate we may also know something of the joy of the pain of parting.

We are all deeply conscious of the imperfections of our work, and surely we have not agreed on every question. But let us be assured, knowing that the Spirit of Christ dwells in His church, that we have enjoyed His divine guidance, so that generally speaking our decisions will meet with the approval of our God. And if it should be that in some particular instance we have erred, let us be comforted by the thought that the Lord can make our mistakes of none effect, and that He will not long permit our frailties or lack of insight to stand in the way of the progress of His glorious Gospel.

I want to thank you once again for the honor you conferred upon me. Through your hearty coöperation the work was not only a responsibility but a real joy. And I want to express my deep appreciation and the appreciation of the whole Synod of the good work performed by the other officers of Synod: of the work of Dr. Goris our vice-president, and of our two clerks, Dr. Danhof and Rev. Tanis. Brethren, you have greatly aided me in my work, and I want to bring to you the thanks of the Synod and of myself for the splendid services you have rendered, altogether apart from my task as chairman.

We wish to thank the committees who presented their reports to the Synod of 1944, and to express our hearty appreciation of the excellent work performed by our own advisory committees. I do not know that the labors of Synod were ever seriously hindered by any imperfections in any of the reports submitted. We also wish to thank those who performed valuable service as advisors, particularly Dr. De Korne and Rev. Baker and President Schultze. We regret that the members of our Seminary Faculty could not meet with us and as in former years favor us with their advice. It is our earnest hope that ere another year passes and another Synod meets

our gracious God may have heard our earnest prayers for victory and peace, so that more normal conditions will prevail and all our advisers can again be with us at Synod. We wish to thank the editors of our church papers, Rev. H. J. Kuiper and Rev. H. Keegstra and the reporters of the *Press* and the *Herald* for their reports of our synodical labors. Finally we wish to express our hearty 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 say farewell may the joy of good work faithfully performed be strong in our souls. May we meet our loved ones in health and safety, and return to our churches and our respective spheres of labor refreshed in spirit by our synodical experience and fellowship, eager to devote ourselves with ever greater zeal to the interests of our Christian Reformed Zion and to every good work in the service of our blessed Lord.

B. To this address the Vice-President, Dr. G. Goris, responds in the name of Synod:

In the name of the members of Synod I wish to express to you our deep appreciation for your excellent leadership. We are grateful to God for the many splendid qualities of leadership which He has given you and which you displayed as president of Synod. We appreciate your alertness, your incisiveness of thought as well as its clarity and logic. We also thank God for your readiness of speech and the accurate way in which you express your thoughts.

We, too, thank God that, for the most part, you showed splendid poise and self-control when pressure was being exerted upon you to violate the deliberative nature of our assembly.

It has been a pleasure to work under your leadership and alongside of you as fellow officers. May God continue to bless you and us all as we return to our homes and our work and may His be the praise now and forever.

#### ARTICLE 170

Synod unites in singing No. 458 Psalter Hymnal and the President leads in prayer and thanksgiving to God.

REV. G. HOEKSEMA, *President*

DR. G. GORIS, *Vice-President*

DR. R. J. DANHOF, *Clerk*

REV. E. J. TANIS, *Second Clerk*

Attested a true copy,

JOHN DE HAAN, JR., S. C.

# SUPPLEMENTS

## SUPPLEMENT 1-a

### REPORT OF SYNODICAL COMMITTEE

(Arts. 13, 127)

*To the Synod of 1944.*

ESTEEMED BRETHREN:

RUSSIAN GOSPEL ASSOCIATION.

ON SEPTEMBER 30, 1943, the Stated Clerk received a letter from the Russian Gospel Association, 64 W. Randolph St., Chicago, Ill., requesting "information as to how to present our work so that it will be included in your recommended list" for financial support. One of our ministers had become interested in the cause and had informed the Association: "I am sure you would receive more financial support of our Christian Reformed Churches if your cause would be recommended for financial support by our Synod." The Stated Clerk corresponded with the members of our Synodical Committee through the Chairman of the Committee. In part, the Stated Clerk wrote as follows:

"You may remember that I discussed a somewhat similar request with you last year. One of our preachers was also responsible for that request. This one also seems to be for the support of missionary work conducted by those in Arminian circles.

"I hardly think that our Synod would place this cause upon its so-called 'accredited list' for moral and financial support. I also feel that we should discourage similar requests coming to Synod and thus taking up synodical time. If our preachers should continue to encourage such causes in coming to Synod, our synodical meetings would be overrun with them.

"However, I do not feel that I, as Stated Clerk, should take a stand alone in these matters. The Synodical Committee ought to take some stand . . . ."

After ascertaining the advice of the members of the Synodical Committee the following letter was dispatched by the Stated Clerk to the Russian Gospel Association.

"DEAR BRETHREN:

Your letter of September 29 addressed to me by Mr. Ferne S. Larson has not been ignored.

I had to get in touch with three members of what we call our Synodical Committee. They are scattered from the Atlantic to the

Pacific. Each of the members has received your letter and given me his comments. As secretary of the Committee I now answer you.

Your cause, of course, is of interest to us. We are truly thankful for the efforts put forth by orthodox Christianity in the interests of the cause of our blessed Lord.

We are a rather small denomination of the Reformed or Calvinistic group of churches. We usually limit our recommendations for financial support in missionary efforts to the group referred to. Even then we have more than we can take care of.

Our next Synodical Meeting will be held in Calvin College, this city, on June 14, 1944 and the following days. Wednesday of the second week is usually designated as the day when 'outside' causes are taken up.

If you should desire to present your request by letter, to the meeting referred to, you should address it to me and have it reach me before the first of next June.

From what has been said you will understand, I am sure, that I can give you no assurance that your cause will be included in our list of 'accredited causes' for financial support from our churches.

With Christian greetings,"

Now the Synod has before it a two-page letter from the Russian Gospel Association embodying a request that it be included in our "missionary budgets." The request together with the Stated Clerk's file on the matter have been designated for the Budget Committee of the Synod.

\* \* \* \* \*

RE MRS. J. VAN LONKHUIZEN.

The Synodical Committee was asked by our Ministers' Pension and Relief Administration about giving possible aid to Mrs. J. Van Lonkhuizen in accordance with a "foot-note attached to Report of the War Relief Committee, Supplement XX, page 343, Acts of Synod, 1943." "Synod for some reason or other took no action on this suggestion." The reply of the Synodical Committee was in part as follows:

"The case is not one for the Synodical Comm. to act on, at least not in its present stage. As you state, there is no request from Mrs. Van Lonkhuizen for aid; neither does the War Relief Comm. request it. One of the members writes that he thinks "the War Relief Comm. should bring her case, if necessary, to the forthcoming Synod. Since Synod saw its way clear to support Dr. Van L., it should assume the same obligation toward his widow. (See Van L.'s letter, Acts 1942, p. 114, sister churches in Netherlands asking us to loan to the Doctor what they could not send)."

"We do not see how your committee has authority to use the funds, entrusted to you, for the support indicated. This is also what you indicate in your letter."

Nothing further has been done about the matter as far as we know.

THE AMERICAN BIBLE SOCIETY wired the Stated Clerk urging his presence (at the Society's expense) or "someone representing the General Organization" of our Churches at its Advisory Council on November 30. The request stated that matters of unusual importance were to be considered. The urgency of the matter suggested to us that some one of the Synodical Comm. was desired in addition to our regular delegate. Since the stated Clerk found it impossible to attend, the Rev. E. Van Halsema, of our Synodical Comm., filled the engagement and rendered a suitable report. The regular delegate of our churches, The Rev. Hessel Bouma, was also present and renders an illuminating and interesting report to this Synod which will be acted on in its due order.

\* \* \* \* \*

DELEGATES TO THE NATIONAL ASSOCIATION OF EVANGELICALS were arranged for by the Synodical Comm. through the cooperation of The Rev. G. Hoeksema, president of our former Synod. Those who served as delegates were: Drs. W. H. Rutgers, president; H. Kuiper, Secretary; R. J. Danhof and J. C. De Korne. They render a suitable report to this Synod.

ANNUAL NATIONAL DAY OF PRAYER. In accordance with Acts of Synod, 1943, Art. 53, pages 21 and 22 the Stated Clerk wrote the President of the U. S. The following letter was received from The White House, dated August 30, 1943:

"My dear Mr. De Haan:

Your letter of August twenty-sixth, on behalf of the Christian Reformed Church, has been received and will be made available to the President. Please be assured that he will much appreciate your interest in writing.

Very sincerely yours,

H. H. McIntyre,  
Secretary to the President."

\* \* \* \* \*

PROFANITY IN ARMED FORCES. The Stated Clerk addressed a letter to the President of the U. S. in regard to curbing "profanity among men of the armed forces (cf. Acts, 1943, Art. 55, pages 24 and 25." The following reply was received dated Sept. 3, 1943:

"Rev. John De Haan, Jr.

Dear Sir: Your letter addressed to the President, dated 26 August 1943, embodying a decision of your Synod, relative to the use of profanity in the armed forces, has been transmitted to this Department for reply.

Regulations prohibit superiors injuring those under their authority by tyrannical or capricious conduct or by abusive language. In dealing with men in their commands, all officers are counseled to bear in mind the absolute necessity of treating their subordinates so as to preserve their self-respect. Any reported infraction of these regulations is carefully investigated, and when such investigation indicates that corrective measures are in order, disciplinary action is taken.

Very truly yours,

J. A. ULIO, Major General,  
The Adjutant General.

By: HRH."

\* \* \* \* \*

**DEFERMENT OF PRE-THEOLOGICAL STUDENTS.** The Stated Clerk carried out the instructions indicated in Acts, 1943, Art. 136, pages 76 and 77 in regard to draft status of pre-theological students. The answer received from the Selective Service System of Washington, D. C., dated Sept. 4, 1943, reads:

Christian Reformed Church,  
Grand Rapids, Mich.

Attention: The Rev. John De Haan, Jr.

Subject: Status of Pre-theological Students.

Gentlemen:

Receipt is acknowledged of your letter dated August 26, 1943, regarding the above-mentioned subject.

The statements made have been noted. They will be given appropriate consideration in this headquarters.

For the Director,

NEAL M. WHERRY, Major, AUS,  
Camp Operations Division."

\* \* \* \* \*

**THE NATIONAL ASSOCIATION OF EVANGELICALS** sent us a certificate of membership reading:

"This is to Certify that **CHRISTIAN REFORMED CHURCH** of Grand Rapids, Mich. is a member of the National Association of Evangelicals and is entitled to all the rights and privileges pertaining to such membership as long as its doctrines and practises are in accordance with the statement of faith and constitution of the said Association. In witness whereof we have hereunto set our hand and seal this First day of October, 1943."

Was signed by the Pres. and Sec'y.

The Chaplaincy Commission of the N.A.E. is preparing to become actively engaged in this field. The Association wishes to know from us whether we desire "to appoint a member to this commission." Our Synodical Chaplaincy Committee is to bring this matter to the attention of Synod.

The terms of office of the three regular members of this Synodical Committee expire at this time. The term of office of the Stated Clerk expires at the Synod of 1946.

Respectfully submitted,

Y. P. DE JONG

W. GROEN

E. VAN HALSEMA

JOHN DE HAAN, JR., S. C.

P.S. After the above report was completed the Stated Clerk received a letter and a booklet, FA-3, from the War Department, Office of Dependency Benefits, 213 Washington St., Newark, New Jersey. The booklet deals with "Family Allowances and Allotments of Pay for Soldiers' Dependents."

Pastors may obtain the booklet free upon request to the above address. It will enable them to give "guidance and advice on problems which involve soldiers' benefits."



## SUPPLEMENT 1-b

## REPORT OF THE SYNODICAL TREASURER

(Arts. 134, 140, 162)

Grand Rapids, Mich., June 15, 1944

Synod of the Christian Reformed Church,  
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

**I**T it again my privilege and pleasure to submit to you for your information and consideration an itemized statement of all receipts and disbursements of Synodical Funds covering the period from June 17, 1943, to June 15, 1944. As a Synod you may have little interest in this detailed statement but I believe it may be valuable for the files of your Secretary. For your information the following condensed report is submitted:

June 17, 1943, Balance of cash on hand.....	\$ 2,223.51
Total receipts as per statement.....	10,783.52
	<hr/>
	\$18,007.03
Total disbursements as per statement.....	11,148.63
	<hr/>
June 15, 1944, Balance of cash on hand.....	\$ 1,858.40

In my report to the Synod of 1943, reference was made to the fact that, in order to meet the expenses of the previous Synod and the publication of the Acts of Synod, it was necessary for your Treasurer to borrow \$3,250.00 and the hope was expressed that, with a quota of 35c per family for the past year, some little progress might be made toward the repayment of some part of this indebtedness. I regret to report that I have been disappointed in this hope. In fact, reference to the above statement reveals that my present cash balance is even less than it was a year ago. In spite of the fact that my receipts were some \$1,900.00 more than during the preceding year, the expenses were more than \$2,900.00 greater than they were during that same year. During the past year the expenses of delegates, in connection with the examination of prospective Ministers of the Gospel before the various Classes, has been higher than usual because of the greater distances traveled.

I would urge that the quota for the coming year be fixed at not less than 50 cents per family unless even greater expenditures may be authorized by your body. In that event the quota should be even higher.

Wishing you God's choicest blessings in your every activity, I am,

Faternally yours,

TONY NOORDEWIER  
*Synodical Treasurer*

I have examined the records of the Synodical Treasurer and find accurate record of receipts and disbursements has been kept and that the balance of cash on hand corresponds with the statement of the Peoples National Bank of Grand Rapids.

HENRY DENKEMA, *Audit Comm.*

## SUPPLEMENT 1-c

## REPORT OF TREASURER FOR CANADIAN CHURCHES

(Art. 139)

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**H**EREWITH your committee presents the annual report of the Canadian Treasurer, also certain recommendations.

## A. Condensed report of Canadian Treasurer.

Balance on hand, Dec. 31, 1942.....	\$ 9,623.97
Receipts, Jan. 1 to Dec. 31, 1943.....	16,517.49
Total Receipts .....	\$26,141.46
Disbursements, 1943 .....	12,468.20
Balance, Dec. 31, 1943.....	\$13,673.26

B. Detailed report of receipts from churches for examination by Synod. (page 2.)

C. Detailed report of receipts and disbursements Jan. 1 to Dec. 31, 1943. (page 3.)

D. Statement of Dominion Bank of Canada as to bonds held for safekeeping. (page 4.)

E. Statement of audit by Mr. Henry Denkema. (page 5.)

F. *Remarks.* The regulations forbidding the export of funds from Canada, except in small amounts and by special permission, are still in force. This accounts for the relatively large amount on hand in the Canadian treasury. The treasurer, however, has been able to send funds to Africa for the Christian Reformed Board of Missions and for the Church Help Committee in Canada. In consultation with the committee the Canadian treasurer has invested part of the surplus in Canadian Government bonds.

G. *Recommendations:*

1. That in view of the considerable balance on hand, the Canadian treasurer be bonded, in line with the usage of our denomination.

2. That the treasurer be authorized to purchase a fire-proof or fire-resistant cabinet for the preservation of the records of the Canadian treasurer.

Respectfully submitted,

HENRY DENKEMA  
TONY NOORDEWIER  
LEONARD TRAP, *Treasurer*

## SUPPLEMENT 2

REPORT OF THE BOARD OF TRUSTEES OF CALVIN  
COLLEGE AND SEMINARY

(Arts. 35, 40, 41, 64, 131, 162)

*To the Synod of 1944.*

ESTEEMED BRETHREN:

THE Board of our College and Seminary met on May 31 and June 1 and 2. It was the shortest meeting held for many years. All the 19 classes were duly represented by one minister-delegate. The officers for the ensuing year are: the Rev. J. J. Hiemenga, president; Dr. R. Bronkema, vice-president; the Rev. J. Gritter, secretary; the Rev. D. Zwier, assistant secretary. Trying to report to you the main points of interest, we believe the following will give you a fair survey of the conditions at our beloved institution of higher education.

## A. COMMITTEES OF THE BOARD.

Except for the few days which it meets annually, the Board does its work through three committees.

1. To the *Executive Committee* is entrusted the administration of the school exclusive of most of the financial matters. Last year the Board chose as its members: the Messrs. H. Dykhous, J. Gritter, G. Hoeksema, L. J. Lamberts, Dr. W. H. Rutgers, R. Veldman. When Dr. Rutgers resigned in order to prepare himself for the chair in Dogmatics, and the committee found that his successor, Dr. James Putt, would have to travel about 300 miles one way to attend the monthly meetings, it was decided to consult the other Board members by letter. The majority advised to carry on without Dr. Putt because of the distance, so for the balance of the year the committee consisted of five members. When the Rev. L. J. Lamberts left Classis Muskegon and it developed that through an oversight Classis Muskegon had no successor, it was agreed with the classical committee of that classis that the Rev. Mr. Lamberts, being secretary and because of his long service of exceptional value to the committee, should continue till the meeting of the Board. Later, however, the brother became ill, and the Rev. R. J. Bos, who in the interim had been chosen as his alternate, took his place.

The Rev. Mr. Lamberts served as secretary of the committee and the Board for almost twenty years. The Board through its present secretary has expressed its appreciation of the long and valuable service rendered by the brother these many years.

The committee met regularly once a month, besides a few special meetings held, has labored in close contact with the two presidents, has had a number of conferences with faculty members, has visited the class rooms, and has made provision for visiting the class rooms also during the summer sessions. In its activities it was ably guided by the Rev. G. Hoeksema, its chairman.

2. To the *Board of Finance* are entrusted all matters of finance except salaries. The members are Mr. G. J. Rooks, president; Mr. John Hekman, vice-president; the Rev. D. Zwier, secretary; Mr. T. Noordewier, treasurer; Mr. G. L. Dornbos, the Rev. R. J. Frens, Mr. B. W. Hertel, the Rev. J. J. Hiemenga, Mr. F. L. Winter. They serve for a period of four years. Messrs. Hekman and Rooks, whose terms had expired, were re-appointed by the Board. This committee as a rule meets monthly, and meets in joint session with the Board of Trustees to fix the budget. It exercises supervision over the buildings and grounds, and janitorial labors. At present, at the request of the Executive Committee, it also supervises the work of the Assistant to the President for the duration of the present campaign.

3. The *Committee on Pensions* consists of two members of the Board of Trustees, the Rev. Messrs. J. J. Hiemenga and E. B. Pekelder, two members of the Board of Finance, Mr. T. Noordewier and Mr. F. L. Winter, one member of the Seminary Faculty Dr. C. Bouma, and two members of the College Faculty, Prof. H. G. Dekker and Dr. H. J. Ryskamp. It advises the Board re the Pension Fund and administers its funds.

This report is a digest of the activities of these committees as reported to the Board and passed on by that body.

#### B. THE SEMINARY.

The President, Prof. L. Berkhof, reports a year of many blessings. Good health was enjoyed by students and professors, with the exception of one Junior who had to leave because of ill health. Hopes for his early return are entertained. There was harmony and no occasion for discipline presented itself.

That our Seminary is filling an important place has always been felt, but in our day it is accentuated by the large numbers of pastor-less churches in our communion, the constant demand for more chaplains among our armed forces, and the many unoccupied posts in our mission fields.

In view of that situation it is gratifying to report that our Seminary in its three classes had 30 students; that there were 27 post-graduate students, boosting the total number of students to 57; that eight young men were graduated; that 15 were admitted to the Seminary and began their work last week; that a group of 10 were given licensure to exhort in our pulpits. So into and from our Seminary there is a constant flow of workers in the Kingdom.

With reference to this "constant flow" it has right along been the expressed intent of our government that the selective draft should not interfere with it. However, insufficient legislation on this point and frequent shifting of policy on the part of the authorities and the fact that not all draft boards were equally committed to this thought of preserving the flow of young men into our theological school, made watchfulness and frequent action necessary.

According to a ruling of July 1, 1943, pre-seminarians were exempted from military service if they could finish their college training in twenty-four months and could show a statement from the seminary that at the end of that period the Seminary would receive them. The Faculty decided to cooperate on this program with the understanding that it be for the duration of the war only. Accordingly a number of young men are now following that plan.

According to a directive issued early this year no student preparing for the ministry could expect exemption who would not by July 1, 1944, be actually engaged in class work in the Seminary. It was also made plain that students then in the Seminary must accelerate their courses and have no vacation longer than thirty days. This led the Faculty to a plan to place the school as a whole on an accelerated basis, whereby the work of two and a half ordinary semesters would be covered in one year. The Executive Committee gave its approval to this plan and with the opening of our Seminary for the summer session, June 12, this plan was put into operation. All concerned felt that this was the only way to cooperate with our government and secure the continued deferment of our future ministers.

Just before the Board met another directive was issued. This was the result of many protests against the ruling given above. Accordingly it is now possible for our young men looking forward to the ministry as their life task to be exempted from military duty, provided they can produce the required documents to finish their regular course in the college on an accelerated basis and thus to follow out the regular course into the ministry of our Church. The Faculty and the Board were of one mind, namely, that such young men should now complete the full college course before entering the Seminary, and that policy was at once put into operation.

We are glad that in this way we may now, with the blessing of God, look for a constant though possibly diminished, flow of men into our ministry.

The acceleration program posed a number of problems:

1. Who would teach the course in the chair of Dogmatics—the present incumbent, Prof. L. Berkhof, or Dr. W. H. Rutgers who was chosen to be his successor. Since Prof. Berkhof is officially the teacher in this branch till the installation of his successor, and since his successor preferred not to teach till the regular opening of school, Prof. Berkhof was asked, and readily agreed, to teach.
2. What should be the remuneration for the professors for summer teaching? A recommendation touching this point will be included the part of this report covering the finances.
3. Which body is to examine the classes for candidacy as they graduate upon the accelerated basis at different times of the year? Synod, meeting but once a year in June, cannot be expected to do this, and the graduates, according to the wishes of the government, should enter upon actual service as soon as possible after graduation. The Board recommends that Synod decide that as an emergency measure this examination be conducted by "Curatorium Contractum," and that this body shall consist of the members from the classes of Michigan and Illinois and Wisconsin.
4. What arrangement is to be made for the examination of Mr. C. L. Van Zee, a senior in the Seminary, who, because of special circumstances, is expected to graduate Oct. 31, 1944? The Board recommends



that he shall wait till the first regular opportunity for such examination.

5. Would it not be well that the rule that Candidate may not be called until a month after they are declared Candidates be suspended for the durations? Else such young men, should they have to wait some time for a call, might still be inducted. The Board recommends that this rule be suspended for the duration.

Since Prof. L. Berkhof next September is to retire also as President of the Seminary, Prof. S. Volbeda was appointed as the next president of the Seminary. In connection with the retirement of the present incumbent the Board passed appropriate resolutions, demonstrated its appreciation by a testimonial dinner in honor of the beloved leader, and decided that after his retirement his official title shall be: President Emeritus, Calvin Seminary.

The Executive Committee was charged to arrange for the installation of Dr. W. H. Rutgers as Professor in the chair of Dogmatics.

Since the need of a brief course in "Symbolics," giving the main facts about our Forms of Unity, was felt, the Faculty suggested that a syllabus be prepared by members of the Faculty and that this be required of the students as part of one of the courses. This plan was adopted by the Board and suggested for execution.

A letter from one of our missionaries stressing the necessity of more emphasis on Missions in our Seminary and a document from the Christian Reformed Board of Missions suggesting definite plans toward that same end, were given to the Executive Committee for study to report to the Board next year.

#### C. THE COLLEGE.

President H. Schultze reported that 385 students enrolled in September, 1943, 30% less than in 1942 when the number was 539. Of these 385 there were 52 who discontinued; in January, 1944, 31 enrolled; 32 boys were called to the colors, leaving 345 at the end of the school year—a much better figure than we had dared to hope for and better than in many other schools similar to Calvin. Of these students one came from Canada, two hailed from China, and the rest came from 20 states in the Union.

Naturally there was a spirit of uncertainty and restlessness among these young people; it was difficult for many

to concentrate on their work. On the whole the spirit was good, there were no serious cases of discipline.

Some 80 young men and women, having finished their college education, were sent out to continue their education or to take their stations in life somewhere.

Naturally the young women were far in the majority. This large number of girl students created a serious problem as to proper housing facilities for them. The number of those who desire to take in girl students is not large and not all places offered are suitable. The Calvin Co-op House provides for a small number. The Committee charged to find a second such Co-op House has not yet succeeded but has hopes of securing one before long. Since the number of male students at present is small and the Dormitory this last year had to be operated at a loss, it is planned this coming school year to utilize the Dormitory for the girls.

The armed forces claimed four men who otherwise likely would be teaching in our College: Mr. Gordon Buter who had been appointed to teach Economics; Chaplain Harold Dekker who was to instruct in speech; Dr. Henry Stob of Philosophy Department and Dr. Henry Zylstra who taught English. Two others who, it was feared might be called, Dr. John De Vries of the Chemistry Department and Dr. William Radius, our professor of Latin, have been deferred for some time to come.

The Board at its last meeting made three definite appointments:

1. It appointed Prof. L. Flokstra who this summer expects to receive a Ph.D degree from the University of Chicago, as Professor in Education for an indefinite term.
2. To succeed Prof. J. Nieuwdorp, Professor of Mathematics, who is to retire a year hence, it appointed Prof. A. H. Muyskens for an indefinite term.
3. It appointed Prof. H. Wassink, professor in Engineering and Physics, for an indefinite term with the understanding that we expect to expand in Physics, and that the question who is to be the head of that department is to be held in abeyance.

For these three appointments we ask Synod's approval. In three other cases the Board did not feel ready to act:

1. Prof. J. Broene is to retire from the chair of Psychology a year hence. The Board considered a num-

ber of candidates and has made provision whereby it may be able to make an appointment soon.

2. When Mrs. Grace Pels, our Dean of Women, recently became the wife of Chaplain E. J. Holtrop, Calvin sustained a great loss. For five years she very ably filled her place. Her work was greatly appreciated. No one has as yet been appointed to fill her place.
3. Nor has anyone been appointed to take up the work of the Physical Education Director which Prof. Muy-skens will be leaving a year hence. It is thought that for the next year the need of filling this place is not so urgent and that an appointment at this time is not imperative.

The need of expansion both as to equipment and teaching personnel was emphasized by the president in his report to the Board as follows:

"The problem of expansion, particularly in the departments of music, physics, and education remain with us. Too many students seek their college work elsewhere because they wish more music than we offer. Prof. Swets has done excellent work with the limited facilities at his disposal. We offer practically nothing in the form of instrumental music. We haven't a full-time man in physics, and it is a field that is rapidly calling for more attention. The field of education also calls for expansion. The increasing need for more supervision of Practice Teaching, the growing demands of the State and of our Christian school principals, cannot be satisfactorily met by our limited personnel in the education department. Precipitous action during these war days of flux is not justifiable, but to close our eyes to eventualities that are just around the corner is equally unwarrantable."

The need for more room is increasingly felt in the library. The Executive Committee of the Board is aware of the problem and is trying to find a solution, but as yet we have no recommendation.

This problem was again intensified when Mrs. J. Dolfin donated to our institution the entire mission library consisting of some 1,700 books of her late husband, the Rev. J. Dolfin. The Executive Committee and the Board have given appropriate expression to Mrs. Dolfin of our great appreciation of this splendid gift.

The campaign for funds for new buildings is going well. For the execution of this campaign Mr. N. Hendrikse, the alert and zealous Assistant to the President, is working

under the direction of the Board of Finance in close co-operation with that body. Splendid results are being obtained. The first phase of the campaign was to secure the cooperation of our churches in raising \$100,000 from the Church in general. The returns thus far, though incomplete, seem to indicate that 90% of the churches will co-operate and that the money will come in. The second phase, in which \$100,000 was to be raised by subscription from individuals, is now in progress. At a dinner given some weeks ago \$41,000 was pledged; at a dinner held this week \$30,000 was promised. Similar dinners will be held elsewhere and we are confident that the second \$100,000 too will be raised. The third phase, that of raising \$100,000 from our young people for a Memorial Hall, is still in the planning stage.

The Board, at the suggestion of the Assistant to the President, has taken steps to prepare for the erection of the Science Building as soon as conditions shall permit. The Buildings and Grounds Committee will be asked to study details and prepare plans. They were given the suggestion that, all things being equal, the Board prefers to have our own people employed on this project.

Synod is asked again to urge our people to give this campaign full cooperation.

#### D. FINANCIAL MATTERS.

A financial statement covering the past school year and a proposed budget for the coming year will be attached to this report. In connection with these we call your attention to just a few details.

A gift of \$5,000 from the Publication Committee was at the suggestion of that committee placed in the Building Expansion Fund, subject to Synod's approval. We ask you to approve this.

The amount allowed in the proposed budget for books is considerably higher than before. This fact is due, at least in part, to a letter received from the N.C.A. that in expenditure for books, as well as in several other items, Calvin College is far below the percentile required by that association. We must build up along several lines. Much remains to be done before we can even think of post-graduate work.

It is the mind of the Board that for the next year all the members of the teaching staff should receive an extra \$250.00 for living expenses, apart from their salaries.

It is also the mind of the Board that the salaries of Caroline Veen, the Recorder; of Lena Bossenbroek, the clerk; of Ruth Imanse, the Bookstore Manager; of Josephine Baker, the Librarian, and of Henry J. Voss, the assistant treasurer should be raised by \$150.00 each.

We propose the following:

RECOMMENDED MINIMUM SALARY FOR SUMMER SESSION  
TEACHING

For one 2-hour course (at \$50.00 per hour)	\$100.00
For one 3-hour course (at \$50.00 per hour)	150.00
For two 2-hour courses (at \$47.50 per hour)	190.00
For two 3-hour courses (at \$47.50 per hour)	285.00
For three 3-hour courses (at \$34.00 per hour)	387.00
For one 4-hour course (at \$50.00 per hour)	200.00
For two 4-hour courses (at \$45.00 per hour)	360.00
For administration, if not teaching	200.00
Summer session extends eight weeks.	

Respectfully submitted,  
JOHN GRITTER, *Secretary*

CALVIN COLLEGE AND SEMINARY  
Grand Rapids, Michigan

BALANCE SHEET AS OF MAY 31, 1944

ASSETS—

ENDOWMENT INVESTMENTS AT COST

U. S. Government Bonds	\$126,626.91	
Corporate Stocks and Bonds	63,880.66	
Johanna Avenue Property	641.43	
Saving Account, Peoples National Bank	1,322.87	
		\$191,971.87

PHYSICAL PLANT AT COST

Buildings and Grounds	\$514,659.63	
Furniture and Equipment	67,735.80	
Building Expansion Fund	86,247.45	
		\$668,642.88

CURRENT ASSETS

Cash Balance, in Bank and on Hand	\$ 29,251.60	
On Deposit in Canada	4,651.71	
Accounts Receivable	373.25	
Bookstore Inventory	2,200.00	
U. S. Defense Bonds from Class 1942	125.00	
		\$ 36,601.56
		\$897,216.31

FUNDS—

ENDOWMENT FUNDS

General Endowment	\$ 56,889.93	
Bible and Ethics	49,839.51	
Van Agthoven Legacy	71,419.43	
Library Endowment	12,000.00	
Scholarship Funds	1,823.00	
		\$191,971.87

## FUNDS INVESTED IN PLANT

General Building Fund.....	\$304,793.52	
Seminary Building Fund.....	91,988.13	
Hekman Memorial .....	67,259.31	
Dormitory Building Fund.....	105,854.47	
Eleanor Mae Eerdmans Memorial.....	12,500.00	
Building Expansion Fund.....	86,247.45	
		<u>\$668,642.88</u>

## GENERAL FUND BALANCES

Unexpended Funds .....	\$ 10,752.97	
Dormitory Reserve .....	3,715.74	
Athletics Reserve .....	2,583.45	
Bookstore Reserve .....	3,563.92	
Calvin Hall Reserve.....	1,694.64	
	<u>\$ 22,310.72</u>	
Operating Balance as of May 31, 1944....	10,106.05	
Cash Deposits—Due Students.....	2,177.74	
Due Faculty—U. S. Bonds.....	156.97	
U. S. Withholding Tax.....	1,850.08	
		<u>\$ 36,601.56</u>
		<u>\$897,216.31</u>

## OPERATING STATEMENT FOR THE YEAR 1943-44

## INCOME—

	1943-44 Sept. 1, 1943 to May 31, 1944 (9 months)	1942-43 Sept. 1, 1942 to Aug. 31, 1943 (12 months)
Classical Payments .....	\$ 79,623.65	\$ 97,858.35
Tuition and Fees.....	44,631.00	53,323.75
Interest on Investments.....	3,608.33	5,609.59
Chr. Ref. Pub. House.....		6,000.00
(\$5,000.00 for Bldg. Expansion)		
Miscellaneous Items .....	352.66	485.45
	<u>\$128,215.64</u>	<u>\$163,277.14</u>

## EXPENSE—

College Supplies .....	\$ 5,602.79	
Seminary Supplies .....	392.22	
Business Administrative .....	2,191.67	
Maintenance of Plant.....	9,666.50	
	<u>\$ 17,853.18</u>	<u>\$ 21,281.23</u>
Salaries .....	92,918.17	128,271.53
		<u>\$110,771.35</u>
		<u>\$149,552.76</u>
Balance for the period	<u>\$ 17,444.29</u>	

## ACTS OF SYNOD, 1944

Estimated Income and Expense for  
the months of June, July, August

Classical Payments .....\$ 29,499.62

Interest on Investments..... 2,394.07

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\$ 31,893.69

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\$ 49,337.98

Supplies .....\$ 7,121.62

Salaries ..... 30,314.49

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\$ 37,436.11

Estimated Balance for the year

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\$ 11,901.87 \$ 13,724.38

## PROPOSED BUDGET FOR THE YEAR 1944-45

## Supplies—

College Instructional .....\$ 9,425.00

Seminary Instructional ..... 1,175.00

Business Administrative ..... 5,150.00

Physical Plant ..... 12,315.00

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\$ 28,065.00

## Salaries—

College .....\$ 87,450.00

Seminary ..... 24,500.00

Administrative ..... 24,350.00

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\$136,300.00

Total Budget for the year 1944-45.....

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\$164,065.00

## OPERATING STATEMENT FOR THE NINE MONTHS

Sept. 1, 1943 to May 31, 1944

## Calvin College Dormitory—

Income—Rent .....\$ 2,597.35

Board ..... 8,860.74

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\$ 10,958.09

Expense—Rooms .....\$ 2,873.54

Dining Hall ..... 7,141.78

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\$ 10,015.32

Balance for the nine months.....

\$ 942.77

Sept. 1st Reserve..... 2,772.97

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Present Net Reserve—May 31, 1944.....\$ 3,715.74

## Calvin College Bookstore—

Sales—Sept. 1, to May 31.....	\$	9,497.49
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## Cost of Sales:

Purchases .....	\$	7,571.73
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Inventory—Sept. 1st .....		2,961.52
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	\$	10,533.25
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Inventory—May 31st .....		2,200.00
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	\$	8,333.25
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Net Income from Sales.....	\$	1,164.24
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Expenses: Office Supplies and Salary.....		1,028.70
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Net Gain for the nine months.....	\$	135.54
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Balance as of September 1st.....		3,428.38
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Net Reserve as of May 31, 1944.....	\$	3,563.92
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## Physical Training—Athletics—

Income—Gym Fees .....	\$	1,857.50
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Gate Receipts .....		267.02
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	\$	2,124.52
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Expenses for the nine months.....		2,227.20
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Amount Short for the period.....	\$	102.68
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Balance as of Sept. 1st.....		2,686.13
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Net Reserve as of May 31, 1944.....	\$	2,583.45
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## SUPPLEMENT 3

(Arts. 70, 73, 74, 78-82, 111, 130, 135, 162)

REPORT OF THE GENERAL COMMITTEE FOR  
HOME MISSIONS*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HE General Committee for Home Missions has the honor to bring the following report to your esteemed body. For Synod's convenience the contents have been divided in the following sections:

- Part I. Personnel and Organization.....
- Part II. General Information .....
- Part III. Church Extension .....
- A. Information .....
- B. Recommendations for Support.....
- Part IV. Fund for Needy Churches:
- Part V. Soldier's Fund .....
- Part VI. Report of the Treasurer.....
- Part VII. Matters Which Require Synodical Action....

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 are considered and acted upon.

## I. PERSONNEL AND ORGANIZATION

A. The membership of the GENERAL COMMITTEE FOR HOME MISSIONS comprises the following brethren:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. G. S. Kok.....	Rev. L. Bouma
Chicago North .....	Rev. R. O. De Groot.....	Rev. J. Van Beek
Chicago South .....	Dr. H. Kuiper.....	
G. R. East .....	Rev. E. Visser.....	
G. R. South .....	Rev. J. Bult.....	Rev. J. Bratt
G. R. West .....	Rev. P. Vos.....	

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
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. D. Houseman.....	Rev. A. Blik
Muskegon .....	Rev. J. Breuker.....	
Orange City .....	Rev. J. R. VanDyke.....	Rev. A. Jabaay
Ostfriesland .....	Rev. G. J. Rosenboom.....	Rev. J. H. Rubingh
Pacific .....	Rev. J. De Jong.....	Rev. P. Hoekstra
Pella .....	Rev. J. Pikaart.....	Rev. F. Huizenga
Sioux Center .....	Rev. W. Hekman.....	Rev. J. Guichelaar
Wisconsin .....	Rev. E. Joling.....	Rev. J. Medendorp
Zeeland .....	Rev. M. Bolt.....	Rev. A. De Vries

<i>Members-at-Large</i>	<i>Alternates</i>	<i>Term</i>
Mr. Jacob Vander Wal.....	Mr. Ralph Kooi.....	1942-1944
Rev. D. D. Bonnema.....	Mr. Hiram R. Gezon.....	1942-1945
Mr. B. H. Brouwer.....	Mr. G. B. Tinholt.....	1943-1946

B. The terms of Mr. J. Vander Wal and his alternate, Mr. Ralph Kooi, expire at this time.

C. The membership of the Executive Committee consists of the following delegates: The Reverends: J. Breuker, M. Bolt, H. Blystra, D. D. Bonnema, J. Bult, E. Visser, P. Vos, and the Messrs. B. H. Brouwer and Jacob Vander Wal.

Of this group the first four members 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, B. H. Brouwer, and D. D. Bonnema.

The sub-committee having charge of the Fund for Needy Churches comprised the brethren M. Bolt, J. Breuker, P. Vos, and J. Vander Wal.

D. During the year the Executive Committee met monthly. The sub-committees met at frequent intervals as need required.

E. The General Committee convened for its annual meeting on May 24 and 25. 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

We are indebted to the Seminary faculty for the use and convenience of the Seminary building in holding our meetings.

## II. GENERAL INFORMATION

The General Committee has endeavored to carry out, largely through the Executive Committee, the mandate of Synod. We are living in a day which demands that we meet the challenge to spread the Good News of God's grace in Christ Jesus as never before. Although we dare not boast that we have responded sufficiently to the call that comes to us in a time like this, we are grateful to God for the services that have been rendered. Our people have contributed generously to the Home Mission cause and appear to appreciate that this is a day of great opportunity.

All regret that the work in foreign fields had to be curtailed because of war conditions. The opportunities, however, to expand the work in the home land have increased. The need of preaching the unsearchable riches of Christ has become more urgent. The pressure of the times and the trials through which men are passing should intensify the efforts on the part of the Church to urge that men "seek Him who turneth the shadow of death into the morning." Men are gripped with fear of things to come. Bleeding hearts seek comfort, but we would deceive ourselves if we thought that our country is calling for the message which we can bring. Yet we believe that the Lord has entrusted to us the Truth which it needs and we would be remiss in discharging our duty, if we would fail to do all possible to meet the needs of suffering mankind.

We would like to believe that there is a general return to religion. The sanguine hopes of all God's children, that the great catastrophe of war would serve to revive interest in the kingdom of God, have not eventuated. Sunday school attendance has dropped off. The apostasy of the organized church has not been checked. Materialism with its attending sins is as great an evil as it ever has been. Sabbath desecration and looseness of morals are rampant. Conditions are such that the Church has reason to be disturbed. Although God's people face the future with the confidence that the gates of Hades shall not prevail against the Church, they should nevertheless marshal their forces to withstand the assaults of Satan.

Our labors in the Home Mission field, which were directed to the organization of daughter churches, have suffered a setback because of the rules of the War Production Board that no new church buildings can be erected for the duration. Although we can appreciate that re-

strictions must be made for the sake of the war effort, we deplore that the Government apparently does not sufficiently consider that the extension of the kingdom of God and the ministry to the spiritual needs of men are essential to the wellbeing of our country. The result has been that in communities where no buildings are available, very little can be done.

Our Church can do little, if anything, in defense communities in the way of evangelization because of the imposed restrictions. Moreover, services can not be held in those communities, even though buildings are available, unless they be non-denominational and then only with the permission of the local council of churches. However, inasmuch as there are numerous opportunities to be engaged in the work of evangelization in the large cities of our country, our program of evangelization need not be curtailed. We are happy that work of that nature is being performed in Detroit and Ypsilanti, Michigan. Washington, D. C., has strategic importance in that it provides a church home for others of Reformed faith, performs a real service to our service men and women, and gives us the opportunity to witness in our nation's capital. The Lord granting us men, we shall be engaged in that type of work in Chicago and Minneapolis and we sincerely hope that other places can be occupied.

"The harvest is plenteous, but the laborers are few." That has been true throughout the ages, but with the war making a serious drain upon the ministry, we feel more than ever the impact of those words. The Church at home needs ministers, and ministers are needed for preaching the Gospel of the kingdom throughout our land. In spite of the scarcity of ministers we can not afford to neglect the fields that are ripe for the harvest. May we not expect that the need of laborers will incite the Church to pray earnestly, "that the Lord of the harvest may send forth laborers into His harvest?"

The missionaries have labored faithfully in the fields assigned to them. Definite progress has been made. Several congregations were organized.

We trust that our report will receive due consideration and Synod will take such decisions as will serve to advance the cause of Home Missions.

The administration of the Soldiers' Fund, the discharge of our duties with respect to the young men and women in

service, keeping our files up to date, and the preparing of lists to aid our service pastors have required much of our time. Although this particular work can hardly be called home mission work in the strict sense of the word, yet in view of the fact that the sons and daughters are our scattered brothers and sisters in the faith, much good can be done for them in a spiritual way. The Church owes it to its members that it shall give them consideration, whether they be in the home congregations or scattered abroad. The ministry which is thus rendered and the sending of the Young Calvinist to each one have had their rich rewards and we trust that the benefits will outlast the present conflict and will strengthen not only the ties that bind them to the Church but also the Church itself.

A. *Transfer of the Rev. D. Mellema.*

Because of the difficulty in obtaining a missionary, the Executive Committee effected a transfer of the Rev. D. Mellema from Woodville to Ypsilanti. This was done in cooperation with the missionary, the Home Mission Committees of Classis Muskegon and Classis Grand Rapids East, and in consultation with the Fremont, Michigan, consistories, which consented to the transfer. Woodville is now under the care of the Fremont churches.

B. *Transfer of the Rev. William Meyer.*

In accordance with the decision of Synod of 1943 to station a missionary in Sioux City, Iowa, his transfer from Cedar, Iowa, was effected in October of last year. Also in this instance the missionary and the Home Mission Committees of Classis Pella and Classis Orange City cooperated. Cedar became a calling church.

C. *Washington, D. C.*

The ministry of Dr. George Goris, who served the Washington group for three months, and of the Rev. Henry Baker served to develop the field and to unify the group. The petition of fifteen families and several individuals for organization was granted and the organization was effected on the 14th of November, 1943, and the group numbered 51 souls.

We rejoice that our Church is represented in the Capital of our country. The congregation is filling a real need and is a great blessing to the service men and women stationed in Washington and in camps in that vicinity. The attendance numbers between 70 and 80 at each service,

of which approximately one-half are members of our Armed Forces.

Since October of 1943 the services have been under the highly appreciated leadership of Mr. Anthony Hoeksema, who kindly consented to minister to the flock. Several calls have been extended by Paterson II, the calling church, but without success. Dr. Jacob Hoogstra of Holland, Michigan, has been engaged to labor in Washington for a space of two months. Should the congregation still be vacant at the end of that period, further provision will be made for this very strategic field.

*D. Minneapolis, Minnesota.*

The Synod of 1943 authorized the reopening of the Minneapolis field if conditions should warrant such action. The investigation of which a report is found under the activities of the Rev. Henry Baker, constrained the Committee to put forth attempts to station a missionary in the Twin Cities.

*E. Maplewood, Holland.*

At the solicitation of Classis Holland the district south of 32nd Street and east of Michigan was canvassed by the Rev. Henry Baker. The people were encouragingly responsive and some 41 families declared their interest and their intention to join the organization as soon as a meeting place could be secured.

Attempts were made to procure a building but without avail. No provision is made whereby a group, which lives in the proximity of established churches, can obtain priorities toward the erection of a meeting place. Unless conditions change and the Government relaxes its rules, there is no hope of making any further progress for the present.

*F. Chicago, Illinois.*

Classis Chicago North urgently requested that efforts be put forth to open a mission station within the domain of that Classis. The investigation, of which a report is given under Fields investigated, was of such a nature that the Committee decided to open the field and to request the Englewood I congregation to function as a calling church.

*G. Ontario, California.*

Your Committee informed the Synod of 1943 that it would seek to make arrangements whereby Ontario could obtain a pastor who would give part of his time to serving our young men and women in service. In consultation

with the Home Mission Committee of Classis California and the Ontario consistory the congregation was promised support, provided the pastor would be loaned for service pastor work.

#### H. *Pacific Northwest.*

At the request of Classis Pacific that the cities of Vancouver, Washington; Tacoma, Washington; and Portland, Oregon, be investigated to ascertain the prospects of beginning mission work in one of these cities, the Rev. Samuel Brondsema was asked to make the desired investigation. He reported that the fields hardly warrant that home mission work be initiated.

#### I. *Luverne, Minnesota.*

Through the efforts of the Rev. Paul De Koekkoek a congregation was organized at Luverne just recently. For a considerable time he served the group with preaching services and the Lord blessed him in this missionary endeavor. His work was not under the supervision of the Committee for Home Missions and it shows what can be done by pastors in their communities. His example is worthy of emulation.

#### J. *Ludington, Michigan.*

In 1943 it was reported that a mission station was opened in that city. The Rev. D. Mellema gave some of his time to the field and the ministers of Classis served the group as classical supplies. During the summer of 1943 a seminarian served the field. Dissension within the group and the removal of certain members to other places constrained Classis Muskegon to advise that work be discontinued. The consistory of the congregation at New Era was requested to provide for the spiritual needs of the remaining members.

#### K. *Student Services.*

Plans had been made to engage a number of students for the several mission outposts and weak congregations which were under the care of missionaries. Because of Government regulations which necessitated taking a summer course, the engagements of students were cancelled. Henry Bajema, who graduated from the Seminary and will continue his studies elsewhere, is the only supply who could be engaged for the summer months. His period of service of twelve weeks will be divided equally between Burdett, Alta., and Houston, B. C., Canada. Arrange-

ments are being made to engage students, who are willing to serve some of the weaker churches, during the month of August.

*L. Service Center at San Diego, California.*

On the 21st of July, 1943, the service center was dedicated. It is to the rear of the parsonage and is furnished most acceptably. Besides the missionary G. Boerefyn, the Revs. S. Struyk, L. Bouma, G. Kok, F. De Jong, William Heynen, and H. Baker, as representative of the Home Mission Committee, took part in the dedication. It can conveniently entertain from twenty-five to forty persons and has sleeping facilities for at least ten. The appearance, convenience, and beauty of the interior are a credit to the industry of the San Diego congregation and to the interest of our Church in the ministry to the men and women in service.

*M. Worcester, Massachusetts.*

Work was not begun in Worcester for the following reasons:

1. We have no nucleus in Worcester as a basis for beginning work.
2. Though the "Back to God" program has been on the air in Worcester for the last three years, the response there has been very scant.
3. A survey may reveal that there are other and more promising fields nearer our Eastern Church centers.
4. Ridgewood apparently will need the continued services of the Rev. Kooistra for some time to come.
5. There are other and more promising fields elsewhere that demand immediate attention and should be opened in preference to Worcester.

Classis Hudson once more urged the Executive Committee to investigate the New England territory with a view to opening it as a Home Mission field. *Reasons:*

- a. Classis is not convinced that an adequate survey has been made with a view to mission work in and about Worcester;
- b. The Whitinsville Church is convinced that Worcester and its environs is a good field to begin mission work.

The General Committee having considered the material laid before it, a motion prevailed to concur in the position taken by the Executive Committee for the above named reasons.



*N. Preaching Missions.*

The Synod of 1943 empowered the Home Mission Committee to conduct Preaching Missions. The proposal of the Committee was "to engage men who for a period of from four to six weeks would conduct meetings in cities and communities in which, with the cooperation of our ministers and those of orthodox churches, a series of meetings would be held to stimulate interest in the things of God and to arouse the people from their spiritual lethargy." This proposal was motivated by the conviction "that in view of the crying need of sound Gospel preaching in our land, our Church should not fail in making its witness heard in the midst of growing apostasy."

The Executive Committee decided to contact churches in different parts of our country which might be interested in Preaching Missions in their communities. Five of our ministers, namely: Dr. Ralph Danhof, Dr. George Goris, the Rev. J. J. Hiemenga, Dr. Edward Masselink, and the Rev. Dick Walters, declared themselves willing to take part in the program. The church of Whitinsville, Midland Park, and Englewood, Chicago, welcomed Preaching Missions. The congregations of Englewood expressed a desire that Dr. P. Y. De Jong be one of the speakers and the Committee acceded to its request. Because of the illness of Dr. Ralph Danhof, the Rev. Rolf Veenstra substituted for him in Englewood and Dr. William Masselink in Midland Park. Dr. Edward Masselink spoke at the meetings in Midland Park and Drs. George Goris and Edward Masselink at the meetings in Whitinsville. The meetings were held in Englewood, Chicago, on April 4, 5, and 6; in Midland Park on April 9, 11, 12, and 13; and in Whitinsville on April 18, 19, and 20.

The meetings were well attended and the messages were well received. The three churches put forth attempts to interest the outsiders, especially the unchurched, with a measure of success. The meetings were advertised and workers went out to make personal calls at the homes inviting the people to attend. In Whitinsville the number of outsiders approximated 125 people, among whom were those who occupy places of responsibility in the community.

Preaching Missions were intended to reach as many as possible of those who are unchurched. The congregations and ministers sensed this and enlisted the services of their members in advertising the meetings. The experience

gained will, undoubtedly, stand them in good stead should they desire that the Preaching Missions be repeated.

We are submitting excerpts from the letters of the pastors of the churches in which Preaching Missions were held.

Rev. Lambertus Van Laar wrote: "The Preaching Mission held in Whitinsville on April 25, 26, and 27, by the blessing of God, has been a decided success from every point of view. Three consecutive evening meetings were held on Tuesday, Wednesday, and Thursday. The attendance was very good. The church was filled downstairs, including the annex, at all three meetings. The last evening the gallery was almost filled too. The average attendance was about 700. Many outsiders were present also. It is estimated that on the last evening between 100 and 125 strangers were present. There were about 100 strangers at the Wednesday evening meeting. Some of them were prominent town people. A number of high school teachers were also present. Very many favorable comments were heard afterwards from these strangers, as well as from our own people. We feel that the Preaching Mission has placed our Church in a friendly light in the community and has definitely increased its influence in this region.

"Next year, we feel, a Preaching Mission out here will be bigger and better than ever. It gives us great satisfaction thus to be able as a church to reach out with the Gospel in our community. This is one of the ways in which the Church of Christ can and should testify to the Gospel in the community. And the community appreciated it. Very many favorable comments were heard from outsiders. Our own people were blessed also by the messages and above all are grateful, through a Preaching Mission like this, to bring the Truth of God's Word to outsiders.

"We are thankful to our God in being able to bring out this favorable report. May He further bless every effort of our churches to reach others in our country with the glorious Gospel of His Son, a Gospel so richly expressed in our precious Reformed faith!"

Dr. William Masselink stated: "I was going to write a bit about the meetings here in Englewood. Dr. Danhof could not be with us and so Rev. R. Veenstra of Muskegon Heights spoke that night. Also here the meetings were a fine success and the attendance was good. We went out the

Sunday before with 38 workers, inviting the unchurched to come in. There was some response to these calls here too."

Rev. William Kok gave his reactions as follows: "It is not so easy to give my reactions in connection with the Preaching Missions. We had a pretty good attendance at the three meetings, and on the whole the people were well pleased with the speakers.

"Although we canvassed the neighborhood, I do not think that it was canvassed as thoroughly as it might be done. We did not have a sufficient number of workers. I am sure that we learn by doing and I am sure that if we should repeat the effort, the work will be done better."

For information, we are briefly giving the content, in our own words, of a letter received from the Rev. J. T. Holwerda, which may be of interest to Synod. On the whole he was well pleased with the venture. The committees appointed cooperated whole heartedly and did a wonderful piece of work. The church was well filled at all the meetings. The average attendance at the four meetings was approximately 790. There were a number of town folk, outsiders, at every meeting. Even though all did not get into the church, the extensive advertising, the general buildup, the enthusiasm created, and the consequent talk about the town have been a tremendous witness in the community, a testimony, the fruits of which they will continue to pluck in days to come.

### III. CHURCH EXTENSION

#### A. MISSIONARIES.

Besides the Missionary at Large, we have the following missionaries: the Revs. G. Boerefyn, S. G. Brondsema, F. De Jong, E. Kooistra, D. Mellema, William Meyer, B. H. Spalink, and William Verwolf.

During the past year the Rev. H. Wierenga, who had been engaged in the home mission sphere for thirteen years, accepted a call from the Sarnia congregation, in which he was stationed as missionary since 1939. The Rev. J. R. Brink, who was scheduled to retire in 1943, felt constrained to announce to the churches that he would welcome consideration for labors in a local congregation. The call from Conrad, Montana, was accepted. He had served our cause with honor for some thirty-two years.

It has been our privilege to counsel the missionaries and to supervise their work and we have enjoyed their co-operation in carrying out the mandates of Synod.

Except for the illnesses and handicaps of a few of our men for brief periods, the health of our missionaries has been generally good.

The Rev. F. De Jong continues to broadcast messages every Thursday evening from a Long Beach, California, station. The Rev. E. Kooistra frequently serves as a speaker on the Sunday afternoon programs on a Paterson, New Jersey, station.

We can only briefly touch upon the work of the home missionaries and their several fields. It is needless to report that in each case they conduct Sunday services, lead men's and women's groups, teach catechism classes, visit the members of their station, and seek to interest outsiders. These labors are a part of the ministry of the Word. The industry of the missionaries can not be measured by the results. We know that the Lord blesses those who labor in Him and their work is not in vain. The Seed is sown and in due season we may expect to reap. Each has shown that he is devoted to the task to which he has been called. 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 less faithful in the discharge of his duties than another.

*Rev. G. Boerefyn.*

The missionary is stationed at San Diego. He also has charge of the service center which to date has accommodated some 350 service men and women. The congregation was organized on the 17th of November, 1943. The attendance at the services has increased steadily. At present the average attendance is as follows: A.M. 80 and P.M. 50. Conferences are held with service men and women and regular visits are made at the neighboring camps and naval station.

The response to his ministry on the part of the congregation, outsiders, and service men and women fully justifies the stationing of a missionary in that strategic city.

*Rev. S. G. Brondsma.*

Since July, 1943, the missionary has labored in Everson, Washington. From the beginning the attendance at the

services has been encouraging. The petition for organization was granted by Classis Pacific and the organization was effected on October 18, 1943. The congregation now numbers 20 families. During the vacancy of the congregation at Sumas, Washington, the Rev. Brondsema conducted catechism classes and served as its counselor. Plans for the erection of a church building have been made but it is doubtful that priorities will be allowed by the W.P.B.

In February the Rev. S. G. Brondsema investigated the cities of Tacoma, Washington; Vancouver, Washington; and Portland, Oregon, to ascertain the advisability of beginning work in one of those places. The investigation disclosed that none of the places could be considered a promising field for home missions.

*Rev. Frank De Jong.*

The missionary terminated his services at Arcadia upon the arrival of the Rev. William Heynen. Services were begun in Bellflower, California, toward the organization of a new congregation, in September, 1943. The attendance at the services was very encouraging from the beginning. At present between 150 and 200 persons attend regularly. The congregation was organized on December 3, 1943. Some 42 families constitute the group. Building plans have been made and are being carried out and ere-long the congregation hopes to occupy its own building. The new church has asked permission to call a pastor and a request for subsidy is before Synod.

Under the leadership of the missionary, midweek meetings are held in Santa Ana, California. Between 30 and 38 persons attend. He is assisted in these services by the Revs. L. Bouma and G. Kok.

The Rev. F. De Jong made a preliminary investigation at San Jose, California, with a view to ascertaining the prospects for beginning mission work in that city. That investigation was encouraging. A stay of some weeks to gain more comprehensive information was authorized by the Committee.

*Rev. E. Kooistra.*

Since last summer the missionary gave his major attention to the congregation at Ridgewood, New Jersey. The church is forging ahead slowly. The highest number in attendance was 150 and the lowest 56. Nine persons made

public profession of their faith on Palm Sunday of this year. More families are becoming interested.

Recently arrangements were made to have the Rev. E. Kooistra labor in the field until July, 1944. The consistory is making preparations toward calling a minister.

Neighboring territory has been investigated and offers prospects of interesting a well-sized group in the organization of a new congregation. Since this field is in the process of investigation, fuller details can not be given at present.

In the spring of this year the missionary spoke at the Ladies' Missionary Unions in the Middle West and East.

*Rev. D. Mellema.*

Since 1937 the missionary was engaged in developing the field at Woodville and gave his attention to adjoining territory. During the last year he served Woodville on Sunday mornings and Cadillac in the afternoons and evenings.

Because of the scarcity of missionaries, the Committee decided to transfer the Rev. D. Mellema to Ypsilanti. Several calls had been extended but without encouraging results. In consultation with all parties concerned, and agreeable to them, the transfer was effected in March of this year.

The testimony of the missionary concerning his labors also expressed the sentiments of your Committee: "We are grateful to our Covenant God that this labor has not been in vain. Souls have been won for His glorious kingdom. Saints have been blessed and strengthened in the faith. We have been able to reach out into the community. Children have been instructed in the revealed will of God. We have been able to touch the lives of a number of young people who were otherwise without any religious instruction. The Lord has also been gracious to us as a family and for all these things we humbly give Him all the praise."

The future of the Ypsilanti congregation is very uncertain. Families of drafted fathers move back to their former homes and because of war conditions, there have been very few accessions.

*Rev. William Meyer.*

After a blessed ministry at Cedar, Iowa, the missionary began his work in Sioux City, Iowa, in October, 1943.

The congregation at the latter place was in great need of the services of a minister of the Gospel, but did not have the courage to proceed toward calling a pastor.

Since the coming of the Rev. William Meyer, there has been an encouraging increase in attendance and interest. The congregation is taking on new courage.

Because of the good work the missionary is doing in Sioux City and the favorable response on the part of the congregation, the Committee decided to retain the services of the Rev. William Meyer in Sioux City, Iowa, as long as it is deemed necessary.

*Rev. B. H. Spalink.*

In consultation with the Executive Committee and upon the advice of the delegates of our Committee, a field was selected in the city of Detroit. In it work began in October, 1943.

The congregation of Detroit is giving splendid cooperation. The work, as could be expected, is very difficult. Some progress is being made. The missionary has made a large number of calls in the neighborhood in which the chapel is located and is making an extensive use of advertising. Several individuals have come under conviction. At present two are receiving instruction in preparation for baptism. There are encouraging signs in that strangers attend the services from time to time.

From his report we quote: "The above picture of progress is not a picture of great prosperity in the work. The Apostle Paul said of the Corinthians, 'For a great door and effectual is opened to me, and there are many adversaries.' We can not yet speak of the great door and effectual opened to us, but we can speak of many adversaries. However, one missionary said recently, 'The importance of any kingdom work can be seen by the way in which the devil opposes it.'"

*Rev. William Verwolf.*

The work in Milwaukee has suffered setbacks because of war conditions and the lack of a suitable place for worship. Services had been held in the Y.M.C.A. since the mission station was opened. This arrangement was unsatisfactory. Attempts to obtain a building in a selected territory failed.

In the fall of last year a home was purchased and since that time services are held in the manse on Sunday evenings. In deference to some of the members who live on the south side, the morning services continue to be held in the Y.M.C.A. The congregation numbers 11 families and has a total membership of 28.

A large number of calls have been made and prospects are visited repeatedly. The congregation is very liberal in its offerings. The attendance, although small, is very good considering the size of the congregation.

#### B. MISSIONARY AT LARGE.

We present for information a report of:

##### 1. *Fields investigated.*

a. *Minneapolis, Minnesota.* "An investigation was made in September, 1943, to ascertain how many families really are interested in the contemplated opening of a mission station in the Twin Cities. On Sunday an informal service was held with a group numbering 20 souls. Several of the families that are interested were not present due to the arrangements they had made to visit in their home churches at that time.

"We have a list of 19 families and 17 individuals who were connected with the Christian Reformed Church and are now residing in the Twin Cities. Of the 19 families 14 may be considered to be interested enough to meet with our people, 4 of these families are rather doubtful prospects, and one has definitely stated that it is not interested. The 17 individuals can be expected to join the group. We also have reason to believe that there are more families that can and should be contacted and may be won for a new organization. It is to be regretted that, in spite of all the advertising which has been done in *The Banner*, the congregations have not responded in sending in the addresses of their members and former members now living in the Twin Cities.

"With respect to the field, it would appear that now, if at any time, work should be begun very definitely toward the inauguration of services and the stationing of a missionary. As far as I can remember we have not had as many families heretofore as at the present time. Although it is true that there is a fluctuating population in the Twin Cities, and many of our own people only remain there for a period of time, the families should be cared for while there, and inasmuch as our purpose in opening a mission



station is not merely to minister to our people, but also to reach out to those outside of our circles, it would seem that the stationing of a missionary in Minneapolis will be worthwhile."

These findings were presented at a meeting of Classis Minnesota and Classis urged the opening of the field.

The Executive Committee decided to reopen the Minneapolis field and to station a missionary there since new and larger opportunities have presented themselves in the Twin Cities. Pease, Minnesota, was designated as the calling church.

b. *Chicago, Illinois.* In consultation and in cooperation with the Home Mission Committee of Classis Chicago North an investigation was made of the Chicago area with a view to opening a field in or in the proximity of Chicago. Special consideration was given to defense communities to the north and west of Chicago and of these districts Broadview seemed to be preferable.

"Broadview is west of Forest Park, to the south and southwest of Maywood, and to the east of Werchester. Many defense homes have been erected and others are in the process of being built. This territory lies in the vicinity of the Hines Memorial Hospital and its main thoroughfare is 12th St. or Roosevelt Road. The population is increasing rapidly.

"In this particular district there are two Lutheran churches. A year and a half ago the United Presbyterian Church expressed a desire to inaugurate services in Broadview and this met with the approval of the Chicago Council of Churches. For a while, two services and a Sunday School were conducted on Sundays. The Sunday School was abandoned and the group is no longer meeting in the morning. An evening service is held in the school building.

"We believe that this particular town offers good opportunity for mission work. Our reasons are:

1. There is no church of Reformed persuasion in Broadview. The only two Protestant churches are Lutheran.

2. It is a growing community.

3. Werchester, which lies to the east of Broadview, has only a Lutheran church.

4. Maywood, which is a community of some 30,000, lies to the north and east, and thus, there is abundant opportunity to interest people in the church.

5. Broadview is not at a great distance from Cicero, only five miles. This makes it possible for the membership of our two strong churches in Cicero to cooperate with a missionary in the mission program and will also enable the members of the new group to make use of the facilities of Christian education at such a time when they may feel the need of it."

The Executive Committee decided to put forth attempts to establish a mission station in Broadview. However, when the W.P.B. ruled that no new buildings could be erected for the duration, a meeting was arranged with the Classical Home Mission Committee to discuss what could and should be done.

"The opinion prevailed that, even though Broadview is closed for the present, there should not be a delay in obtaining a missionary for the Chicago area. The opportunity for being engaged in and around Chicago are so numerous, and projects can be undertaken in communities where buildings are available. We concur in that opinion. This is a time for Home Missions and a wide awake missionary ought not to find it difficult to begin work in communities adjacent to districts where buildings can be obtained.

"The Chicago Committee has in mind especially the district south of Englewood where some preliminary work has been done. In that locality our work would be among people of the better class and offers good prospects."

The Executive Committee decided to proceed with the calling of a missionary for the field. Englewood I was designated as the calling church.

c. *Phoenix, Arizona.* "A week was spent in Phoenix and its vicinity calling on families that are interested in our Church and others who are of Holland background and of whose presence we obtained knowledge after we arrived at that place. Concerning those who are of Holland background, we can say that most of their helpmeets were members of other denominations, whose churches they now attend and there is little hope of winning them back for our Church. Two families could not meet with us on Sunday because of sickness in the one and death in the other family.

"On the afternoon and evening of Easter Day services were held in a lodge hall which had been rented. The expenses connected with the rental of the hall and the ad-

vertising placed in the daily newspaper were paid by the group. Some 10 families were represented as also 10 service men and women besides some 8 individuals. Seven of these families belong to the Christian Reformed Church, one to the Berean Church of Muskegon, another was formerly connected with the Christian Reformed Church, and one apparently does not have any church connection. In the group there are 3 widows of Christian Reformed background and 4 young men who are rather permanently located in Phoenix and were formerly of Christian Reformed or Reformed churches.

"The members of the group practically all attend the services of Baptist churches which they find to be more orthodox than the others and it must be said that there are very few orthodox churches in Phoenix.

"In spite of the fact that those whom we met are definitely interested, we can hardly advise that work be initiated inasmuch as there is reasonable certainty of only 5 families remaining in Phoenix. The others are thinking of moving back to their former homes. We find that our people in the past have come and gone mostly because some find relief and others do not, and even those who have found some relief in that particular climate have left because there was no Christian Reformed Church and they were exposing their families to very undesirable influences. It is, of course, claimed that more families would come to Phoenix and locate there permanently if we had a congregation which they could join. That is probable, but naturally, uncertain. We have arranged that one of the permanent residents will serve as a secretary and keep us informed with respect to the arrival of other families of Reformed faith and we have urged upon the members of the group to meet from time to time. Should there be a remarkable influx of families, further consideration can be given to the field. At present we consider other fields as needy, if not more so."

The Executive Committee decided that, in view of the fluctuating conditions in Phoenix, contact with the field be maintained but that at present our endeavors be directed to more needy fields.

## 2. *Fields visited.*

Upon instructions from the Executive Committee the Rev. Henry Baker visited several fields for the purpose

of gaining more detailed information concerning their needs, to explain the stand of the Committee, to council them as circumstances required, to adjust difficulties, and to remove misunderstandings where they existed. The fields visited were:

San Diego, California.  
Ontario, California.  
Washington, D.C.  
Ridgewood, New Jersey.  
Worcester, Massachusetts.  
Ypsilanti, Michigan.  
Bay region, California.

3. *Contacts with Missionaries, Service Pastors, and Classes.*

The Rev. Henry Baker conferred with several missionaries and service pastors through correspondence and personal visits. He was present at the meetings of Classes Minnesota, Wisconsin, and Holland in the interest of the fields within their spheres and met with the Home Mission Committees of Chicago North, California, Hudson, Hackensack, Holland, and Minnesota.

4. *Pleading the Cause.*

Addresses were delivered at the meetings of Classes, men's and ladies' groups, mission festivals, and missionary union meetings. Missionary sermons were delivered at week-day meetings and on Lord's days.

5. *Work in Fields.*

a. *Holland, Michigan.* Considerable time was given to develop the field to the south of Holland, Michigan. Forty-one families and several individuals indicated their intention to join the congregation when organized. Because of W.P.B. rulings, that no church buildings may be erected for the duration, the field could not be further developed, there being no building that can be used as a meeting place in that district.

b. *Washington, D. C.* Upon Dr. Goris' leaving in the summer of 1943, he served the Washington group for a period of five weeks.

c. *Visits at Camps.* While at Washington, D.C., the Rev. Henry Baker made visits at Fort Meade, Maryland; Belvoir, Virginia; Aberdeen, Maryland; and A. P. Hill and Richmond, Virginia. On the trip to California in the spring of this year meetings with service men and women were held at El Paso, Texas, and Phoenix, Arizona.

## C. SUMMARY.

1. Places of which mention was made last year as prospective fields for Home Mission work:
  - a. Maplewood, Holland, Michigan—Work came to a standstill because of inability to obtain a meeting place.
  - b. Minneapolis, Minnesota—Several calls have been extended without the desired results.
  - c. Sioux City, Iowa—The Rev. William Meyer was stationed there.
  - d. Washington, D. C.—Efforts are being made to station a missionary in the nation's capital.
  - e. Everson, Washington—The Rev. S. Brondsema is laboring in that place.
  - f. South Grand Rapids—Little has been done because other duties prevented the Rev. Henry Baker from giving the field attention.
2. Congregations organized:
  - a. Washington, D. C.
  - b. Everson, Washington.
  - c. Bellflower II, California.
  - d. San Diego, California.
  - e. Ypsilanti, Michigan.
  - f. Luverne, Minnesota.
3. Fields to be investigated, or in the process of investigation:
  - a. San Jose, California.
  - b. Wykoff, New Jersey.
4. New fields tentatively opened:
  - a. Minneapolis, Minnesota.
  - b. Chicago, Illinois.
  - c. Santa Ana, California.
5. Field closed because of insufficient interest or departure of members to other places:
  - a. Ludington, Michigan.
6. Churches which passed from the Missionary to the Subsidy stage:
  - a. Cedar, Iowa.
  - b. Sarnia, Ontario.
  - c. Seattle, Washington.
  - d. Ontario, California.

7. Churches which passed from the Subsidy to the Self-sustaining stage:
  - a. Eastmanville, Michigan.
  - b. Sunnyside, Washington.
  - c. Bauer, Michigan.
  - d. Aetna, Michigan.
  - e. Dispatch, Kansas.
  - f. Worthington, Minnesota.
  - g. Alamosa, Colorado.

#### D. PROPOSED BUDGET FOR CHURCH EXTENSION

##### 1. Salaries of the Missionaries:

Missionary	Salary and Auto	Rent	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	300.00	2,500.00
F. De Jong .....	2,400.00	780.00	3,180.00
E. Kooistra .....	2,300.00	540.00	2,840.00
D. Mellema .....	2,100.00	480.00	2,580.00
William Meyer .....	1,800.00	.....	1,800.00
B. H. Spalink .....	2,200.00	420.00	2,620.00
Rent for Mission Building—Detroit .....	.....	900.00	900.00
William Verwolf .....	2,000.00	480.00	2,480.00
Total .....	.....	.....	\$24,560.00

##### 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 to the missionary-at-large; travel expenses to investigate fields; pulpit supplies for fields in absence of missionaries; etc.)

Total such expenses .....	\$ 5,000.00	
Student services for summer months .....	2,000.00	\$ 7,000.00

##### 4. Opening of new fields, such as Washington, D. C., Minneapolis, Minn., and Chicago, Ill. ....

\$ 5,000.00

##### 5. Fund to provide buildings for mission stations .....

10,000.00

Grand Total Estimate of the Budget .....

\$48,560.00

The last Synod authorized the expenditure of \$16,880.00 toward the calling of six more missionaries. Inasmuch as no new missionaries have been obtained, the sum appropriated last year will be used when new missionaries are obtained.

The General Committee for Home Missions proposes that a quota of \$1.75 per family be allowed for the Church Extension Fund. This is the same as last year.

## IV. THE FUND FOR NEEDY CHURCHES

## A. INFORMATION

1. Once again we can gratefully report that a number of congregations have passed to the self-sustaining stage. They are, Bauer, Michigan; Dispatch, Kansas; Eastmanville, Michigan; Sunnyside, Washington; Worthington, Minnesota; Aetna, Michigan; Alamosa, Colorado; Grandville, Michigan; Otley, Iowa; Preakness, New Jersey; Volga, South Dakota; Colton, South Dakota. Of these the first seven notified the committee that they did not need their allowances in 1944. The other five notified the Committee that they were not asking for aid for the year 1945. Besides, Vancouver sent word that it needed only \$400.00 instead of \$600.00 for 1944 and Holland Marsh voluntarily reduced its aid from \$500.00 to \$300.00 for 1944. These churches all desire that their sincere appreciation of help received be expressed to the Synod.

2. Upon the recommendation of local Home Mission Committees, continuation of aid was promised the following churches: Arlene, Mich.; Bethel-Allison, Iowa; Birnamwood, Wis.; Crookston, Minn.; Delavan, Wis.; Grangeville, Idaho; Sultan, Wash.; Holland Center, S. D.; Pine Creek, Mich.; Pipestone, Minn.; Rock Rapids, Iowa; Sibley, Iowa; Sioux Falls, S. D.; Tracy, Iowa; West Branch, Mich.; and Zillah, Wash.

3. The aid to Arlene, Michigan, was increased from \$650.00 to \$700.00 with the understanding that the salary be raised by \$100.00. The aid for Birnamwood, Wis., was increased from \$700.00 to \$800.00 because the congregation is very small and yet desired to call on a salary of \$1,500.00. Upon our recommendation Crookston is calling on \$100.00 higher salary with the same aid. Rock Rapids raised its salary to \$1,400.00 and Pipestone to \$1,320.00 and aid was continued on that basis. Sioux Falls was promised \$500.00 on a \$1,500.00 salary. West Branch was allowed an increase of \$100.00 with the understanding that they call on a salary increased by \$200.00.

4. Churches which had not received aid in the past but now requested assistance were:

- a. Seattle, Washington, which upon recommendation of the Classis was granted \$800.00 on a \$2,000.00 salary;

- b. Sarnia, Ont., Canada, which upon recommendation of the Classis was allowed \$700.00 on a \$1,500.00 salary;
- c. Cedar, Iowa, which upon recommendation was allowed \$750.00 on a \$1,500.00 salary;
- d. Hamshire, Texas, which upon recommendation was allowed \$600.00 on a \$1,600.00 salary.

5. When the Rev. A. H. Kort, pastor of the Hoboken church, was removed by death, the consistory felt constrained to continue salary payment to Mrs. Kort for at least three months and asked continuation of aid for that purpose. This was granted.

6. Assistance toward the payment of moving expenses was granted: Newton, Iowa, \$89.69; Western Springs, Ill., \$157.42; Bemis, S. Dak., \$147.50; Pipestone, Minn., \$103.87; Arcadia, Calif., \$300.00; Conrad, Mont., \$300.00; and Sultan, Wash., \$300.00.

7. The churches are showing appreciation of the help the Synod is granting them. Statements such as these give evidence of that, "May we express our deep appreciation for what you as a committee have done for us, in helping us to attain the ideal of becoming self-supporting," Sunnyside, Wash., and "Your committee and Synod are heartily thanked for the help given at a time when we were struggling to get along." Worthington, Minn.

8. It may also interest Synod to note that in the last seven years 28 congregations were added to the list of those subsidized while 41 became self-supporting. Especially this past year there has been a definite trend toward self-support. This is undoubtedly greatly due to the wonderful way in which God has been blessing us, but it also reveals a determination on the part of churches to stand alone as soon as possible. For this your Committee too is very grateful.

## B. RECOMMENDATIONS FOR AID FOR 1945

In presenting our recommendations for 1945, we publish the rules governing such recommendations that they may be 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 Synod 1937 (Cf. Acts 1937, p. 84, B, 1, 2). "We advise Synod to adopt the recommendation of the 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 merit. 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. Churches 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 1945, together with other information which Synod may need for intelligent action on its part:

Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus by Local Church	Other Allow.	Aid Now	Aid Asked	Class. Rec.	Our Rec.
1. Hamshire	Pella	11	\$00,000.00	\$0,000.00	\$ 75.03	\$1,600	\$.....	\$.....	\$.....	\$600	\$600	\$600
2. Burdette	Pacific	12	00,000.00	0,000.00	163.15	1,200	50	150	700	700	700	700
3. Birnamwood	Wis.	13	1,510.00	475.00	137.30	1,500	.....	.....	800	800	800	800
4. Sullivan	Musk.	13	0,000.00	0,000.00	75.50	1,300	65	.....	650	650	650	650
5. Newton, N. J.	Hack.	14	0,000.00	0,000.00	123.71	1,700	.....	.....	700	700	700	700
6. Hoboken	Hudson	14	0,000.00	0,000.00	88.00	1,400	.....	?	500	700	700	700
7. Estelline	Minn.	15	3,208.42	120.00	128.87	1,200	50	.....	700	700	700	700
8. Purewater	S. Cent.	17	160.00	290.00	175.00	1,300	70	.....	600	600	650	650
9. Terra Ceia	Hack.	17	210.00	30.00	206.50	1,400	140	.....	700	700	700	700
10. Holl. Center	S. Cent.	18	0,000.00	325.00	57.00	1,200	50	.....	700	700	700	700
11. Saginaw	G. R. E.	18	0,000.00	0,000.00	160.27	1,500	70	.....	800	800	800	800
12. Sultan	Pacific	18	0,000.00	498.14	117.65	1,200	400	.....	600	600	600	600
13. Atwood	Musk.	19	0,000.00	865.00	104.00	1,500	.....	.....	600	700	700	700
14. Decatur	Kazoo	19	3,416.58	364.52	78.05	1,600	.....	.....	650	700	700	700
15. Grangeville	Pacific	19	775.00	1,625.00	149.73	1,700	.....	.....	600	600	600	600
16. Arlene	Musk.	20	50.00	268.00	95.00	1,300	.....	.....	650	650	700	700
17. Bethel-Allison	Ostfr.	20	800.00	50.00	109.92	1,320	.....	.....	700	700	700	700
18. Cedar	Pella	20	0,000.00	1,800.00	150.21	1,500	.....	.....	750	650	650	650
19. Duvall	Pacific	20	2,125.00	125.00	233.30	1,460	300	100	600	760	700	700
20. Momence	Chi. S.	20	1,425.00	275.00	105.00	1,600	.....	.....	700	600	600	600
21. Zillah	Pacific	20	0,000.00	0,000.00	130.00	1,500	120	.....	450	300	300	300
22. Sarnia	G. R. E.	22	4,500.00	0,000.00	70.75	1,500	80	.....	700	700	700	700
23. Seattle	Pacific	22	4,200.00	800.00	136.48	2,000	.....	.....	800	800	800	800
24. Noordeloos	Holl.	23	500.00	0,000.00	66.31	1,200	.....	.....	600	600	600 no rec.	600
25. Compton	Calif.	24	2,992.68	582.67	115.84	1,600	.....	.....	600	600	600	600
26. Conrad	Pacific	24	0,000.00	976.58	159.00	1,200	.....	.....	550	500	500	500
27. Dearborn	G. R. E.	24	0,000.00	687.89	177.00	2,100	.....	.....	300	700	700	600
28. West. Springs	Chi. N.	24	5,125.00	1,381.00	248.18	1,704	55	.....	700	600	600	600

Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus by Local Church	Other Allow.	Aid Now	Aid Asked	Class. Rec.	Our Rec.
29. Pipestone .....	Minn.....	25	1,200.00	75.00	89.90	1,320	60	.....	700	600	600	600
30. Winnepeg .....	Minn.....	25	1,475.82	356.78	96.30	1,400	.....	.....	700	700	700	700
31. Bejou .....	Minn.....	26	500.00	0,000.00	79.00	1,200	80	.....	600	600	600	600
32. Dorr .....	G. R. S. ....	26	3,112.50	375.00	65.00	1,500	100	.....	600	600	600	600
33. Modesto .....	Calif.....	26	7,194.46	1,092.54	239.76	1,700	100	.....	700	600	600	600
34. Mt. Lake .....	Minn.....	26	0,000.00	16.40	70.47	1,200	85	.....	350	350	350	350
									on \$1,300 salary.			
35. Mt. Vernon .....	Pacific.....	26	5,600.00	2,500.00	106.68	1,700	.....	.....	700	700	700	600
36. Vesper .....	Wis.....	26	225.00	675.00	118.78	1,400	90	.....	600	500	500	500
37. Plainfield .....	G. R. W. ....	27	0,000.00	159.00	65.00	1,400	140	.....	500	600	600	500
									on \$1,500 salary.			
38. Granun .....	Pacific.....	28	1,625.00	37.50	85.00	1,200	120	150	600	600	600	600
39. Hancock .....	Minn.....	28	716.13	40.00	123.63	1,400	80	.....	600	600	600	600
40. Flint .....	G. R. E. ....	29	8,854.14	325.00	100.00	1,800	.....	.....	500	550	550	550
41. Newton, Ia. ....	Pella.....	29	5,700.00	150.00	110.37	1,600	90	.....	700	700	700	700
42. Rock Rapids .....	S. Cent.....	29	2,574.50	1,229.30	101.00	1,400	100	.....	550	550	550	550
43. Tracy .....	Pella.....	29	325.00	325.00	85.00	1,400	.....	.....	400	400	350	350
									on \$1,500 salary.			
44. Ackley .....	Ostfr.....	30	475.00	75.00	99.00	1,500	.....	.....	500	500	500	300
45. Chatham .....	G. R. E. ....	30	6,000.00	175.00	75.00	1,300	70	.....	600	600	600	600
46. Crookston .....	Minn.....	30	2,377.90	220.00	75.00	1,400	90	.....	500	500	500	500
47. Hollandale .....	Ostfr.....	30	677.50	60.00	122.60	1,200	150	.....	500	450	450	500
									on \$1,300 salary.			
48. Sibley .....	O. City.....	30	700.00	1,130.00	132.50	1,400	200	.....	600	600	600	500
									on \$1,500 salary.			
49. Vancouver .....	Pacific.....	32	309.00	900.00	141.14	1,500	100	.....	600	200	200	200
50. Goshen, Ind. ....	Kazoo.....	33	1,350.00	1,025.00	126.52	1,500	.....	.....	450	450	450	450
51. Middelburg .....	O. City.....	33	0,000.00	0,000.00	95.77	1,400	300	.....	300	300	300	300
52. Arcadia .....	Calif.....	34	4,330.00	817.00	132.42	1,600	90	.....	700	700	700	700
									on \$1,700 salary.			
53. Holland Marsh .....	G. R. E. ....	34	1,620.00	415.00	110.00	1,500	.....	.....	500	500	500	500

Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus by Local Church	Other Allow.	Aid Now	Aid Asked	Class. Rec.	Our Rec.
54. Randolph II	Wis.	34	4,700.00	653.19	91.77	1,600	.....	.....	600	500	500	500
55. Goshen, N. Y.	Hudson	35	9,200.00	2,100.00	142.67	1,600	110	100	500	500	500	500
56. Hamilton	G. R. E.	35	8,040.00	750.00	116.96	1,400	80	.....	600	600	600	600
57. Hawarden	O. City	36	0,000.00	407.97	97.22	1,500	.....	.....	350	350	350	350
58. Wright	Ostfr.	35	0,000.00	0,000.00	87.35	1,700	.....	.....	300	300	300	300
59. Hills	S. Cent.	36	3,221.20	1,231.50	110.00	1,300	180	25	300	300	300	300
60. Parchment	Kazoo	36	3,805.42	676.28	112.95	1,600	90	.....	500	500	500	500
61. Rudyard	Musk	36	300.00	354.46	81.00	1,300	159	.....	400	300	400	400
on \$1,500 salary.												
62. West Branch	Musk	36	180.00	70.00	85.00	1,200	85	.....	350	350	450	450
on \$1,400 salary.												
63. Brooten	Minn.	37	1,727.00	970.00	129.00	1,400	100	.....	400	400	400	400
64. Delavan	Wis.	38	8,062.50	1,145.00	108.34	1,800	.....	.....	600	500	500	500
65. Ogilvie	Minn.	38	237.78	25.00	44.00	1,300	80	.....	500	500	500	500
66. Bemis	Minn.	40	200.00	20.00	81.89	1,350	105	.....	300	300	300	300
67. Portland	G. R. E.	40	0,000.00	250.00	103.03	1,650	Incl.	.....	500	500	400	400
68. Sioux Falls	S. Cent.	40	2,980.07	771.24	84.95	1,500	.....	.....	450	500	500	500
69. Bellflower	Calif.	42	21,000.00	.....	.....	2,600	.....	.....	.....	800	800	600
70. Lansing	G. R. E.	43	7,125.00	4,580.00	150.95	1,850	Incl.	250	500	300	300	300
71. Lacombe	Pacific	44	1,500.00	500.00	60.00	2,000?	.....	.....	375	350	350	350
72. Pine Creek	Holl.	44	2,225.00	895.00	87.27	1,500	.....	.....	400	400	400	400
73. Ada	G. R. E.	45	2,000.00	678.75	58.24	1,500	.....	120	300	200	200	200
74. Holland	Minn.	46	2,710.00	290.00	99.33	1,500	150	.....	300	200	200	200
75. Glendale	Calif.	47	2,200.00	2,150.00	147.00	1,550	Incl.	.....	300	300	300	300
76. Morrison	Chi. N.	47	5,625.00	1,150.00	121.25	1,400	100	100	550	500	400	400
77. Boston Square	G. R. E.	56	2,500.00	6,100.00	83.75	1,800	.....	.....	300	300	200	200
78. Montello Park	Holl.	60	11,400.00	2,450.00	133.00	1,750	.....	.....	550	650	550	400

Total Recommended .....\$40,550

Note 1. Your committee advises that Synod declare that where the allowances are conditional upon an increase of salary, the allowance shall be reduced by 50% of the recommended increase if the raise 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 1944 concerning the action taken by them in the matter.

Note 3. Your Committee advises that bonuses be allowed for 1945 according to the same scale as last year, namely "five percent of the subsidy allowed to those congregations paying a salary of \$1,500 or more; 10 per cent to those paying \$1,400.00 salary; 15 per cent to those paying \$1,300.00 salary; and 20 per cent to those paying \$1,200.00 salary. These bonuses are to be paid to the Pastors involved and the congregations are urged to pay a 10 per cent bonus on their part of the salary." (Acts 1943, p. 60.) However, your committee advises that, due to finding it difficult to know just what the basis is on which the bonus is to be computed, it be based on total income of the pastor instead of technically designated salary. In order that this may be done, bonuses are to be paid at the end of the year when the income can be, at least with a measure of certainty, designated.

### C. QUOTA FOR F.N.C. FOR 1945

Considering the total Budget which is submitted as follows:

Total amount of subsidies recommended.....	\$40,550.00
To make adjustments between Synods (Art. 5 h, H. M. O.).....	3,000.00
Allowance for moving expenses (Acts 1939, p. 51) .....	2,500.00
Payment of Bonuses allowed.....	5,000.00
Total Budget.....	<u>\$51,050.00</u>

your Committee recommends that the quota remain as last year, \$2.00 per family.

## V. SOLDIERS' FUND

The purpose of the Soldiers' Fund is to pay the expenses connected with the labors of service pastors, ministers, and missionaries who have been engaged for the ministry in the camps and naval stations. Whereas there was some confusion with respect to the difference between the Soldiers' Fund and the Chaplains' Fund, it appears that the misunderstanding has been removed and, generally, people know for which labors the Soldiers' Fund is intended. The contributions to this fund are made by the way of donations by individuals and societies and free-will offerings by congregations. It has become clear that our people appreciate evermore the services which are rendered by our Church in behalf of those who are in the Armed Forces of our country. The funds have been sufficient and whenever there appears to be a need our Church responds royally.

The many letters and testimonies which are received speak of the valuable service that our service pastors and service homes are rendering. The young men and women in service look forward to the visits of the service pastors and are making good use of the facilities in the service homes. We acknowledge with much gratitude 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 the service pastors:

1. Midland Park, New Jersey — Rev. John M. Vande Kieft.
2. Pella District, Iowa—Rev. Joseph Vande Kieft.
3. Bellflower, California—Rev. Albert H. Bratt.
4. Ostfriesland Churches—Service Pastor for Northern California.
5. Alpine Avenue, Grand Rapids—Rev. Harry Dykstra.
6. Bates Street, Grand Rapids, set aside \$975.00 in 1943 and \$1,500.00 in 1944 for the Soldiers' Fund.

All the expenses (traveling, house rent, entertainment, etc.) are paid from the Soldiers' Fund. We have at present the following service homes:

1. Alexandria, Louisiana.
2. San Diego, California.
3. Redlands, California.
4. Raleigh, North Carolina.
5. Gainesville, Florida.
6. Oklahoma City, Oklahoma.
7. Austin, Texas.

Although not each one of these can be technically called a service home, the men and women in service are welcomed, entertained, and lodged in them. Invitations are sent out to those who are within reasonable traveling distance of these homes and the boys and girls are invited to spend their weekends and their furloughs in them whenever it is convenient.

#### A. SERVICES RENDERED BY MINISTERS AND MISSIONARIES

Our Church owes a word of gratitude to the several ministers, missionaries, and individuals who have given their time and shown their interest in the welfare of our service people. Besides their regular labors they, at a sacrifice, are doing all they possibly can to make army life more pleasant.

We are listing the names of all who are interesting themselves in our work and designating the fields and districts in which they are rendering their service. The services these men render are varied. They visit the individuals in camps, organize and lead study groups, hold conferences, visit hospitals, open their homes, serve lunches and meals, and provide or arrange for lodging places, etc.

1. Rev. H. De Motts—Chanute Field, Illinois (bi-weekly visits).
2. Rev. James M. Ghysels—Indiana.
3. Rev. Frank De Jong—Santa Ana, California.
4. Rev. J. T. Holwerda—Camp Shanks, New York.
5. Rev. Henry Exoo—Fort Custer, Battle Creek, Michigan.
6. Rev. S. Kramer—Fort Brady, Michigan.
7. Rev. B. J. Haan—Camp Grant, Illinois.
8. Dr. J. Putt—Western Illinois and Eastern Iowa.
9. Rev. H. Petersen—Alberta, Canada.
10. Rev. G. Pars—B. C., Canada.
11. Rev. William Van Peurseem and Rev. R. H. Hooker divide the work in Colorado and Fort Warren, Wyoming.
12. Rev. C. Vanden Heuvel—South Dakota.
13. Rev. William Dryfhout and Rev. William Verwolf—Wisconsin.
14. Rev. William Meyer—Sioux City, Iowa.
15. Rev. Donald Drost—Cleveland, Ohio.
16. Prof. and Mrs. O. K. Bouwsma—Lincoln, Nebraska.

17. Rev. E. Tanis—San Francisco Bay district, California.
18. Rev. Peter De Jong—Puget Sound district, Washington.
19. Rev. E. Oostendorp—Kansas and Nebraska.
20. Mr. G. Vander Honing—Washington, D. C., area.
21. Mr. B. J. Homkes—Camp Ellis and Galesburg, Ill.
22. Mr. B. Bakker—Glenview and Skokie Valley, Illinois (Des Plaines, Illinois).
23. Rev. R. O. De Groot—Great Lakes and Fort Sheridan, Illinois.
24. Rev. Harold Petroelje—Ottumwa, Iowa.
25. Rev. R. Rienstra and Rev. O. Holtrop—Northwestern part of New York State.

We also wish to acknowledge with thanks the services rendered by the Rev. William Vander Haak while he was pastor at Sioux Falls, South Dakota; the late Rev. A. H. Kort; the Rev. M. Arnoys, who formerly visited the airport at Sioux City, Iowa; and the Rev. Nick De Vries and Rev. Karel E. F. J. De Waal Malefyt, while they were serving churches in the state of Washington.

*The Decease of the Rev. R. J. Karsen.*

Our Committee was saddened by the death of the Rev. R. J. Karsen who, while enroute on a camp itinerary, met with a fatal accident. He had served as a Committee member for a number of years and gave unstintingly of his time and talents to the cause of home missions. While serving the Cincinnati congregation, he visited the camps in Kentucky and Tennessee at stated times. The sympathy of the Committee and an acknowledgment of its appreciation of the services of the Rev. R. J. Karsen were conveyed to the bereaved family.

**B. SERVICE PASTORS.**

The Synod of 1943 authorized the engagement of seven ministers to function as service pastors. Although many could be used, since the territory is so extensive, yet because of the scarcity of ministers it is hardly warranted that more be engaged. The full number of seven has not as yet been reached.

1. With respect to Alexandria, Louisiana, it was considered advisable to return to the engagement of ministers for periods of two or three months rather than to station a minister there permanently. This was deemed desirable



in view of the exacting labors that were required of the wife of the service pastor. This matter was taken up with the Pella churches, which were calling a minister for Alexandria, and they consented to call a service pastor for the Texas territory instead. The Rev. Joseph Vande Kieft was called and after acceptance, duly installed in his office.

2. The Bellflower I congregation assumed responsibility for the support of a service pastor for Missouri, Arkansas, and Oklahoma. The Rev. Albert H. Bratt was installed on the evening of July 27, 1943. The Rev. H. Baker, as a representative of the Home Mission Committee, took part in the service.

3. The Alpine Avenue congregation, of which the Rev. Harry Dykstra was the missionary pastor, assumed responsibility for the salary of its missionary to serve in the capacity of service pastor for California. Theretofore he had been loaned to our Committee by the Board of Missions.

4. It was reported to the Synod of 1943 that Classis Ostfriesland promised to pay the salary of a service pastor for the Northwest. The Rev. John Vanden Hoek accepted the call and was duly installed by the calling church, Wellsburg I, Iowa. Soon after his entering the service, his health not permitting him to continue, the Rev. Vanden Hoek asked that he be released and be given permission to consider a call from an organized church. The Committee consented to the release and advised Wellsburg I to take a similar decision. This was done.

5. Classis California requested the appointment of a service pastor for the San Francisco Bay district to relieve the Rev. Harry Dykstra of a part of his extensive territory. In view of the facts that Synod decided to limit the number of service pastors to seven, that it is difficult to secure service pastors, and that, owing to the scarcity of ministers, it would seem to be imperative that no more be appointed than are absolutely necessary; the Rev. Henry Baker was instructed to confer with the Home Mission Committee of Classis California, the Rev. H. Dykstra, and the consistory of Alameda relative to the request. All agreed that a service pastor should be called because the Rev. H. Dykstra can visit the distant camps only occasionally and under the present arrangement justice can not be done to the work in lower California.

It was, however, hardly warranted to engage a service pastor solely for the Bay region. Although there are many

naval and air stations in that vicinity, the number of our boys in each is small. There are several camps to the north of San Francisco in which many are located, namely; Camp Beale, Sacramento, Camp White, and Camp Adair.

The number of service men in training in the Northwest has decreased considerably during the last few months. Believing that service pastors should be stationed in places where the need is greatest and the greatest number can be reached, the Committee considered the advisability of calling a pastor for the Bay region rather than for the Pacific Northwest.

The Executive Committee decided that inasmuch as:

1. Fort Lewis has a rather small number (15) of service men from our Church and most of the other camps in the Northwest are taken care of by pastors of local churches;
2. Rev. H. Dykstra should be relieved of that part of the field which includes the Bay region and all that is north of San Francisco, so that he can devote more time to the camps in southern California; to rescind its former decision and to ask Classis Ostfriesland to call a service pastor for northern California, whose field shall include the camps and stations in the Bay region, Oregon, and even Fort Lewis, Washington. Classis Ostfriesland acceded to the request.

The service pastors have applied themselves with diligence to the task assigned to them. Theirs has been a noble and sacrificial service. The response to their ministry has been, on the whole, encouraging. Their zeal will be held in remembrance by the young people in service and by their parents for years to come. Their words of counsel, admonition, and encouragement have done inestimable good. Many have come to conversion and have surrendered or rededicated themselves to the Lord.

When reporting on service pastors we should not forget their faithful helpmeets. They have sacrificed companionship of their husbands for the sake of doing good to sons and daughters far from home. They willingly open their homes and provide meals and entertainment for all those who knock at their doors. They do all that is possible to assuage the discomforts that attend army life.

It is not necessary to give a report of the labors of our service pastors in detail. These are given from time to

time in the Young Calvinist and pastors and parents are kept informed through the correspondence they receive from those in the armed service and from the service pastors themselves.

It can suffice to list their names and the fields in which they labor.

The Rev. H. Dykstra serves the territory north of Los Angeles and has repeatedly visited the camps as far north as the state of Washington.

The Rev. John M. Vande Kieft visits the camps in the Carolinas and Virginia.

The Rev. Herman Moes is responsible for work in the camps of Florida and Georgia.

The Rev. Joseph Vande Kieft visits the numerous camps in the state of Texas.

The Rev. Albert H. Bratt has taken over from the Rev. Joseph Vande Kieft as a part of his territory the Texas panhandle. Besides, he visits all the camps in Oklahoma, Arkansas, Missouri; and Scott Field, Illinois.

The Rev. Gerrit B. Boerefyn is in charge of the service home in San Diego and ministers to those in the camps in that vicinity.

The Rev. Louis Bouma is engaged for part time service in the camps located to the south and east of Los Angeles.

During the past year the Revs. Edward Boeve, John D. Pikaart, David D. Bonnema, Harry Blystra, and Mr. A. Blystra consented to supervise the service home at Alexandria and to serve in the camps of Louisiana and Mississippi. At present the Rev. Sidney Werkema is in charge of that district. Your Committee and the Church at large appreciate the willingness of the several congregations to loan their pastors for this particular work.

Letters of appreciation were sent to the Associate Presbyterian Church of Columbia, South Carolina, and the Baptist Church in Raleigh for their consideration shown in giving assistance and granting the use of their churches to the Rev. John M. Vande Kieft. Likewise, Dr. John R. Richardson of Alexandria, Louisiana, who has shown us many favors and has given leadership to our group in the absence of service pastors, was assured of our gratitude.

#### C. THE YOUNG CALVINIST.

Whereas in 1943 we reported that there were 8,000 of our young people in service, today that number approxi-

mates 11,000. To all those of whom we have addresses the Young Calvinist is sent. One-half of the expense that is entailed in providing our young men and women with this valuable monthly magazine is paid by the Soldiers' Fund. The letters of appreciation are numerous. The Young Calvinist serves to give leadership in the Bible groups which meet from week to week and gives much information concerning their fellow young men and women in service. The expense of sending the Young Calvinist at present amounts to approximately \$550.00 per month. Last year we reported \$425.00 a 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. As often as possible 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. This fund depends upon the generosity of our people. From it are paid the salaries of service pastors, the expenses of missionaries and ministers, and one-half of the expense that is connected with the sending of the Young Calvinist to the soldiers.

### VI. TREASURER'S REPORT FOR THE YEAR 1943

#### Receipts

Cash on hand Jan. 1, 1943.....	\$ 61,178.83
Received for Church Extension.....	46,056.97
Received for the Soldiers Fund.....	47,063.21
Received for Fund for Needy Churches.....	64,405.24

Total.....	\$218,704.25
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## Disbursements

For Church Extension.....	\$ 40,395.84	
For Soldiers Work.....	36,779.56	
For Needy Churches.....	57,583.67	
Total.....		\$134,759.07
Cash Balance Dec. 31, 1943.....		\$ 83,945.18

## ACCOUNT OF INDIVIDUAL FUNDS

## The Church Extension Fund.

Cash on hand Jan 1, 1943.....	\$ 15,309.19	
Receipts for 1943.....	46,056.97	
Total.....		\$ 61,366.16
Disbursements .....	40,395.84	
Balance in Extension Fund.....		\$ 20,970.32

## The Soldiers' Fund.

Cash on hand Jan. 1, 1943.....	\$ 11,959.11	
Receipts for 1943.....	47,063.21	
Total.....		\$ 59,022.32
Disbursements .....	36,779.56	
Balance in Soldiers Fund.....		\$ 22,242.76

## The Fund for Needy Churches.

Cash on hand Jan. 1, 1943.....	\$ 33,910.53	
Receipts for 1943.....	64,405.24	
Total.....		\$ 98,315.77
Disbursements .....	57,583.67	
Balance in Fund for Needy Churches..		\$40,732.10

## STATEMENT OF INCOME IN THE THREE FUNDS

## The Church Extension Fund.

From •Classical Treasurers.....	\$ 43,330.54	
From all other sources.....	2,726.43	
Total.....		\$ 46,056.97

## The Soldiers' Fund.

From Classical Treasurers.....	\$ 35,067.84	
From all other sources.....	11,995.37	
Total.....		\$ 47,063.21

**The Fund for Needy Churches.**

From Classical Treasurers.....	\$ 62,341.74	
From all other sources.....	2,063.50	
Total.....		\$ 64,405.24
Total received in 1943.....		\$157,525.42
On hand Jan. 1, 1943.....		61,178.83
Grand Total.....		\$218,704.25

**STATEMENT OF MISCELLANEOUS RECEIPTS****The Church Extension Fund.**

Securities held .....	\$ 493.04	
U. S. Defense Bonds.....	562.50	
Individuals, Societies, Unions.....	1,011.33	
Fields Served .....	659.56	
Total.....		\$ 2,726.43

**The Soldiers' Fund.**

Individuals, Societies, Unions.....	\$ 10,995.37	
Pella Vicinity Churches.....	1,000.00	
Total.....		\$ 11,995.37

**The Fund for Needy Churches.**

Securities held .....	\$ 739.56	
U. S. Defense Bonds.....	687.50	
Individuals, Societies, Unions.....	526.44	
Refunds .....	110.00	
Total.....		\$ 2,063.50
Grand Total.....		\$ 16,785.30

**TOTAL INCOME FROM ALL SOURCES**

From Classical Treasurers .....	\$140,740.12	
From Miscellaneous Sources.....	16,785.30	
Total.....		\$157,525.42
Cash on hand Jan. 1, 1943.....		61,178.83
Grand Total.....		\$218,704.25

**SECURITIES HELD AND THE AMOUNT EARNED IN 1943**

Securities	Par Value	Market Value	Earned
Kent Country Club.....	\$ 500.00	\$ 250.00	\$ 15.00
Pantlind Hotel Bond.....	500.00	125.00	15.00
Canadian National Railroad.....	1,000.00	1,100.00	65.00
Cleveland Electric Ill. Co.—			
Common Stock—455 Shares	None	16,835.00	910.00
Preferred Stock—20 Shares	None	2,260.00	90.00
Little Miami Railroad Co.....	1,600.00	3,524.00	137.60
Total Earned by these.....			\$ 1,232.60

## ACTS OF SYNOD, 1944

This amount was divided as follows:

Church Extension—40% .....	\$ 493.04	
Needy Church Fund—60% .....	739.56	
United States Savings Bonds Series G—		
Church Extension Fund \$25,000.00		\$ 562.50
Subsidy Fund .....	35,000.00	687.50
Total .....		\$ 1,250.00

The following statement is in our files: "I have examined the above mentioned securities which are in a safe deposit box at this bank, under the name of the Executive Committee for Home Missions.

(Was signed) JOHN YONKMAN,  
Manager, Wealthy-Eastern Branch,  
Old Kent Bank.

#### Administrative Expenses for 1943

Traveling and Meeting Expenses .....	\$ 725.56
Office Supplies, Printing, Postage, etc. ....	442.44
Miscellaneous Expenses .....	866.10
Total .....	\$ 2,034.10
(This is slightly more than 1½% of total receipts for 1943.)	
Of the above the cost to hold annual Board Meeting was .....	\$ 554.11
The cost of all meetings of Executive Committee was .....	1,479.99
Total .....	\$ 2,034.10

#### STATEMENT OF DISBURSEMENTS FOR THE YEAR 1943

##### The Church Extension Fund.

Special Services .....	\$ 2,842.90
Missionary Salaries, Expenses .....	29,974.05
Exchange with Rev. L. Trap .....	1,561.85
Administrative Expenses .....	1,017.04
U. S. Defense Bond bought .....	5,000.00
Total .....	\$ 40,395.84

##### The Soldiers' Fund.

Special Services .....	\$ 8,084.28
Service Pastors, Homes .....	22,775.73
Office Rent .....	360.00
Salary Office Girl .....	1,265.00
Young Calvinist (9 months) .....	4,169.87
Exchange, Rev. L. Trap .....	124.68
Total .....	\$ 36,779.56

##### The Fund for Needy Churches.

Subsidies to Churches .....	\$ 39,485.03
Moving Pastors .....	668.00
Exchange with Rev. L. Trap .....	1,413.58
Administrative Expenses .....	1,017.06
U. S. Bonds Bought .....	15,000.00
Total .....	\$ 57,583.67

**THE FOLLOWING IS THE AMOUNT PAID OUT  
TO THE MISSIONARIES**

(This includes their salary, rent, and all expenses paid to them)

Rev. H. Baker.....	\$ 4,145.62
Rev. G. B. Boerefyn.....	3,017.44
Rev. S. G. Brondsema.....	2,388.19
Rev. F. De Jong.....	3,058.17
Rev. A. Dusseljee.....	1,314.31
Mr. Anthony Hoekema.....	300.00
Rev. M. Huizinga.....	355.81
Rev. E. Kooistra.....	3,168.54
Rev. D. Mellema.....	1,616.45
Rev. William Meyer.....	2,466.00
Rev. Albert H. Smit.....	587.53
Rev. B. H. Spalink.....	4,004.33
Rev. William Verwolf.....	2,800.67
Rev. H. Wierenga.....	750.99
<b>Total.....</b>	<b>\$29,974.05</b>

NOTES—Moving expenses are included in the following: Rev. G. B. Boerefyn, Rev. S. G. Brondsema, Rev. William Meyer, Rev. A. H. Smit, and Rev. B. H. Spalink. Revs. Dusseljee, Huizinga, and Smit were with us only part of the year. Mr. Hoekema is engaged in the work at Washington, D. C. The churches at Fremont, Mich., paid \$600.00 salary for the Rev. D. Mellema.

**STATEMENT OF AMOUNTS RECEIVED FROM THE CLASSES**

Classis	Extension	Soldiers	Subsidy	Total
California .....	\$ 1,206.59	\$ 2,217.09	\$ 1,703.33	\$ *5,127.01
Chicago, North .....	2,637.93	904.98	3,937.50	7,480.41
Chicago, South .....	3,240.75	1,536.91	4,741.19	9,518.85
G. R. East.....	3,467.02	3,266.65	5,154.49	11,888.16
G. R. South.....	3,896.50	2,298.49	5,831.54	12,026.53
G. R. West.....	2,313.67	1,039.65	3,431.08	6,784.40
Hackensack .....	1,886.51	843.36	1,607.57	4,337.44
Holland .....	2,928.75	3,816.91	4,022.62	*10,768.28
Hudson .....	2,232.00	2,829.03	3,350.55	8,411.58
Kalamazoo .....	1,625.13	684.22	2,220.06	4,529.41
Minnesota .....	1,864.57	1,383.84	2,931.61	6,180.02
Muskegon .....	3,485.55	3,367.62	5,170.06	12,023.23
Orange City .....	1,480.10	1,213.57	2,233.72	4,927.39
Ostfriesland .....	1,030.00	1,335.43	1,507.50	3,872.93
Pacific .....	1,570.23	772.60	2,234.50	4,577.33
Pella .....	2,492.00	1,067.67	3,338.06	6,897.73
Sioux Center .....	2,083.84	1,624.81	3,015.33	6,723.98
Wisconsin .....	1,110.57	865.42	1,786.50	3,762.49
Zeeland .....	2,778.83	3,999.59	4,124.53	10,902.95
<b>Totals.....</b>	<b>\$ 43,330.54</b>	<b>\$ 35,067.84</b>	<b>\$ 62,341.74</b>	<b>\$140,740.12</b>

\* We were compelled to close our books on Jan. 10, 1944. Money was received from Classes California and Holland after that date, which is not reflected in the above.



The Lord has blessed our efforts again this year. His people have been willing to offer abundantly, and the Lord has blessed the work. May He continue to use it all to His glory and the advancement of His Kingdom.

Humbly submitted,

D. D. BONNEMA, *Treasurer.*

Zeeland, Mich., January 14, 1944.

To the Synod of 1944,  
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

This is to certify that I have this day audited the books of Rev. D. D. Bonnema, Treasurer of the Executive Committee for Home Missions, for the period from January 1st, 1943, to December 31st, 1943, and have found them to be correct to the best of my knowledge and belief.

Humbly submitted,

BERT H. BROUWER.

# REPORT OF THE TREASURY FROM JANUARY 1, 1944, TO JUNE 1, 1944

That the Synod may know how the treasury stands at this time, we submit a report covering the first five months of this year.

## In the Three Funds.

On hand Jan. 1, 1944.....	\$ 83,945.18
Received since .....	28,154.49
<b>Total.....</b>	<b>\$112,099.67</b>
Disbursed .....	80,721.64
<b>Cash on hand.....</b>	<b>\$ 31,378.03</b>

This is divided as follows in the three funds separately:

## Church Extension Fund.

On hand Jan. 1, 1944.....	\$ 20,970.32
Received since .....	9,259.94
<b>Total.....</b>	<b>\$ 30,230.26</b>
Disbursed .....	22,616.51
<b>Cash Balance.....</b>	<b>\$ 7,613.75</b>

## Soldiers' Fund.

On hand Jan. 1, 1944.....	\$ 22,242.76
Received since .....	9,105.81
<b>Total.....</b>	<b>\$ 31,348.57</b>
Disbursed .....	16,946.63
<b>Cash Balance.....</b>	<b>\$ 14,401.94</b>

**Fund for Needy Churches.**

On hand Jan. 1, 1944.....	\$ 40,732.10
Received since .....	9,788.74
<b>Total.....</b>	<b>\$ 50,520.84</b>
Disbursed .....	41,158.50
<b>Cash Balance.....</b>	<b>\$ 9,362.34</b>
<b>Grand Total Cash on Hand.....</b>	<b>\$ 31,378.03</b>

**COMPARISON OF RECEIPTS AND DISBURSEMENTS  
FOR THE FIVE MONTHS**

Grand Total Disbursed.....	\$ 80,721.64
*Invested in Savings Department.....	40,000.00
<b>Net Operating Cost.....</b>	<b>\$ 40,721.64</b>
<b>Total Amount Received.....</b>	<b>28,154.49</b>
<b>Shortage for this Period.....</b>	<b>\$ 12,567.15</b>

This shortage will undoubtedly be taken care of by the payments at the end of the second quarter, since many churches pay quarterly.

\* We have placed \$10,000.00 of the Church Extension Fund and \$30,000.00 of the Fund for Needy Churches in a Savings Account so we can profit from the interest and not carry so large an amount in the checking account. We have not had any money in the Soldiers Fund to be used that way.

Humbly submitted,  
D. D. BONNEMA, *Treasurer.*

**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. Recommendation of offerings to the Soldiers' Fund.  
(See Report, Part V, E.)
- D. Report of the Treasurer. (See Report, Part VI.)
- E. "Wachtgeld."

In compliance with the instruction of Synod that the Home Mission Committee draw up the necessary provisions governing the payment of "wachtgeld" to service pastors, (Acts 1943, Art. 99, 2), we submit the following for Synod's approval:

- a) Service Pastors should have their candidacy announced by their former Consistories from whom they obtained leave of absence or with whom they

have official connection. This should be done in consultation with the Executive Committee so they may know when the status of candidacy is to begin and "wachtgeld" is to be granted.

- b) Service Pastors should notify their respective Consistories concerning their candidacy as soon as they know the approximate date of termination. "Wachtgeld" begins when salary as Service Pastor ceases.
- c) "Wachtgeld" shall be paid to the amount of \$125.00 per month. In case the recipient secures other full time employment, for which he is receiving living wages or salary, "wachtgeld" shall no longer be paid. In case of part-time employment, the amount of "wachtgeld" to be paid the Service Pastor shall be mutually adjusted.
- d) The monthly payment shall be made, if needed, for a period of six months. Beyond the half year it shall be reduced to one-half that amount, \$62.50, until the next meeting of Synod when further disposition of such special cases of prolonged candidacy can be made by the Synod.
- e) These stipulations are intended to be elastic enough to allow freedom, within proper limits, to the Service Pastor-candidate to decline as well as to accept the first call received. In this eventuality he should, however act in consultation and with advice of the Executive Committee.

#### F. PROPOSAL WITH RESPECT TO MEETING PLACES.

It is well nigh impossible to carry on home mission work without suitable places of worship. Our missionaries have been handicapped in their labors because meeting places were not available in the districts in which they were stationed. In several cases use had to be made of store buildings which happened to be vacant, church parlors of congenial congregations, and Y.M.C.A. rooms far removed from the district which had been chosen for labor. For want of better, halls, uninviting and unadapted for services, had to be used. Dark and dreary basements of churches have served to accommodate mission subjects. One of our Classes even felt constrained to urge the Committee at one time to seek better facilities for a certain mission because it believed people would not be drawn to the building which was then in use.

The handicaps referred to are unworthy of the denomination and have been serious obstacles to doing effective mission work. We know of no denomination which does not include appropriations for meeting places in its budgets. Providing buildings is considered essential.

Ministers, when called to home mission fields, invariably ask whether there is a chapel or suitable meeting place in the field to which they are called. Missionaries are constantly calling this matter to our attention. The replies we must give are of necessity discouraging, since your Committee cannot promise that a meeting place will be provided in the field to which they are called or in which they labor. There just is not an appropriation for the acquisition of such material properties in our Church Extension budget.

Up to this time no appropriation has been made in the Church Extension budget toward obtaining meeting places. This neglect or reluctance may be partially accounted for by the prevailing conception concerning the nature of home mission work. For many years the opinion has prevailed that home mission work should be limited to the organization of daughter churches wherever the need might appear. Little, if any, attention was then given to the work of evangelization. Traditionally it was held that the mother congregations and local churches had the specific duty to assist such newly organized congregations in obtaining their houses of worship, and rightly so.

The Church Help Fund was set up to assist congregations when they became strong enough to assume financial obligations. The weaker churches, and those which could not claim a specific mother church, or which were not found in the direct vicinity of other congregations, found it difficult to obtain such places as were needed for worship. Mission stations and groups which for various reasons could not be immediately organized, could not obtain such aid.

Our city missions and our missions in New Mexico and China include the cost of buildings in their budgets. Evangelization among the unchurched, the gathering together of those who are scattered, and in many instances even the organization of new churches is, in this respect, on a par with evangelization in city missions and other fields. There is no reason why the facilities required should not be included in the Church Extension budget.

In view of these considerations, the Committee for Home Missions petitions Synod

I. To allow \$10,000.00 in the Church Extension budget annually for the purpose of providing chapels or meeting places;

II. To limit the amount of money which shall constitute such a building fund to \$40,000.00 so that, if the fund is not used for a year or two, it shall not continue to accumulate indefinitely;

III. Since no provision has been made for such purposes in the 1944 budget, to allow the Church Extension Committee the privilege of using up to \$10,000.00 of the present surplus in the Church Extension Fund for this purpose, if necessary.

IV. To specify that, when a field is sufficiently developed to have a pastor of its own, the Church Help Fund shall reimburse the Church Extension Fund the sum which the Church Extension Fund has loaned, and the newly organized Church shall repay the Church Help Fund according to the rules of that Fund. *Grounds:*

a. The Church Help Fund serves in aiding organized churches when these are able to assume such obligations.

b. It is preferable that for the sake of preventing confusion, only one fund receive the repayment of loans.

G. Recommendations for support from the Fund for Needy Churches. (See Report, Part IV, B, and notes 1 and 2.)

H. Recommendations of bonuses for 1945. (See Report, Part IV, B, Note 3.)

I. Matters which require Synodical approval:

1. Continuance of aid to calling churches. (See Report, Part IV, A, 2.)

2. Grants of increased allowances to Needy Churches. (See Report, Part IV, A, 3.)

3. Grants of aid to churches which are calling for the first time. (See Report, Part IV, A, 4.)

4. Grant of continuance of subsidy in an emergency. See Report, Part IV, A, 5.)

5. Assistance in paying moving expenses. (See Report, Part IV, A, 6.)

6. Transfer of the Rev. D. Mellema to Ypsilanti. (See Report, Part II, A.)
7. Extension of time of service of the Rev. Wm. Meyer at Sioux City, Iowa. Inasmuch as the ministry of the Rev. William Meyer at Sioux City, Iowa, is appreciated and the attendance has increased, and both the congregation and the Home Mission Committee of Classis Orange City desire that his term of service at Sioux City be extended, it was decided that the Rev. Meyer continue to serve in the present field as long as it may be deemed necessary.
8. The decision of the General Committee with respect to Worcester. (See Report, Part II, M.)

J. Election of a delegate-at-large. (See Report, Part I, B.)

K. Your Committee proposes that Synod approve the nomination for home missionaries, which will be presented to the Advisory Committee and by it to Synod.

L. Preaching Missions. Last year your Committee proposed that Synod empower it 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 shall conduct meetings in cities and communities in which, with the co-operation 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 of our nation 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. Your Committee proposes that:

1. Considering that the need today is as urgent as it was last year, Synod authorize the Home Mission Committee to initiate and conduct Preaching Missions wherever opportunity is given;
2. Profiting from the experience of last year, Synod go on record as favoring:

- a. That congregations, in communities where our Church is not strongly represented, be approached for the purpose of strengthening our witness in those places;
- b. That a church or group of churches which welcomes Preaching Missions be urged to put forth intensive efforts to reach the outsiders;
- c. That the messages which are delivered shall not be merely evangelical deliverances, but that they shall also be pronouncements of the truths which are generally neglected and demand emphasis in our day. We refer to the sovereignty of God and the all-sufficiency of Christ in every relationship of life.

Humbly submitted,

J. BREUKER, *President*

H. BLYSTRA, *Secretary*

SUPPLEMENT 4  
(Arts. 83, 136, 162)

**REPORT OF THE COMMITTEE FOR CHURCH HELP**

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**W**E HERewith submit to you our report for the year 1943.

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

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

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

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

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

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

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



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

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

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

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

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

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

Bank Balance as per statement Jan. 1, 1943.....	\$ 5,921.89
1942 Deposits (late).....	\$ 8,915.46
1942 Checks Outstanding.....	18,155.75
	<hr/>
	\$ 4,240.29
Cash Available .....	\$ 1,681.60
Due from Canadian Treasury—Paid on 5/4/'43 .....	204.38
	<hr/>
Our Ledger Balance Jan. 1, 1943.....	\$ 1,885.98
1943 Receipts .....	58,707.36
	<hr/>
Total.....	\$60,593.34
Less Disbursements, 1943.....	34,256.84
	<hr/>
Cash Available .....	\$26,336.50
Balance in Canadian Treasury.....	621.63
	<hr/>
Our Ledger Balance Dec. 31, 1943.....	\$26,958.13

## SUPPLEMENT 4

185

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

## SUMMARY

Balance on Hand January 1, 1943..... \$ 1,885.98

## Total Receipts:

Quotas by Classes and Personal Donations  
(Schedule "C") .....\$21,819.01  
Repayments by Churches (Schedule "B").. 39,669.73

## LESS Discounts to:

Second Pella .....\$ 100.00  
Austinville ..... 99.75  
Platte, S. D. .... 420.00  
Dearborn, Mich. .... 200.00  
Doon, Iowa ..... 450.00  
Glendale, Calif. .... 700.00  
Bethany, South Holland, Ill..... 100.00  
First Sioux Center..... 90.00

2,159.75

\$59,328.99    \$59,328.99

Total..... \$61,214.97

## Total Disbursements:

New Loans .....\$33,475.00  
Refund to Classis Chicago North (sent to  
us by error)..... 135.00  
Administrative Expenses ..... 646.84

\$34,256.84    \$34,256.84

Our Ledger Balance December 31, 1943..... \$26,958.13

Cash on Hand.....\$26,336.50

In Canadian Treasury..... 621.63

\$26,958.13

CHARLES R. MULDER, *Treasurer.*

SCHEDULE "B"  
ANALYSIS — LOANS OUTSTANDING

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

Church at	Outstanding		Outstanding	
	Jan. 1, 1943	New Loans	Payments	Dec. 31, 1943
Holland, Minn.	2,808.57		90.00	2,718.57
Holland Marsh, Canada	235.50		16.50	219.00
Houston, Canada	285.00		15.00	270.00
Holland Center, S. D.	375.00		375.00	.00
Ireton, Iowa	300.00		100.00	200.00
Imlay City, Mich.	2,250.00		2,250.00	.00
Lansing, Mich.	7,500.00		375.00	7,125.00
La Combe, Canada	1,780.00		510.00	1,270.00
Third Lynden, Wash.	2,700.00		150.00	2,550.00
Lark, N. D.	475.00		.00	475.00
Los Angeles, Calif.	600.00		600.00	.00
Modesto, Calif.	2,550.00	3,000.00	150.00	5,400.00
Momence, Ill.	1,500.00		75.00	1,425.00
Morrison, Ill.	2,475.00		150.00	2,325.00
Mikwood, Mich.	2,750.00		175.00	2,575.00
Montello Park, Mich.	2,850.00	4,000.00	250.00	6,600.00
Milwaukee, Wis.	5,000.00		.00	5,000.00
Mt. Vernon, Wash.	.00	4,000.00	.00	4,000.00
Neerlandia, Canada	3,559.91		798.75	2,761.16
Newton, Iowa	2,850.00	3,000.00	150.00	5,700.00
Second Orange City, Iowa	1,387.50		112.50	1,275.00
Ogilvie, Minn.	262.78		25.00	237.78
Ontario, Calif.	1,574.32		75.00	1,499.32
Platte, S. D.	1,757.75		1,757.75	.00
Second Pella, Iowa	666.00		666.00	.00
Preakness, N. J.	700.00		50.00	650.00
Portland, Mich.	350.00		350.00	.00
Parchment, Mich.	2,275.00		150.00	2,125.00
Purewater, S. D.	450.00		290.00	160.00
Pipestone, Minn.	1,275.00		75.00	1,200.00
Pine Creek, Mich.	1,700.00	650.00	175.00	2,175.00
Second Randolph, Wis.	4,625.00	500.00	425.00	4,700.00
Raymond, Minn.	2,225.00		105.00	2,120.00
Rock Rapids, Iowa	3,803.80		1,229.30	2,574.50
Fourth Roseland, Ill.	1,050.00		495.00	555.00
Rudyard, Mich.	53.46		53.46	.00
Sumas, Wash.	700.00		50.00	650.00
Sully, Iowa	3,150.00		200.00	2,950.00
South Holland, Ill.	750.00		750.00	.00
Shepherd, Mont.	2,746.66		.00	2,746.66
Seattle, Wash.	5,000.00		800.00	4,200.00
Sibley, Iowa	1,204.60		140.00	1,064.60
First Sioux Center, Iowa	765.00		765.00	.00
Sioux City, Iowa	3,475.00		120.00	3,355.00
Sioux Falls, S. D.	1,589.77		512.12	1,077.65
Sultan, Wash.	498.14		498.14	.00
Sarnia, Canada	.00	3,000.00	.00	3,000.00
Terra Ceia, N. C.	245.00	1,000.00	30.00	1,215.00
Tracy, Iowa	644.10		325.00	319.10
Volga, S. D.	2,956.00		150.00	2,806.00
Vancouver, Canada	859.00		500.00	359.00
Vona, Colo.	412.25		65.00	347.25
Western Springs, Ill.	1,525.00		200.00	1,325.00
West Branch, Mich.	240.27		36.18	204.09

Church at	Outstanding	New Loans	Payments	Outstanding
	Jan. 1, 1943			Dec. 31, 1943
Winnipeg, Canada .....	1,195.57		56.78	1,138.79
Worthington, Minn. ....	1,044.73		490.00	554.73
Wyoming Park, Mich. ....	350.00		350.00	.00
Totals.....	\$189,330.04	\$33,475.00	\$39,669.73	\$183,135.31

I HEREBY CERTIFY, that I have examined the books and records of the Church Help Fund of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1943, insofar as disclosed by the records.

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

### SCHEDULE "C"

#### CLASSICAL COLLECTIONS AND PERSONAL DONATIONS

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

## SUPPLEMENT 5

Arts. 84-86, 91-97, 102, 122, 132)

## CHRISTIAN REFORMED BOARD OF MISSIONS

*To the Synod of Christian Reformed Churches Convening in Grand Rapids, June 14, 1944.*

**T**HE Christian Reformed Board of Missions, charged by Synod with the task of supervising the Indian and Foreign mission work of our churches hereby gives an accounting of its stewardship. This is done in thankfulness to God who has given us the opportunity and the strength to carry on this work.

The period covered in this report is the time between the Synods of 1943 and 1944. The financial part of the report, however, covers the entire year 1943, as a financial report has value only when it covers a completed unit and our fiscal year corresponds with the calendar year.

We will first review the work of the Board as a whole and will then turn our attention to each of our three fields separately.

## SECTION ONE: A GENERAL SURVEY OF THE BOARD AND ITS WORK

A. At the close of the year your Board was utilizing the services of 63 people. There were times during the year when the number was greater, but at no time was it greater than the 73 listed in last year's report.

B. Your Board, and in fact our entire church, suffered a great loss in the passing of Mr. Henry Hekman on March 23, 1944. We quote from a resolution passed by the Executive Committee and published in the Banner:

"Since the Synod of 1930 first elected him to membership on this Board he has served it with faithfulness and distinction up to the day of his death. During all these years he served as a member of the Finance Committee, and since January 1st, 1941, as Treasurer. With a noble disregard for his own comfort and convenience, he carried the heavy responsibilities of these positions. The last duty he performed on the day of his death was to give instructions for a transfer of funds in order that a remittance could be sent to China.

"Mr. Hekman's counsel was highly valued at meetings of the Board and of its Executive Committee. He loved the church universal; but he had an exceptionally warm place in his heart for the Christian Reformed Church, and there is not a feature of the life of that church that he did not touch and enrich with his consecrated soul and genial personality. He could step into an Indian hogan with complete friendliness and he could take his place at any meeting of business or church leaders in the country on terms of equality. To not many men have been given such a wide diversity of gifts, such a pleasing personality, and such a readiness to spend and be spent for the glory of God and the building of His church.

"We thank God for what He has given us in the person of Henry Hekman. We rejoice in his victory, even while we mourn his absence from our circles.

"To his sorrowing widow and children we extend our deepfelt sympathy in their loss, even while we congratulate them on the memories they may retain of a devoted husband and father who spent his days and nights in the service of his God and of God's people."

His unexpired term as Board member was filled out by Mr. Ralph Kooi of Kalamazoo and as Treasurer by Mr. Henry Denkema.

Rev. Henry Verduin served as President and Rev. G. J. Vande Riet as Vice-President during the past year. For the coming year the Board has chosen the following officers:

President, Rev. Henry Verduin.

Vice-President, Rev. G. J. Vande Riet.

Treasurer, Mr. Henry Denkema.

Minute Secretary, Rev. Edward Boeve.

The complete Board held one annual meeting on May 24 and 25, 1944, and the Executive Committee, to which the Board has entrusted the working out of its policies and the responsibility for ad interim decisions, met six times during the year. The Secretary and the Treasurer are ably assisted in their office work by Miss Reta De Boer.

C. The financial position of the Board treasury is exceptionally favorable. Nine complete copies of the auditor's report are submitted for the careful scrutiny of Synod's budget committee. In order that all members of Synod may have a general report on the financial situation of the Board, we submit the following particulars taken from the auditor's report:

## YEAR ENDING DECEMBER 31, 1943

Receipts	
Indian Missions in general	Classical Treasurers .....\$119,977.76
	Discount Earned ..... 197.57
	Interest and Dividends..... 2,440.65
	Legacies ..... 16,978.11
	Women's Missionary Unions..... 3,711.57
	Indian Cousins (Children)..... 5,425.92
	Visual Education ..... 19.00
	Other Miscellaneous Items ..... 306.99
	Misc. Receipts Indian Missions..... 2,550.28
	Misc. Receipts, not designated..... 3,381.68
Carisso	Classical Treasurers ..... 1,658.00
Farmington	Miscellaneous ..... 185.00
Gallup	Miscellaneous ..... 315.00
R. Hospital	Miscellaneous ..... 372.24
R. Mission	Classical Treasurers ..... 979.50
	Miscellaneous ..... 787.76
Red Rock	Miscellaneous ..... 45.00
San Antone	Miscellaneous ..... 22.00
Shiprock	Classical Treasurers ..... 2,598.50
	Miscellaneous ..... 53.91
Star Lake	Classical Treasurers ..... 166.67
	Miscellaneous ..... 36.00
Tohatchi	Miscellaneous ..... 50.62
Zuni	Classical Treasurers ..... 116.30
China	Classical Treasurers ..... 23,585.40
	Salary Fund ..... 3,520.08
	Women's Missionary Unions..... 489.34
	Miscellaneous ..... 1,332.73
Sudan	Classical Treasurers ..... 12,831.07
	Salary Fund ..... 2,858.34
	Women's Missionary Unions..... 705.82
	Memorial Fund ..... 675.55
	Miscellaneous ..... 1,888.39
Total Operating.....\$210,157.75	
Decrease in:	Petty Cash Funds at Station..... 50.00
	Accounts Receivable at R. Hospital..... 851.10
	Accounts Receivable at R. Mission..... 6.28
	Notes Receivable ..... 280.00
	Inventories R. Hospital ..... 250.00
	Inventories, R. Mission ..... 1,822.06
	Inventories, Zuni ..... 131.75
Increase in:	Deposits for Auto Replacements..... 60.00
	Reserve for Deferred Items..... 439.40
	Annuity Funds ..... 5,000.00
	Reserve for Depreciation..... 11,027.78
Total Receipts.....\$230,076.12	
Disbursements	
Secretary & Clerk's Salaries.....	\$ 4,334.68
Secretary's House Allowance.....	480.00
Office Expenses, Supplies, Phone, Postage, Rent, Light, and Heat .....	1,100.75



Board and Committee Expenses.....	1,055.38
Travel and Missionary Tour Expenses.....	2,335.45
Accountant's Fee .....	150.00
Miscellaneous Expenses .....	422.16
Upkeep of G. R. Mission House.....	666.37
Insurance, Fidelity Bonds.....	1,179.79
Interest Expense .....	321.17
Canadian Exchange Expense.....	243.01
Pension Allowance .....	150.00
Expenses allowed Missionaries.....	185.25
Mileage allowed to Missionaries.....	5,152.13
Moving Expenses for Missionaries.....	1,119.22
Automobile Outlay (Credit).....	593.60
Educational Allowances .....	3,350.00
Visual Education Expenses.....	62.64
General Miscellaneous Expenses.....	163.23
Navajo Songbooks .....	76.21
Gratuity Rev. J. W. Brink.....	200.00
Christian Indian Treasurer.....	400.00
<b>Totals.....</b>	<b>\$ 22,503.79</b>

## Expenses at:

Rehoboth Hospital .....	10,836.08
Rehoboth Mission .....	36,720.78
Zuni Mission .....	13,688.63
Other Indian Missions.....	21,240.47
China Missions .....	15,099.63
Sudan Missions .....	9,126.13

## Depreciation Allowances:

Buildings .....	8,370.17
Furniture and Equipment.....	2,657.61

Operating Expenses.....\$140,243.29

## Increases:

Accounts Receivable at Zuni.....	15.44
Loans .....	65.00
Defense Bonds .....	75,900.00
Advances not settled for.....	403.39
Buildings and Equipment.....	3,710.26

## Decrease:

Notes Payable .....	500.00
Deposits for Specific Purposes.....	794.94

Total Disbursements.....\$221,632.32

## STATEMENT OF ASSETS AND LIABILITIES

At close of business December 31, 1943

## Assets

Cash in Banks, Current Funds.....	\$ 6,284.41
Cash in Banks, Appropriated Funds.....	64,260.00
Petty Cash Funds at Missions.....	1,300.00
Accounts Receivable:	
At Rehoboth Hospital.....	\$ 93.08
At Zuni Mission .....	20.65

113.73

## SUPPLEMENT 5

193

Notes Receivable .....	1,230.00	
Loan towards New Car.....	65.00	
		1,295.00
Securities:		
U. S. Defense Bonds.....	125,900.00	
Stocks of Cleveland Electric Ill. Co.....	18,380.00	
		144,280.00
Cash Advances, not settled for.....		1,940.68
Inventories of Food and Supplies:		
At Rehoboth Hospital.....	750.00	
At Rehoboth Mission.....	2,434.30	
At Zuni Mission.....	519.67	
		3,703.97
Land and Buildings.....	\$290,188.68	
Furniture and Equipment.....	41,162.62	
		331,351.30
Less: Depreciation Allowances	116,633.75	
		214,717.55
<b>Total Assets.....</b>		<b>\$437,895.34</b>
<b>Liabilities</b>		
Notes Payable to Private Parties.....	\$ 5,200.00	
Deposits for Auto Replacements.....	1,460.00	
Deposits for Specific Purposes.....	111.75	
		\$ 6,771.75
Annuity Funds .....	6,000.00	
Reserve for Deferred Items.....	13,165.40	
		19,165.40
<b>PRESENT WORTH of Christian Reformed</b>		
Board of Missions:		
Balance 1/1/1943 .....		\$342,043.73
Revenues .....	\$210,157.75	
Expenses .....	140,243.29	
		69,914.46
		411,958.19
<b>Total Liabilities.....</b>		<b>\$437,895.34</b>

## STATEMENT OF APPROPRIATED FUNDS

Carisso	Interpreter's Home .....	\$ 500.00
Rehoboth	Nurses' Home .....	11,000.00
	Central Heating Plant.....	28,760.00
	Recreation Room .....	3,500.00
	Interpreter's Home .....	2,500.00
	Pastor's Residence .....	6,500.00
Shiprock	Parsonage .....	6,000.00
Star Lake	Parsonage .....	5,500.00
		\$ 64,260.00

## CASH STATEMENT

Jan. 1, 1943, Balance in Banks.....	\$ 62,100.61
Dec. 31, 1943, Receipts.....	230,076.12
<b>Total Debits.....</b>	<b>\$292,176.73</b>

Credits:	
Dec. 31, 1943; Disbursements.....	221,632.32
Dec. 31, 1943, Cash required.....	\$ 70,544.41
Cash on Deposit as follows:	
In checking account, Peoples National Bank, G. R.....	\$ 54,476.80
In checking account, Merchants Bank, Gallup, N. M., (overdraft) .....	469.52
In saving account, Peoples National Bank, G. R.....	9,356.83
In savings account, Old Kent Bank, G. R.....	7,180.30
Total amount on deposit.....	\$ 70,544.41

I certify that the above statement is correct and that the balances shown were on deposit as stated on the 31st day of December, 1943.

WILLIAM P. DREYER, *Public Accountant.*

April 5, 1944.

Grand Rapids, Mich.

D. In the letters which we sent out to consistories from time to time and in the reports made by Board members to the Classical assemblies, mention was made of the favorable financial position of the Board. This led one consistory to raise the question whether this might not be the time to lower the quotas for mission purposes. The Executive Committee advanced the following considerations to support its position that the quotas should not be lowered at this time:

1. Much of the surplus that we have on hand is due to the fact that building projects were authorized by Synod, the money was raised for them by our people, but we were not able to actually erect the buildings because of government restrictions. For example, \$33,000 has been earmarked for the new central heating plant; \$12,000 for the new nurses' home; \$5,000 each for several new homes needed for missionaries. The Synod of 1943 authorized us to set aside an extra \$10,000 for a new school building at Rehoboth if and when authorized; and another \$5,000 for a residence for the teacher. Thus by the time these earmarked funds are used the balance will not be so large.

2. Synod has authorized expansion of our work on the Indian field, in the Sudan, and we have also been authorized to look into the possibilities for expansion in China. All of this is going to cost a great deal of money and these projects, if gotten under way, will soon absorb any surplus we may have.

3. At the present time money is easy to get for missions. It is no hardship on anybody or on any church to raise the quotas which Synod asks for mission work. To

lower them now would mean that our people are giving less money for missions at the very time when they are able to give more.

4. There is a depression coming after the war and that will bring times when it will be very difficult to raise money for missions or for any other kingdom cause. We should have a backlog against that day.

The consistory which made the suggestion was satisfied with the cogency of these arguments, and since similar thoughts may be in the minds of other officials of our churches, the Board decided to place this information before your honorable body.

E. In order that we may have a survey of the tangible results of your missionary activity for the year we submit the following from the Secretary's annual report to the Board:

1. In terms of baptized converts the results are less than those of last year. At Shiprock one adult and his child were baptized. San Antone reports the baptism of one man; Nahaschitty of one woman; at Crown Point two young men and eight young women received the sacrament of baptism. At Toadlena two women and one man were received into the church. In the campwork area of Rehoboth one man and five children were baptized. Last year the Indian total was 25 adults, 25 children, and one profession of faith.

For China no figures are available.

In the Sudan 8 adults and 2 children were received by baptism. For the previous year the Sudan figures were 11 adults and 6 children and 1 covenant child made confession of faith.

In this connection we may not forget there are times of sowing and times of reaping and the size of the harvest is not always indicative of the faithfulness in sowing the seed. Many hearts may have been touched and many lives enriched of which we have not yet seen the actual proof.

2. In terms of steps towards church organization, there has been considerable encouragement. Believers Rolls have been organized at Perea, and Bethlehem Chapel. Encouraging progress has been made in the organization of native groups in the Sudan, and there is an encouraging movement in the direction of a stronger church organization with a liturgy of its own.

3. Progress has been made in the matter of clarification of problems. Careful thought to some of the important questions the Board is facing has been given by able committees, and the reports of some of these committees are before you for consideration at this meeting.

4. Results of our Board's work in a financial way have been beyond our fondest expectations. The treasurer's report gives the details on this. We are splendidly equipped to go forward with a strong advance program as soon as men are released from the war effort and priorities are lifted. It is our responsibility to have the vision that will enable us to see our whole task in perspective and to plan wisely for the years to come.

## SECTION TWO: THE INDIAN FIELD

A. We will now present a station-by-station survey of our Indian field, our oldest and largest mission area.

1. **CARISSO.** Until early in 1944 Mr. and Mrs. C. B. Vander Hart continued the work at Carisso which they had begun in May, 1940. They were supported in this work by the churches of Classis Pella. Poor health made it necessary for Mr. Vander Hart to submit his resignation, which was accepted with great regret, as he had made good progress in learning the Navajo language and had developed an efficient technique in reaching the Indians. A successor was found in the person of Rev. Herman J. Schripsema, likewise called and supported by the churches of Classis Pella. Since there is no school for white children at Carisso, Mrs. Schripsema, a trained teacher, is rendering valiant service in teaching her own children. In terms of square miles, as well as in terms of population, Carisso is the smallest station on our Indian field. It includes government day schools at Carisso and at Beclabito. It is well adapted to being worked by one man and Rev. Schripsema is rapidly proving himself to be the man for that post.

2. **CROWN POINT.** Rev. and Mrs. Jacob Van Bruggen have been our missionaries here since 1939 and they continue at their task with unabated zeal. At Crown Point the government has one of its largest boarding schools and both Rev. and Mrs. Van Bruggen are able to gain ready access to these pupils so that a great work can be carried on right at Crown Point itself. There was an encouraging spiritual harvest at Crown Point this year, mainly of pupils of the government school. The Crown Point area includes schools at Standing Rock and at Lake Valley, which demand at least one visit a week. In addition the Crown Point missionary has been responsible for the Star Lake field with its three government day schools. There is an oil field about thirty-five miles from Crown Point with twelve white families in residence and our missionaries are trying to devise ways and means for meeting the challenge of the presence of those families. Mrs. Van Bruggen manages to find a great deal of time to devote to work in the schools and occasionally she is able to accompany her husband on campwork trips also. While Synod is in session, Rev. and Mrs. Van Bruggen are touring the Pacific Northwest in the interest of the mission-

ary cause. Interpreter Alfred Becenti and his wife are able to take considerable responsibility during the absence of the missionary.

**3. FARMINGTON.** The Farmington post has been without a resident missionary since Mr. and Mrs. Bert Pousma left late in 1943. The Methodists, who have a flourishing grade and high school at Farmington, have indicated in an unofficial way that they would be pleased to have us retire from the Farmington field in order that they might cultivate the Farmington campwork area in connection with their school work, but the Board did not feel justified in releasing this field on which so much time and effort have been spent and are therefore proposing to Synod that a calling church be designated for Farmington and that a trio be presented to this church in order that an ordained man can be called for the field. The Board is prepared with suggestions in case Synod decides to move in this direction.

**4. GALLUP.** What we call our Gallup station comprises not only the city of Gallup, but also the large government school at Ft. Wingate, the government school at Perea and its campwork area, and a part of the campwork area bordering Highway 66. Rev. Calvin G. Hayenga, faithfully assisted by his wife, is in charge of the Gallup station and during the vacancy at Two Wells, he carries some responsibility for that area also. Classis Muskegon is the calling and supporting unit for Dr. Hayenga.

For a few months in 1943 we experimented by renting a building north of the tracks for chapel purposes, but we have returned to our chapel on the hill. There are many difficulties involved in reaching Navajo Indians in their camps, but these difficulties increase greatly when we try to reach them in cities with their many temptations. But we may not reduce our efforts just because the work is hard; rather should we increase those efforts.

The work at Perea has shown considerable development this year. An encouraging group is preparing for profession of faith and the Christians at Perea have taken steps towards securing a chapel of their own. Government permission for building on Indian land has been secured and the native Christians are raising money for the building of the chapel. The Board has agreed to match their contributions dollar for dollar. The Perea group has been organized on the Believers Roll basis.

**5. NAHASCHITTY.** Mr. and Mrs. Ben De Boer, appointed and supported by Classis Holland, continue their work at this interesting and encouraging mission station. Prospects for church organization are less hopeful right now than they were a year ago, but we are thankful that this is not due to any failure on the part of our native Christians, nor to any decrease in zeal on the part of our workers. A large number of the Nahaschitty Christians have temporarily moved away, either to join the armed forces, or to engage in war work elsewhere. When they return after the war, we look for better days. Mrs. De Boer had a difficult year, since it was necessary to teach her children in her own home; she does not care to repeat this experience for the coming year, but neither will it be necessary, since arrangements have been made for taking the children of missionaries into our Rehoboth grade school. In our report on the Tohatchi station, we will make mention of a recent decision of Classis Holland regarding the new Mission Order; it can suffice here to state that this will also affect the Nahaschitty station and workers.

**6. RED ROCK.** Under the general direction of Rev. F. Vander Stoep, the work at this station was done during the first part of the year under review by John Tsosie, a Navajo Christian who has not enjoyed any formal education, but who is well trained in Christian truth and able to read his Navajo Bible. War service has called him away from Red Rock, but we anticipate his return ere long. John Redhouse, another Navajo Christian, has carried on the work to the best of his ability in the interim. Your Board is still holding to the ideal of having native Christians bring the gospel to their own people.

**7. REHOBOTH PASTORAL WORK.** Thus far all of our efforts to secure a regular pastor for Rehoboth have failed, but we are continuing to extend calls confident that the Lord will send the man of His choice at His own time. Revs. J. R. Brink and John C. De Korne each served a few months as Acting Pastor at Rehoboth, and Missionaries J. R. Kamps and C. G. Hayenga also helped out on numerous occasions. When ordained men were not available to conduct the Rehoboth service Elder J. H. Bosscher, our versatile Business Superintendent, was always ready with a word of edification, and thus services could be held throughout the entire year. Rev. I. Van Dellen has accepted an appointment to serve as Acting Pastor at Rehoboth for four months this fall.

8. REHOBOTH CAMPWORK. Under the inspiring leadership of Rev. and Mrs. J. R. Kamps and the Navajo interpreter, Keith Begay, there have been encouraging developments in the Rehoboth Campwork area. Three outstations are included in this area: Bethlehem Chapel, Pinedale, and Mariano Lake. The Bethlehem Chapel group has decided to organize on the Believers' Roll basis. Many Indian war workers have been attracted to the section known as the Navajo Church Rock area, which is conveniently near to the United States Army Ordnance Depot, and a government housing project has made it fairly permanent. It is estimated there are between six and seven hundred Indians living within a radius of two miles. A white woman worker with a native assistant will be placed here and buildings, formerly used by the contractor of the housing project, have been purchased for residence and chapel. The general supervision of this work will continue to rest with Rev. J. R. Kamps, called and supported by his home church at Drenthe, Mich.

The Rehoboth campwork area, as well as the Gallup campwork area, will benefit by the intensive work in Daily Vacation Bible Schools which will be carried on during the summer by the single women workers of Rehoboth.

9. REHOBOTH EDUCATIONAL. Under the strong leadership of Miss Janet Maring and with the efficient help of Miss Dorothy Dykhuizen, Miss Alyce Haveman, and Mrs. Garret Rozeboom, our Rehoboth school might complete another successful year. The school was filled to capacity. The capacity is 120 Indian children. Three children of Rev. and Mrs. J. R. Kamps also attended the school this year.

Plans for the development of the high school at Rehoboth were disrupted by the war. Mr. Garret Rozeboom, who began his work in September, 1943, with great enthusiasm, was drafted before the end of the year. Mrs. Rozeboom took his place and carried the six high school pupils through the year's work, but she was not able to give the leadership we had expected from her husband in the development of the school and in making plans for another year, thus we will not be able to lay before Synod a comprehensive report such as was contemplated by our own report to Synod last year and by Synod's action. In order that we may move forward in the development of the high school and continue to provide for the needs of the grade



school, the Board submits the following recommendations to Synod:

1. The adoption of the recommendation of General Conference for the appointment of a home economics teacher.
2. That we be authorized to place another \$10,000 in our 1945 budget for the Rehoboth school to be used after Synod approves of a new building program and when priorities can be secured. *Grounds:*
  - a. A new building is needed, not only for the development of the high school, but also for the continued efficiency of the grade school, as the old building is in poor condition.
  - b. This is in line with the policy of the 1943 Synod, which appropriated \$10,000 for this purpose subject to similar stipulations.

10. REHOBOTH MEDICAL. Since Dr. Paul R. Brown was called into army service in August, 1943, we have had no physician to take charge of our Rehoboth Medical work. By arrangement with medical officials of the Government Indian Service, the pupils of our own mission school can receive treatment in our hospital and the government will send a doctor to look after them. There is no way, however, of taking care of other Indians. Our missionaries can be admitted to the hospital and receive nurse's care, but they have to make their own arrangements for a physician. Prospects are not bright for securing another medical missionary until the close of the war releases some of the doctors now in government service. The hospital budget, which we are submitting for your approval, presupposes that we do secure a doctor; if we do not secure one, our needs will be very much less. During the period the hospital is closed to outside patients, parts of the building will be used to house mission workers, high school students, and the children of missionaries who attend the Rehoboth school. Miss Winifred Hoekstra, R. N., is Acting Superintendent of the Hospital and Clarissa Johnson is her principal assistant.

11. REHOBOTH INDUSTRIAL. Mr. J. H. Bosscher, a veteran of more than thirty years on the Indian mission field, continues to serve as Business Superintendent with many and weighty responsibilities in the care of buildings, grounds, laundry, dormitories, kitchen, and dining hall,

and the business management of the large enterprise into which the Rehoboth station has grown. Extensive improvements to the hospital and laundry building were made during the past year; other necessary improvements, chief among which is the installation of the new central heating plant, will have to wait for the removal of government restrictions on building operations. Mr. and Mrs. Bosscher have given faithful service for many years and his ability to help out in definitely spiritual work when needed makes him exceptionally valuable. Mr. Bosscher also renders important services to our other mission stations by serving as consultant on building operations and major repairs and installations.

For building and maintenance work at Rehoboth Mr. Bosscher has two full-time assistants, Mr. John Lemmen and Mr. Tullie James. For his office work he has the help of Miss Esther Jo Schepers. The matron in charge of the Boys' Dormitory is Miss Marie Vander Weide, while Miss Dora Hofstra serves as Girls' matron. Miss Bessie Tjoelker, assisted by Isabel Henry, operates the laundry. In the kitchen and bakery we have the Misses Clara and Betty Kollis. Miss Hattie Grevengoed serves as housekeeper and dining-hall matron. These seldom publicized workers contribute much to the smooth operation of our Rehoboth missionary project. All of them are there with a missionary purpose and even though their daily tasks are mainly concerned with material things, their activities are shot through and through with a missionary spirit.

**12. REHOBOTH CO-ORDINATING COMMITTEE.** Out of regulations which the Synod of 1943 adopted for the division of labor at Rehoboth, and subsequent discussions with Mr. Bosscher, there has been developed a Co-ordinating Committee at Rehoboth consisting of the heads of the various departments. The purpose of this Co-ordinating Committee is to promote unity of action among the various departments without the necessity of constant recourse to the Board on minor items.

**13. SAN ANTONE.** We experienced a serious loss at San Antone when Mr. and Mrs. George Oppenhuizen, who have served faithfully on the Indian field for eighteen years, felt it necessary to move to Grand Rapids. They were replaced by Mr. and Mrs. Garret Vander Meulen. Mr. Vander Meulen was formerly industrial assistant at Rehoboth. Mrs. Vander Meulen had served as teacher in

both the Zuni and Rehoboth schools, and also as clerk at Rehoboth. The work at San Antone has been hindered by many difficulties, but there also have been days of refreshing and the work goes on. Fen Bruce is the interpreter

14. **SHIPROCK.** At Shiprock Rev. and Mrs. F. Vander Stoep, assisted by Miss Ethel Chamberlain, carry heavy responsibilities for schools in Shiprock and Aneth, Utah, and for a large campwork area. Since the Farmington post was left vacant our missionary has also visited the Ignacia School once a week. His interpreter, Geronimo Martin, has become almost entirely blind, but he is an excellent interpreter and can thus still render efficient service. Miss Chamberlain made use of the interpreter's services of Vina Peshlakai for part of the year and is now assisted by Helen Brown. The Shiprock missionary also has responsibility for supervising the work at Red Rock, thus his load is more than one man should be asked to carry. He has succeeded in establishing friendly relations with other Christian workers in that area. The Vander Stoeps are supported by Classis Zeeland. Dennis Ave. Church, Grand Rapids, provides Miss Chamberlain's salary.

15. **STAR LAKE.** The Star Lake post, sponsored by Sherman St. Church, Grand Rapids, has been without a regular missionary since Rev. John Vander Meer left to become a chaplain. At the annual meeting, the Board was greatly strengthened in its conviction that Star Lake is a strategic field and renewed efforts must be put forth to man it. There are three day schools in this area. In addition to his many other responsibilities Rev. Jacob Van Bruggen has been visiting these schools. Since the Crown Point missionary has been given two assistants for the summer in the persons of Mr. and Mrs. Henry Buikema, he will be able to get into the Star Lake campwork area more than he has been able to do thus far. The Sherman St. Church is considering the alternative of calling an ordained man for this field or appointing an unordained campworker. Synod is asked to furnish the Sherman St. Consistory with a trio.

16. **TOADLENA.** In the Toadlena field the Mormons have offered us unusually difficult competition during the past few years. Mr. and Mrs. J. C. Kobes, supported

by the Ripon Church, have been stationed here for many years and they are riding out the Mormon storm very well. Two women and one man were received into the church from this area during the past year. Miss Angie Nieuwsma, originally appointed for the Newcomb station, lives at Toadlena with her native assistant, Bernice Capitan. Progress is slow in the development of this special type of women's work, but there is real progress nevertheless. Mr. Kobes has been given two months vacation this year to enable him to address congregations in Classis California in connection with his application for ordination according to Article 8 of the Church Order.

**17. TOHATCHI.** To our great regret we must report that Rev. and Mrs. W. Goudberg have found it necessary to retire from the work to which they have devoted their energies since 1926. This was done on the urgent advice of their physician. Since our brother has made himself proficient in the translation of the Bible into Navajo, the Board and Classis Holland have agreed to continue his salary while he prepares for publication some of the translations he has made. He can do this while living in a lower altitude, which will be more conducive to his welfare. The Board asks that Synod make a new trio to submit to Classis Holland. There is a large government boarding school at Tohatchi, which offers our missionaries abundant opportunity for Bible teaching and personal work.

Since 1939, when Synod adopted the new Mission Order, the Classis of Holland continued to operate the Tohatchi and Nahaschitty fields under the old Mission Order. Classis Holland was the only one of the supporting units that continued to claim this right. We are now able to report that Classis Holland voted, at the May meeting, to place its Tohatchi and Nahaschitty fields under the care of Synod and its administrative agency in accordance with the terms of the 1939 Mission Order.

**18. TWO WELLS.** The Two Wells station has been vacant since Rev. N. De Vries entered the chaplaincy early in 1943. Fuller Ave. Church, Grand Rapids, is the calling church. Dr. C. G. Hayenga of Gallup carries a general supervisory responsibility for this field, but he is not able to devote much time to it. At the annual Board meeting it was reported that independent missionaries, connected with Rev. Howard Clark's Mission, have been holding meetings in Pinehaven, an important section of our Two

Wells field. We are recommending that Synod place a nomination before the Fuller Ave. Church for another call to this area.

19. **ZUNI.** No other mission post has yet challenged the position of Zuni as our hardest mission station. The tight social organization of the Zuni tribe and its arrangement of living close together in one village are some of the reasons for the slow progress which the church has made in Zuni. Yet there are a few faithful Christians there and our missionaries are going forward with confidence. Our superintendent, Rev. George Yff, and his faithful helpmeet have been in Zuni since 1938. The school, which this year had an enrollment of 149, is headed by Mr. C. Kuipers, whose wife also will assist in teaching. Miss Nellie Lam, Miss Lenora Vander Veer, Miss Martha Vos, and Miss Helen De Lange form the rest of the teaching staff. Mr. Peter Meyer of Pella, Iowa, is industrial assistant, and Mrs. Meyer is serving as matron. The Board endorses the request of the Zuni Local Conference for the addition of a home economics teacher at Zuni and asks Synod for its approval. Good progress is being made in the development of the junior high school. Extensive alterations on the sewage system were completed last year. In addition to the many activities in our own school and the spiritual work in the village, our missionaries find time to conduct classes in the government day school at Zuni. The seed is being sown and we must continue in faith.

B. We now come to a few items of general Indian missionary interest which cannot be brought under the heads of the separate stations.

1. **NAVAJO TRANSLATIONS.** Significant progress has been made in the matter of the symbols used in writing the Navajo language. The Navajos did not have a written language of their own, although they do have a highly developed spoken language. When Rev. L. P. Brink and his associates began the translation of the Bible into Navajo, they made use of our English alphabet with a few adaptations. The Roman Catholic missionaries and the government also made use of Romanization, but their adaptations were not exactly the same as ours. In recent years the government has been working diligently on its Navajo translations and has developed a system of writing Navajo which our missionaries have decided can be used in the translation of the Scriptures. By adapting

ourselves to the government system our Christians will have access to a much wider range of literature and every effort the government puts forth to teach its system will be a step towards making it possible for any Navajo to read the Bible.

## 2. EDUCATING THE CHILDREN OF MISSIONARIES.

The greatest sacrifice demanded of missionaries is that many of them have to send their children away from home to school during the tender years of their lives. In order to reduce this problem to a minimum, we submit for the approval of Synod a decision reached by the Board on recommendation of General Conference. This decision reads:

"For those parents who have no satisfactory school facilities at their disposal and who do not prefer to teach their own children in the home, the following provision is made:

- "a. The Rehoboth grade school is available for the use of the children of missionaries.
- "b. Separate dormitory accommodations will be provided for these children when Synod makes the necessary appropriations and government building restrictions are removed; if no other space is available, the hospital can be used temporarily for a dormitory, insofar as this decision does not conflict with other decisions made for the use of the hospital building.
- "c. A matron will be engaged to care for these children; consideration will be given to the possibility of one of the hospital nurses taking on this added responsibility.
- "d. The Finance Committee is instructed to work out the details as to what bearing this decision will have on our present regulations for special allowances for children at school away from home."

## 3. THE PLACE OF UNORDAINED MISSIONARIES ON OUR INDIAN FIELD.

We ask for Synod's approval of the following report which has been endorsed by the Board:

### INTRODUCTION.

The Farmington-Toadlena consistory wrote to the Committee on Reorganization of Native Churches in regard to the application of the Native Church ideal to its own field: "We should not enter upon the new road until we have received clarification of questions relating to the membership of the white workers and their families, and of the authority to be vested in the ordained minister as well as the unordained missionaries working at the places where separate groups are to be organized." And as late as Dec. 18, 1943, this same consistory, having taken notice of Synod 1943's instruction "that the Board advise the Farmington-Toadlena consistory to take steps to disband the congregation", decided to inform the Board that they do not think it advisable to disband *immediately* before the following problems are solved: "a. Provision for the church homes of our white membership; and b. Provision for some official standing of lay missionaries. It is our opinion," the consistory wrote, "that the inability

of the ordained missionary to care for the pastoral work at a distance will prove a serious threat to the success of the new plan should he be solely responsible for that. Under the present arrangements these lay-missionaries can legally assist in that work by virtue of their standing as elders. Unless some other provision is made that right will not be theirs after we disband . . . ."

Farmington-Toadlena's consistory, therefore, sees this problem, that whereas formerly the white workers belonged to their "mixed" church, the breaking up of that church and its reversion to an incomplete native church leaves the whites without a church home. Moreover, while formerly the missionary was usually vested with elder's authority by virtue of his election to that office by that "mixed" church, the disbanding of that church automatically nullifies his original elder's authority. In their estimation the new program takes away an opportunity which should rather be strengthened according to its own proposed method of work.

#### I. THE CHURCH HOMES OF OUR WHITE MEMBERSHIP.

As to the first question, namely, where the membership of the unordained worker and his family should rest, the ruling of the Mission Order, Art. VIII, 2, is that "they should be active members of one of the organized churches on the field." It is clear, however, that the Native Churches program runs counter to this arrangement. It calls for exclusively native churches on the field. Eventually the present "mixed" churches will be disbanded in favor of churches of exclusively native membership.

We should observe in this connection that our Mission Order prescribes to all our workers that their membership shall be in their sending church. To those in China and Africa, however, it is permitted that they hold associate membership in a native church. It seems to us that a similar arrangement could be effected in the case of our Indian workers, unordained as well as ordained.

That appears also to be the mind of the missionaries on the Indian field. The matter has been considered by General Conference of November, 1943. From a roll call taken, it appeared that  $\frac{3}{4}$  of those taking part in the consideration expressed themselves in favor of the suggestion that missionaries and their families have their membership in their calling churches, with associate membership in the native church, if they so desire. Moreover, it appeared to be taken for granted that unordained workers under appointment would, under that arrangement, be expected to have their membership with their home church or their supporting church with similar permission of holding associate membership in the native church. It seems to us that this majority opinion of General Conference would be the proper arrangement, and we recommend that Synod rule accordingly on these grounds: that it corresponds to the arrangement found proper for our missionaries in China; that it fits into the Native Church plan for the Indian field; and that it is in accordance with the desire of most missionaries now on that field.

#### II. THE MATTER OF OFFICIAL STATUS OF OUR UNORDAINED WORKERS.

The claim that the home church and the official (elder) authority of the unordained missionary in the "mixed" church falls away with the disbanding of that church is undoubtedly correct. The Na-

tive Church ideal calls for an exclusively native church with its own native officers.

The Farmington-Toadlena consistory is also right when it points to the difficulty of the ordained man off the post to give proper pastoral care to the natives of that post. The new program calls for more pastoral care, but a missionary off a post may be too far away and too unfamiliar with its people to give that care efficiently. And this suggests that the unordained worker at such a post has or should have special responsibilities toward the care of the flock there.

It is, however, not correct for the Toadlena-Farmington consistory to say concerning the unordained worker that the loss of his elder authority in the "mixed" church means the loss of the right to legally assist in the pastoral work of the post, unless they refer to official ecclesiastical acts. The unordained worker may have performed such official acts, but then he did so as elder of and in his "mixed" congregation, and not as missionary mandated by Synod. The loss of this elder authority does not change the mandate by which he can assist in pastoral work, short of official ecclesiastical action. Perhaps the Farmington-Toadlena consistory had this very fact in mind and meant merely to point to a weakening of the unordained man's position on the field when he can no longer act as elder among his flock. This we readily admit, and we can understand their misgivings about that. When the ordained man is not close at hand, the unordained man's hands must be strengthened rather than weakened.

It is in connection with this desired strengthening of the unordained man's authority and responsibility that the suggestion has been made from several sides that the unordained workers in charge of a post where there is as yet no organized church, be appointed missionary-elder by some sending church, much similar to that done in the case of the missionary-minister. Thus, it was argued, he will have the power for more effective pastoral care given his flock.

However, the appointment of missionary-elders evidently runs counter to that which among us is considered basic to the elder's office; namely, that this office is purely local, and can in no case be exercised beyond the limits or jurisdiction of the elder's own local church. Moreover, it is held that the elder's office is inherently an office of the established church and not of a missionary kind. Accordingly, we would hesitate to recommend procedure in that direction without more clear-cut argument from principle in its favor.

Since it does not seem feasible to strengthen the hands of the unordained missionary by granting him this ecclesiastical authority, we turn once more to that office in which the unordained workers basically stand; namely, the office of believer. Might, perhaps, a better understanding of it lead to its fuller use by the ordained worker and so help to solve the problem in hand?

It is commonly agreed that the official position in which the unordained workers stand and do their work is, basically, that of the "office of believer". As such they are prophets, priests and kings, assigned and equipped to do Kingdom work. Whatever be the special assignment given them by Church, Classis, or Synod, the unordained worker stands in the first place in the office of believer and labors as such.

It should be observed, however, that ordinarily we think of only part of the believer's office when the unordained worker sets forth



to do missionary work; namely, that of the prophet. He is to witness for Jesus; he is expected to teach and to exhort, and very few among us will doubt whether the exercise of his believer's office and the mandate of Synod give him sufficient authority to do so.

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

It is evidently the executive, the ruling, the royal office in which additional power is sought for the unordained man on the field. And no doubt, it is in this office that the pastoral care of the missionary over his people comes to a head. Power to act with ecclesiastical authority, therefore, would definitely strengthen the unordained worker's position. Lacking that, his supervisory power seems definitely limited, and he cannot have full charge of the Believers Roll. He can, at best, advise the neighboring ordained missionary to come and do these things for him. And it does not seem practical to have a man in charge of a post with so little authority.

But right here we are constrained to ask whether we perhaps think too much of these limitations and too little of the believer's prerogatives. In the regular church the ordinary member exercises a good deal of authority in the office of believer. He exercises the power of "control" quite effectively. Matters of doctrine and life are definitely subject to his judgment. On practically all church matters he is asked and expected to express himself and not the least is he expected to express himself on matters of admonition and discipline. If the "right of control" is admittedly the believer's prerogative in the fully constituted church, why should not the unordained missionary, whose work in the office of believer is something of a specialty, have the right to "control" the Believers Roll and to be entrusted with its records? It should be definitely understood that there where the believer is in charge of a mission post, he should express himself on official ecclesiastical actions of the ordained man, and that the latter should not proceed unless they both agree or until their disagreement be settled by another full-fledged missionary or church body. He who is mandated by Synod to be in charge of a mission post should exercise the full measure of his threefold office as believer, and utilize it so that he may be to the fullest extent his "brother's keeper".

Moreover, the unordained worker's relation to the ordained man should be such that the fullest possible independence of the former from the latter be maintained in keeping with a specific mandate of Synod which placed him in charge of a separate post. In that way much effective "pastoral" work may be done, particularly if at stated times properly complemented by the official ecclesiastical acts of the missionary-minister.

Accordingly the Board recommends that Synod rule that wherever an unordained missionary be placed in charge of a separate post on the Indian field, it be specified in his mandate that he shall exercise the full extent of his believer's office; that he in that way shall exercise the fullest possible supervision over his peoples; that he shall be in charge of the records of his post including those of the Believers Roll; that he shall be responsible for the calling in of the synodically designated ordained man for the performance of official ecclesi-

astical acts; and that Art. VIII, 1, of the Mission Order shall also apply to him, with the understanding that when his advisory vote dissents, the contemplated action will be held up until the decision of the nearest ordained consistory or missionary can be secured. This because:

1. The Native Church program calls for the fullest possible freedom of action for the unordained missionary when he is placed in charge of a separate post;
2. The Believer's Office, basic to the unordained missionary's mandate, authorizes all kinds of spiritual and administrative work short of official ecclesiastical acts.
3. The interrelation of unordained and ordained missionaries will thus be sufficiently regulated to secure properly integrated missionary work on the field.

### III. FURTHER STUDY NEEDED.

The Board is of the opinion, however, that the problem of sufficient authority of "unordained" missionaries has not been fully solved by the decisions recommended above, and recommends that Synod instruct the Board that it shall make a thorough study of the "Evangelist's Office", and its exercise in our denominational missionary work.

**4. AUTOMOBILE MILEAGE ALLOWANCES.** We ask for approval of a Board decision involving an increase in the mileage allowances granted our missionaries. The Board's decision reads:

The Board will pay 4 cents for each mile the missionary's car is used in mission service, retroactive to January 1st, 1944. The depreciation allowance remains unchanged, namely, \$10.00 a month; and this amount is retained in the Board treasury until the missionary needs it to buy a new car.

**5. MISSIONARIES AT SYNOD.** The Board recommends that Synod arrange to have the Rev. F. Vander Stoep, delegate of General Conference to Board and Synod, address Synod on the outstanding problems on our Indian mission field; we further recommend that Synod grant to the Secretary of Missions an opportunity to introduce to Synod all missionaries who can be present at the time.

**6. PERSONNEL.** The Board calls Synod's attention to the fact that the Rev. John W. Brink, although officially retired, continues to render volunteer service to the Navajo Indians at Canon Cito. This service is much appreciated, since we have thus far not succeeded in finding another church body that is willing to take over responsibility for the Canon Cito Indians.

For appointments on the Indian field, in case we do not succeed in securing ordained men for all our posts, were

approved the following laymen: Reformed Bible Institute Student Henry Buikema, and Mr. Jacob Van Dyk of Fourth Christian Reformed Church, Chicago.

Miss Mary Kuik and Miss Margaret Dykstra, both volunteers for foreign missionary service, but both willing to serve on the Indian field if the Board considers the need there to be greater, were approved for appointments to our Indian field. Both are graduates of the Reformed Bible Institute. Miss Cornelia De Witt, likewise a graduate of the Reformed Bible Institute, was approved for an appointment to the Indian field.

**7. THE PROBLEM OF MIXED MARRIAGES ON OUR INDIAN FIELD.** At the request of General Conference, we call Synod's attention to the fact that the special needs of our Indian Mission Field should be kept in mind in any decision that Synod may reach on the matter of mixed marriages.

### SECTION THREE: THE CHINA FIELD

Your work in China did not require much consideration by the Board at its annual meeting and it will not demand much of Synod's time, since there is very little that can be said about it and there is no way of putting into effect any decisions we might make. The field does occupy a great place in the prayers of our people and it must continue to be included in any long range plans we may make.

In December, 1943, one of our missionaries, Miss Wilhelmina Kalsbeek, missionary of Broadway Church, Grand Rapids, arrived in America on the Gripsholm after having been released from internment camp in Shanghai. Two daughters and a granddaughter of Dr. and Mrs. Lee S. Huizenga arrived on the same vessel. Since they left Shanghai in September, 1943, no word has come through of the condition of Dr. and Mrs. Lee S. Huizenga and their two younger daughters, Eunice and Faith. A reasonable assumption is that they are still in the Civilian Assembly Center, in Chapei, Shanghai, China, under Japanese control. Mrs. Huizenga was a hospital patient at the time her daughters left.

With the exception of a few letters from Chinese evangelists which have filtered through, we have been cut off from all contact with our China field, since it is in terri-

tory occupied by the Japanese. These few letters are evidence of the faithfulness of the evangelists from whom we have heard and we have a right to assume similar faithfulness on the part of the others, but detailed information is lacking.

Rev. A. H. Smit left Michigan, August, 1943, and reached Chungking, China, early in 1944, after several long delays in South America, South Africa, and India. At present he is traveling in West China distributing relief funds and inspecting relief projects for the Church Committee for China Relief. His present headquarters are at Sian in Shensi, China. He has not yet had opportunity to make the investigation which will enable him to report on prospects for a new mission field for our church in West China, but he may have an opportunity for those investigations during this summer.

On February 10, 1944, Mrs. S. A. Dykstra, who with her husband served on the China mission field from 1924 up to the time that her health and the China war situation compelled her to withdraw in 1940, died at Duvall, Washington. In the twenty-four year history of our China mission, this is the first time death has entered our ranks.

Rev. and Mrs. A. H. Selles are living in Des Plaines, Illinois, where our brother is serving as Stated Supply of the Christian Reformed Church under arrangements made with his calling church, Central Ave., Holland, and the Board. Miss Wilhelmina Kalsbeek is on regular furlough in this country and Miss Magdalena Koets is teaching at Baxter St. Christian School while on leave of absence from the China field.

For plans for the future of our China work, see the China portion of the report on Advance Program in a later section of this report.

Two of our churches have undertaken to call and support a missionary for the China field. They are the Midland Park and Second Fremont congregations. If the desired response is secured these new missionaries will be sent to the Peking School of Chinese Studies, temporarily located on the campus of the University of California in Berkeley.

## SECTION FOUR: THE SUDAN FIELD

A. The Sudan field is not badly disturbed by war's alarms. The work goes forward peacefully and encouraging progress is reported. The eight adults and two children who were received by baptism during the past year bring the total number of members of our Sudan Church to 70 men, 39 women and 43 children. As of December 31st, 1943, the number of catechumens on the roll was 242 men, 358 women, a total of 600.

Our only ordained man on the Sudan field, the Rev. E. H. Smith, (supported by Ninth St. Church, Holland,) has been sending out urgent pleas for a colleague in order that they may work together for the upbuilding of the church in the Sudan. Thus far your Board has not succeeded in sending out the one ordained man and the one male teacher authorized by the Synod of 1943. In addition to Rev. E. H. Smith, the full time missionaries on the Sudan field are Mrs. Smith and Miss Jennie Stielstra, teachers; Miss Tena A. Huizenga, R. N., and Miss Anita Vissia, R. N., nurses. Miss Huizenga was due to return to the Sudan early this year, but thus far she has not succeeded in securing passport and transportation. The Smith family and Miss Vissia should return on furlough the latter part of 1944. The Misses Stielstra, Huizenga, and Vissia are supported by Second Fremont, First Welsburg, and Midland Park Churches.

B. Fourteenth St. Church, Holland, is the calling church for the ordained man already authorized by Synod. Since the problem of bringing up children on the Sudan field is a formidable one, the Board recommends to Synod that a nomination composed of ministers without children be submitted to Fourteenth St. Church for the next call.

C. The Board comes to Synod with the request that we be given authority to send out two additional single women workers to the Sudan. These are not to take the place of the two men authorized last year, but are to be in addition to those two. The following reasons prompt us to make this request: Three young ladies well equipped for mission work in the Sudan have applied for appointments; one church has definitely applied for permission to be the appointing church for such a missionary, and another

church has unofficially declared its willingness to send out one of its own daughters who has applied for such a position; Miss Tena Huizenga, the only member of the Sudan force at present in this country, declares that she believes there is work for an additional single woman worker on the Sudan field. We have cabled to the Sudan for the reaction of the Lupwe force to this proposal and hope an answer will arrive before it is necessary for Synod to take action on this recommendation. The Board's recommendation is, of course, subject to the stipulation that the Lupwe force declares there is work for such additional single women, and that the applicants pass the necessary physical examination. The three applicants, all of whom have Board approval, are: Miss Betty Vanden Berg, Miss Mary Cook, and Miss Margaret Dykstra.

D. Three problems connected with our Sudan work have been studied carefully by as many committees of the Board and we submit their findings, as endorsed by the Board, for your approval. All three problems deal, from one angle or another, with the organization and development of the native church in the Sudan.

1. The first problem deals with Liturgical Forms for the use of the church in the Sudan. There has gradually grown up, not only in our church at Lupwe, but in the other churches of the Sudan United Mission and its branches, a set of liturgical forms comprising Order of Worship, Form for the Dedication of Infants, Form for the Baptism of Infants, Form for the Recognition of Marriage, Form for the Baptism of Adults, Form for Confession of Faith, Form for Receiving into Church Membership, Form for the Communion Service, Form for the Installation of Elders, and Form for the Burial of the Dead. The Board adopted and passes on to Synod for approval the following decisions:

- a. The tentative forms submitted by Rev. E. H. Smith are to be laid before Synod with the request that Synod authorize the Board to make a thorough study of these forms, both as to content and form, and that in that study consultation shall be had with one conversant with African mentality and language.
- b. In order that the Board may work efficiently at this task, Synod is asked to express itself at this stage on the following points:

- 1) Whether it would not be best that the liturgical forms for the Sudan be patterned after, and on the whole embody the content of, the liturgical forms as found in our Psalter-Hymnal; and whether it would not be wise and necessary to simplify them even more radically than the forms for communion and baptism have been done for the Indian and China fields.
- 2) Whether it is necessary to legislate at all on the matter of the form for the burial of the dead, in view of the fact that funerals are private family affairs.

2. The second problem deals with the matter of Church Union in Africa. It is a problem because it is evident that the Sudan United Mission, from whom we took over the Lupwe station, contemplates one union church throughout the entire area which it occupies and this desire of the S.U.M. was clearly made known to the Christian Reformed Church before we took over the Lupwe field. On the other hand, the Christian Reformed Church definitely stipulated that it reserved the right to develop its work on the Lupwe field along strictly Reformed lines and no one raised the point that this might conflict with the S.U.M. ideal that there be one union church. The Board is not ready to make a final decision on this problem, but it did decide to:

- a. Ask of Rev. E. H. Smith as our representative on the Field Council that he continue his work on the matter with greatest care;
- b. Ask of him to continue to keep the Board fully informed of developments;
- c. Inform Synod of these developments.

3. The third problem deals with the steps that should be taken towards ordination of a native pastor. A committee report on the subject was favorably received by all Board members, but final action on it was postponed in view of the fact that this problem is closely linked up with the larger problem of Church Union in Africa. We are now submitting this only for your information and we hope to have a definite report on it by 1945.

## SECTION FIVE: GENERAL PROPOSALS

## A. NOMINATIONS FOR BOARD MEMBERSHIP 1944-1946.

1. The following nominations by Classes are submitted to Synod for final action:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
California .....	Rev. Jacob Bolt	Rev. P. A. Hoekstra
Chicago North .....	Rev. R. O. De Groot	Rev. T. Van Kooten
Chicago South .....	Rev. J. H. Monsma	Rev. P. H. Eldersveld
Grand Rapids East.....	Dr. George Goris	Rev. L. Oostendorp
Grand Rapids South.....	Rev. E. Boeve	Rev. H. Evenhouse
Grand Rapids West.....	Rev. Henry Verduin	Dr. P. Y. De Jong
Hackensack .....	Rev. Jacob Cupido	
Holland .....	Rev. Peter Jonker, Jr.	Rev. John Beebe
Hudson .....	Rev. Elbert Kooistra	Rev. L. Van Laar
Kalamazoo .....	Rev. John O. Bouwsma	Rev. Donald Drost
Minnesota .....	Rev. A. A. Koning	Rev. M. Dornbush
Muskegon .....	Rev. R. Veenstra	Rev. T. Van Eerden
Orange City .....	Rev. John Rubingh	Rev. A. D. Folkema
Ostfriesland .....	Rev. Louis F. Voskuil	Rev. C. Greenfield
Pacific .....	Rev. Dirk Hollebeek	Rev. J. Vander Ploeg
Pella .....	Rev. T. Verhulst	
Sioux Center .....	Rev. Paul De Koekkoek	Rev. C. Vanden Heuvel
Wisconsin .....	Rev. J. C. Schaap	Rev. J. J. Holwerda
Zeeland .....	Rev. G. J. Vande Riet	Rev. Andrew De Vries

2. In accordance with Mission Order, Article I, Section 5, the Board submits to Synod the following nominations, from which Synod is to choose three members-at-large:

Mr. Henry Denkema	Dr. Richard Wierenga
Mr. John Kos	Mr. Fred Oldemulder
Mr. Ralph Kooi	Mr. Harry Boersma

B. ADVANCE PROGRAM. The Board has endorsed and now submits for Synod's approval the following report on Advance Program:

## I. THE ADVISABILITY OF EXPANDING OUR MISSIONARY PROGRAM.

1. *Divine Mandate.* The fundamental ground for carrying on missionary work is the commission given to the church by our Lord Jesus Christ. As long as that mandate has not been fulfilled by the Christian Church as a whole, every part of that Church will have to consider the possibility of expanding its efforts to the end that the mandate may be fulfilled. The world still contains unoccupied fields; there are still many fields that will have to be re-occupied after the war; there are fields which were not formerly considered mission fields, but which, due to the new ideologies, have reverted to a neo-paganism that calls for a high type of missionary effort. As long as there are such fields, there is a missionary challenge; and any church



that has the resources to meet a part of that challenge is in duty bound to face the challenge. The divine mandate is still unfulfilled, therefore the Christian Reformed Church, along with all other churches, must face the advisability of missionary expansion.

2. *Needs of the Fields in General.* There is always, somewhere, an individual field that is white unto the harvest and therefore, in accordance with Jesus' own word, calls for reapers. But there are also times and tides in world affairs which make the needs of world fields loom up before us with compelling urgency. The Global War is causing the Church to be confronted with an unprecedented challenge and opportunity. There are fields white unto the harvest; and even though some of them may be inaccessible for the duration of the war, the war is not going to last forever, and at its close, there will be marvelous opportunities to heal the wounds caused by war and to give a constructive presentation of the claims of a Sovereign God upon mankind.

The war itself is the means in God's hands for preparing the nations for the onward march of God's Kingdom. Old barriers of idolatry, false gods, superstition, special privilege, slavery, economic injustice, political bondage are being destroyed under the impact of war. In a recent address Dr. Samuel M. Zwemer pointed out that today we are witnessing a literal fulfillment of Psalm 107: 16: "For He hath broken the gates of brass, and cut the bars of iron in sunder."

Neither our China field nor our Sudan field has reached the full limit of missionary possibilities. The war is breaking up the hard soil of indifference; and even though the time will never come that all men will accept the gospel, we do believe we are facing a time when some of the old hindrances to missionary effort will be greatly weakened.

3. *Providential Guidance of God's Spirit* must be recognized in the fact that He has made all of our churches ready to give generously for missionary causes with the result that our Board treasury is in better shape than it has ever been before. This providential guidance is especially evident in that there are several of our stronger churches ready and eager to become calling and supporting churches for their own missionaries. It is also significant that in our times foreign countries are becoming more accessible as airplane communication becomes cheaper and more efficient. The fact that the global war cuts off the immediate availability of these means of transportation should not blind us to the long-term possibilities of air transport.

4. *The Manpower and Womanpower Situation in the Light of Our History.* For the immediate present we are experiencing a severe shortage of available missionaries, but much of this must be ascribed to the war. During most of the past three or four decades the situation has been entirely different. It has often happened that we had young men and women available for missionary service, but no field to which they could be sent. The result has been that some of our finest and best-trained young people have gone out as missionaries of other churches and missionary organizations. Here is a partial list: Dr. J. Kruidenier, Rev. B. Rottschaefer, Johanna Veenstra, Dr. Stuart Bergsma, Dr. John A. Cremer, Dr. Ann Huizenga, Helen Noordewier, Maude Van Vessem, Dr. Richard Hofstra, Katherine Slager, William Pontier, Anna Petter, Margaret Elenbaas, Dr. and Mrs. John Vroon.

We are preparing men and women in our schools and colleges. Many of them will be ready for and eager for missionary service. What are we going to offer them if and when they volunteer?

## II. DIFFICULTIES THAT MUST BE FACED IN THE MATTER OF EXPANSION.

1. *The Depression Which is very Likely to Follow the War.* To the extent that it is economic, it will reduce the income and therefore the contributing strength of our people. To the extent that it is spiritual it will reduce our enthusiasm for Kingdom extension. This must lead us to guard against setting up such an ambitious program that we will be forced to drop much of it when the crash comes. We must keep everything well under control. Our program must be set up not on the basis of war-time prosperity only, but on the basis of a reasonable average of good and bad years.

2. *Present Enthusiasms Could Easily Cause Us to Lose the Necessary Proportion between the Various Missionary and Educational Activities of the Church.* Our Indian and Foreign Missionary programs must be kept in general conformity with our Home Mission Program and Calvin College and Seminary and Christian School movements. If one gets out too far in advance of the others, all will suffer. And all our programs together must be well within the carrying capacity of the Church. The war is also going to create increased demands for City and Home Mission work and philanthropy. We may feel called on to work among other minority groups besides the Indians; e. g. Negroes and Oriental immigrants.

3. *Present Shortage of Manpower.* Much of it may be due to war. Part of it is due to lack of interest in missions. Materialistic considerations often outweigh spiritual considerations.

4. *The War May Also Decrease Some Missionary Opportunities.* For example, Japan will probably be closed to missionary work on a large scale for decades. Whether we like it or not, our own country has gotten into a position where we have to fight to maintain, for a time at least, British imperialism and Dutch imperialism. What are the native groups in countries under the heel of this imperialism going to think of us?

## III. THE CHINA FIELD.

1. *Our Present Program for China.* Although our China work lies in ruins at present we still have the blue prints of the plan which is officially before us. The China Mission minutes for Jan. 30 to Feb. 8, 1929, contain this blue print. Much has happened since and adjustments to that plan will have to be made, but the main outlines of the plan still hold. This will mean the reestablishment of our work in Jukao and Tsingkianghsien as soon as the war situation permits. The reestablishment of this work will demand a return to China of all our present staff now in the United States and also the calling of at least two more ordained men to fill the De Korne and S. A. Dykstra vacancies, and the appointment of a Bible Woman for Tsingkianghsien. The reestablishment of the medical program will mean the appointment of another doctor unless Dr. Huizenga is willing to go back to Jukao.

### 2. *Advance Program for China.*

a. *Geographical Extension.* Preliminary steps toward this end have already been taken by the assignment given to Rev. A. H.

Smit, who, in addition to his work with the Church Committee for China Relief, has been instructed to look for a possible opening for our Church in West China.

b. Internal development.

- a) By all means our direct evangelistic work should be strengthened. Our China Mission force should be encouraged to adopt policies which, with God's indispensable blessing, may be expected to lead to the establishment of native self-supporting, self-governing, and self-propagating churches.
- b) The training of native evangelists and pastors should become part of our program. If opportunities are presented for coöperation with other orthodox missionary groups, these could be given sympathetic consideration, but we should insist on the recognition of Reformed principles; and if it is not possible to coöperate with other groups, our own training school should be called into being.
- b) Possibilities for Christian primary and secondary education should be explored. Before 1927 China offered splendid opportunities for such education. From 1927 to 1937 restrictions imposed by the Chinese government forced many Christian schools to close their doors and the testimony of most of the others was greatly weakened. At present the Chiang Kai-shek government is giving every encouragement to Christian missionary schools from primary grades through college, but it must be recognized that the temper of modern China is not likely to continue to give free rein to Christian missionary educational projects. If the native churches can be led to promote Christian instruction, the possibilities are unlimited.

#### IV. THE SUDAN FIELD.

1. *Our Officially Accepted Program* as adopted by the Board (BM 1183) and Synod (Acts of Synod 1942, p. 240) still remains to be carried out.

2. *By Way of Advance* we should plan on an even greater strengthening of our Sudan force. In addition to the extra minister and extra teacher already authorized, we should ask for authority to add two more workers, the type of workers to be determined after consultation with Lupwe Local Conference. This is at present our most encouraging mission field and we should heed these indications of divine providence. We should also keep in mind that the native Christians support their own evangelists and teachers, and provide their own buildings for worship. Traveling expenses to and from the Sudan are heavy, since health conditions demand a furlough after two and a half years of service, but all other expenses for buildings and equipment are light and we do not have the heavy bills for native assistants and buildings required by our other fields.

#### V. THE INDIAN FIELD.

1. *Our Present Program for the Indian Field.* In addition to a vigorous continuance of our present evangelistic and educational activities, official approval has already been given to:

- a. Firm steps towards organization of native congregations;
- b. Women's work;

- c. Development of High School at Rehoboth;
  - d. Development of Junior High School at Zuni;
  - e. Reestablishment of Rehoboth Hospital;
  - f. Establishment of Training School for Native Evangelists.
2. *We Know of No Indication That Would Warrant Our Proposing a Program Beyond That Already Approved.* The following considerations support the position that no advance program need be proposed at present:
- a. The Indian population is highly mobile and will probably become even more so. At Nahaschitty, for example, military service and other war activities have drained off approximately one-half of our Christian group.
  - b. Persistent movements in Congress towards drastic changes in the federal control of Indians tend towards the scattering of the Indian population and may even ultimately eliminate reservations entirely.
  - c. The insistence of the Indian Bureau on limiting sheep holdings to the grazing capacity of the range will very likely reduce the population on the reservation.
  - d. We already have a comprehensive and adequate program for the limited number of Indians which may be considered our responsibility. The program already adopted by Synod on the reorganization of native churches is adequate to discharge our responsibility in the matter of evangelization; and native initiative in educational and medical projects should result from the development of the church.
  - e. If we compare the number of missionaries which our church and other churches have among the Indians with the numbers these same churches have for their mission areas in foreign lands, one would come to the conclusion that either the Indian field is greatly overstaffed or the foreign fields are sadly undermanned. On our Indian field we have 34 white workers and 16 Indians to reach approximately 20,000 Indians. On our Sudan field we have five white workers to reach approximately 90,000 natives. On our China list we have five white workers; even if our old program could be reestablished in China we would only have a dozen; and there we are responsible for approximately 1,500,000 souls!

#### VI. RESOLUTIONS:

- 1. We recommend that the Board endorse and pass on for the approval of Synod the positions taken in sections I to V of this report.
- 2. We recommend that the Board take the position that it would be desirable to bring about a greater degree of harmony in the various financial policies now followed on our three separate fields among the Indians, Chinese, and Sudanese; especially in so far as these policies bear on the support of native evangelists, the erection of buildings for worship, and the subsidizing of native congregations. In order that it may be clear to all how greatly the policies of our three fields differ, we submit the following analysis:

- a. Indian Field.

As far as the knowledge of the present committee goes, no definite policy was ever formally adopted. The procedure that has developed throughout the past 48 years has been to look to mission funds for the support of all native workers, for the erection

tion of all chapels (exceptions: Indians furnished most of the work on Bethlehem Chapel and contributed a small proportion of the cost of the material; the Christians at Perea are raising funds for a chapel); and for the running expenses of all native congregations (exceptions: Rehoboth, largely because of the contributions of the white membership, has provided a substantial part of the running expenses; the other congregations have made small contributions towards Sunday School supplies, etc.). It is not difficult to understand that this procedure developed without the conscious formulation of a policy. It could hardly have been otherwise. When our mission work among the Indians was started, the Indian was poor, ignorant, misunderstood, and badly treated by government and by white settlers. Our church people, along with other American Christians, had an uneasy conscience because of the way Indians had been treated in the matter of land rights. In those days men talked and wrote of "the vanishing Indian", and it did look as though he was on the way to extinction. It was felt that whatever was to be done would have to be done by white Christians with funds supplied by the churches which sent them out. As time went on and the government began to accord the Indian better treatment, the missionary had an ally (or sometimes a rival) in the social service features of his work. But the government developed what has often been called a "Santa Claus policy", i. e., the government subsidized the Indian in practically everything—food, clothing, education, hospitalization, irrigation—with the result that the Indian has developed very little initiative. This has had its effects on the policy of the missionary, who had to continue to supply everything needed for the development of religious work. Many missionaries have come to the conclusion that this policy is not really good for the Indian, but in most cases it seems impossible to get away from it. Not one of the denominations carrying on mission work among the Navajo Indians has yet produced a self-supporting native congregation. Our own four congregations on the Navajo field have moved in this direction only to the extent that they pay their denominational quotas, but even this has been accomplished only by making a distinction between total number of families and "assessable" families. After 48 years of mission history among the Navajos, our home churches are still carrying almost completely the financial burdens of the emerging native churches as well as the entire financial burden of our educational and medical work.

b. China Field.

When work was begun on our China field in 1920, we drifted into a policy pretty much like that of our Indian field. The fact that one of our China pioneers formerly served on the Indian field is a partial explanation. A further partial explanation is the fact that most of the Chinese we were able to reach with the gospel were desperately poor. The other missions with which our missionaries came into contact were also furnishing most of the finances for the emerging Chinese churches, although much stronger measures looking towards eventual self-support were taken on the China field in general than had been taken on the Indian field in general.

By 1928 our China Mission had discovered several weaknesses in that financial policy and a careful study was made of the

problem, with the result that the China Mission adopted a modification of the Korean plan. According to this plan, no chapels were to be built or purchased with foreign money and no foreign funds were to be used for the support of Chinese pastors. These were considered proper burdens for the Chinese church to bear. As to buildings, exceptions were allowed in the cities where missionaries lived. This is still the official policy of the China mission, although the disturbed condition of the country has led to some concessions; and it is only fair to state that not all of our China missionaries are convinced of the wisdom of carrying out this plan rigorously.

c. Sudan Field.

Soon after Johanna Veenstra, as a missionary of the Sudan United Mission, opened the Lupwe-Takum field in 1920, the indigenous principles of the S.U.M. were put into effect. These principles of mission work provide that all native teachers, evangelists, and pastors shall be supported by the native Christians; and that the native Christians shall provide their own church buildings or other places of worship.

The Synod of 1939, in taking over this field from the S.U.M., agreed to continue this policy and it has been observed ever since. Regular Sunday services are held at 15 points on our field and small schools, officially designated as "Classes for Religious Instruction", are maintained at eight of these places. Usually the teaching and preaching functions are combined in one person; and in every case the full support of these leaders comes from the native Christians. Simple huts for worship are erected at most places; in Takum a large church building has arisen; and not one cent of foreign money has gone into them. The Synod of 1943 opened the way to the Sudan Mission to ask for an educational subsidy in case newly-accepted government policies make it impossible to carry on the work effectively on the old basis, but thus far that subsidy has not been actually requested.

d. Grounds for the position that it would be desirable to bring about a greater degree of harmony in the various financial policies now followed on our three fields:

- a) The tendency in mission work is nearly always towards a constant increase in appropriations as the work develops and enlarges. We must be ready in every single case to justify the expenditure of every dollar for which a request is made.
- b) We may never yield to the temptation of thinking that mission work can be conducted on the basis of "the more dollars, the more converts". Wise policies will bring us further on small appropriations than unwise policies on large appropriations. We may never withhold from our missionaries adequate equipment for their work; but we must also be alive to the danger of pauperizing those to whom we bring the gospel. Sound missionary principles are first in order of importance.
- c) Financial policies are not the only factors in the success of mission work, but it is rather significant that, of our three fields, the field with the most lavish financial policy has been the least fruitful in results, and the field which has called for the smallest outlay of foreign funds has produced the greatest amount of fruit.

3. It is decided to appoint a committee to make a fresh study of our system of having Calling and Supporting Churches for individual missionaries. The question has been raised: Is it fair to the smaller churches that the larger and stronger churches can call missionaries whereas smaller churches cannot enter into such relationships?

4. Synod is to be asked to instruct the Board to look into the possibilities of subsidizing the mission work of De Nederlandsche Gereformeerde Kerken in the East Indies. In this connection the Board calls the attention of Synod to a letter of Mr. J. Stad of Aldergrove, British Columbia. The Board endorses Mr. Stad's request and submits it to Synod for approval.

### **C. COOPERATION WITH CALVIN COLLEGE AND SEMINARY FACULTIES IN MISSIONARY RECRUITING.**

The Board passes on to Synod for such action as Synod may deem desirable, the following report, on which the Board has already taken action insofar as it could do so by sending a communication to the Board of Trustees of Calvin College and Seminary:

#### **I. HISTORY OF THE PROBLEM AND OUR MANDATE.**

The problem before us was first brought to the attention of the Executive Committee by GCM 511, which asked the Board to make an approach to the Seminary Faculty with a view to taking additional measures to keep the missionary challenge before our prospective ministers. At about that time a *Banner* article written by Rev. J. Van Bruggen touched on the same problem. ECM 1637 assigned to the Secretary the task of making arrangements for a meeting of the Seminary Faculty, or a committee thereof, with as many minister members of the Board as are readily available. At the January meeting of the Executive Committee the Secretary reported the following answer from the Seminary Faculty: "The faculty decided to express its appreciation of the Mission Board's interest in the matter concerned as evidenced in its requests; and to add that for practical reasons it sees no need of meeting with the Mission Board as suggested. However, it will welcome such suggestions as the Board may see fit to make regarding the matter concerned, and will duly consider them, if and when made." ECM 1698 referred the matter back to the Secretary and the Grand Rapids minister members of the Board for further consideration and report at the annual meeting of the Board. While the committee was engaged in its task a letter was received from Rev. F. Vander Stoep, addressed jointly to the Christian Reformed Board of Missions and the Board of Trustees of Calvin College and Seminary. This letter bears on the matter in hand and should be considered by the Board in connection with this report.

Important in the consideration of our problem is the information received from the Seminary Faculty regarding the number of stu-

dents who in the past five years have taken elective mission courses. The records show:

O.T.-26 (The History of Revelation with regard to the idea of Missions) was chosen by none.

H.-23 (History of Missions) was chosen by two resident and one non-resident graduate.

P.T.-21 (The Biblical Doctrine of Missions) was chosen by three undergraduates and two resident graduates.

P.T.-22 (The Technique of Missions) was chosen by none.

P.T.-26 (The Divine Authorship of Missions) was chosen by one resident graduate.

By way of background for a consideration of this problem it is important to recall the history of an earlier movement aimed at the adding to Calvin Seminary curriculum of a course of study with a view to special evangelistic work. The proposal, first made at the Synod of 1932, was, after preliminary consideration at the Synods of 1934 and 1936, finally merged at the Synod of 1938 with a proposal for adding a fourth year to the present seminary curriculum. The provision for adding a fourth year made the question such a weighty one that it had to become the object of a special report by a committee which reported to the Synod of 1941. By this Synod it was referred to the Board of Trustees of Calvin College and Seminary. On recommendation of the Seminary faculty, the Board of Trustees proposed to the Synod of 1943 that the entire project be dropped. The Synod of 1943 so decided. Thus the movement for the introduction of special mission courses lost all of its impetus because it was merged with a larger movement.

Your committee recognizes the limitations of its mandate. Doubtless there are many causes which contribute to the seeming lack of interest on the part of our Seminary students and of our younger ministers in giving themselves for missionary service; such as failure of many of our ministers to preach missionary sermons regularly to their congregations, failure of Synod and its administrative agencies to keep the missionary challenge adequately before our younger ministers, preoccupation with the truly great challenge which the home church presents for its own development and strengthening, failure on the part of all concerned to secure enlistment of life from our young people during high school and college years, etc. But these matters do not come within the scope of the mandate given to this committee. We were to consider only what might be done in the way of an approach to the faculty of Calvin Seminary with a view to taking additional measures to keep the missionary challenge before our prospective ministers.

## II. RECOMMENDATIONS.

1. We recommend that the Christian Reformed Board of Missions approach the Board of Trustees of Calvin College and Seminary with a request that the Board of Trustees give serious consideration to the shortage of missionary recruits and try to find ways and means whereby our college and seminary may make a contribution towards a solution of this problem.

2. We recommend that the Christian Reformed Board of Missions submit the following specific recommendations to the Board of Trustees of Calvin College and Seminary:

- a. That steps be taken towards adding to the Seminary curriculum a course in "Problems and Methods of Modern Missions" organ-



ized somewhat like a course by that name is organized in Princeton Seminary. A number of our ministers who have taken that course at Princeton Seminary have testified to its great value. At Princeton this course is not given by any one man. Qualified missionaries on furlough are asked to take portions of the course, ranging in length from two weeks to several months, and each lectures on such phases of the subject as he thinks necessary for the development of missionary interest among prospective ministers. If such a course can be added, the Christian Reformed Board of Missions is prepared to coöperate with the Board of Trustees and Calvin Seminary faculty in making men on its missionary and secretarial staff available for such service.

- b. That the Board of Trustees of Calvin College and Seminary authorize the holding of an annual Mission Day on which the entire day's program may be built around the proper presentation of the missionary challenge to college and seminary students. Such a day could well include special speakers, conferences, seminars, missionary exhibits, and educational-social gathering where visual educational material could be presented in an attractive way.
- c. That to encourage student activity in mission study and the promotion of mission interest, consideration be given to the possible affiliation of our students with an organization such as the Student Foreign Missions Fellowship. In past years much good was derived by our students from association with the Student Volunteer Movement, but in recent years this movement has fallen into the hands of liberals. As a protest against the liberal tendencies in the Student Volunteer Movement, the Foreign Missions Fellowship was organized in 1936 and has grown until now there are 55 chapters in colleges and universities, Bible schools and seminaries, nurses and medical schools, throughout the United States and Canada. Peter Stam III is the General Secretary of this movement with headquarters at 214 N. Hale St., Wheaton, Illinois.
- d. We recommend that the Board of Trustees of Calvin College and Seminary be asked to give further serious consideration to the ultimate establishment of a Chair of Missions in the seminary. This would promote a thorough study of the fundamental principles of missions. Clarity with regard to fundamental principles is necessary to promote sound missionary activity.
- e. That since both the Board of Trustees of Calvin College and the Christian Reformed Board of Missions are vitally interested in the matter of missionary recruiting, arrangements be made for occasional conferences between representative committees from both bodies and that if at all possible members of the Seminary and College faculties be included in such conferences.

**D. APPROVED LIST FOR MISSIONARY CALLS.** For an approved list from which the Board can make trios for the extending of calls to our various mission fields, we submit the following names:

Rev. C. Abbas  
 Rev. J. E. Brink  
 Rev. Jacob Cupido  
 Rev. R. O. De Groot  
 Rev. John Ehlers  
 Rev. Henry Exoo  
 Rev. J. T. Holwerda  
 Rev. A. W. Hoogstrate  
 Rev. J. B. Ibershof

Rev. Gareth Kok  
 Rev. Paul Ouwinga  
 Rev. Henry Petersen  
 Rev. Gysbert Rozenboom  
 Rev. John H. Steenwyk  
 Rev. John B. Swierenga  
 Rev. Lawrence Veltkamp  
 Rev. Ralph Wildschut  
 Rev. Cornelius Witt

**E. BUDGET FOR 1945.** Your Board asks Synodical approval for a budget for 1945 totalling \$186,649.48. From this total can be deducted \$25,520.00 for missionaries' salaries which are paid by calling churches, leaving a total of \$161,129.48 to be raised through the usual channels. The Board asks that you authorize a quota of \$4.92 which is the amount provided in the budgets for 1943 and 1944; this will raise a total of \$141,912.48, leaving \$19,217.00 to be raised by special contributions. Mimeographed copies of this budget showing all details compared with previous years are available for the use of the members of this Synod's Budget Committee.

**F. SUPPLEMENTARY BUDGET FOR 1944.** Since needs arise during the year which could not be anticipated when the budget for the year was made more than six months before the beginning of the year, we ask Synod to authorize a Supplementary Budget for 1944 amounting to \$10,300.00. We are not asking Synod to raise this money, since we already have it in the treasury; it is only necessary to ask Synodical approval for the disbursement of it. A mimeographed sheet showing the details of this budget is available for the use of the members of this Synod's Budget Committee.

**G. PROPOSAL TO SELL FRANCIS AVENUE RESIDENCE.** Since our Francis Ave, Mission House has not proved well adapted for the use of missionaries on furlough, the Board authorized its Finance Committee to arrange for the sale of this house and we now submit this decision for the approval of Synod.

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As the agency through which Synod carries on mission work on our Indian and Foreign fields, the Board stands ready to receive further orders. We long for a continua-

tion of that confidence which will enable Synod to entrust important tasks to us and we pray for grace and strength from on high to enable us to be faithful to our trust.

Respectfully submitted,

Christian Reformed Board of Missions

JOHN C. DE KORNE, *Secretary*

SUPPLEMENT 6  
(Arts. 71, 137, 162)

REPORT OF TREASURER — GENERAL FUND  
JEWISH MISSIONS

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

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

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

Respectfully submitted,

OREN HOLTROP, *Treasurer*

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

## ACTS OF SYNOD, 1944

## RECEIPTS

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

Total of all receipts plus balance..... \$26,858.55

## DISBURSEMENTS

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

Total Disbursements plus Balance..... \$26,858.55

## CANADIAN CHURCHES ACCOUNT

## RECEIPTS

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

Total..... \$ 663.16

## DISBURSEMENTS

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

Total..... \$ 663.16

## IN RESERVE

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

Total Reserve..... \$ 7,500.00

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

Respectfully submitted,

OREN HOLTROP, *Treasurer.*

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

Was Signed: LOUIS BOLT,

Manager Union Trust Co., Rochester, N. Y.

## SUPPLEMENT 6-a

(Art. 71)

## REPORT OF THE CHICAGO JEWISH MISSION

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

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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



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

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

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

Respectfully submitted,

Board of Jewish Missions of Chicago  
REV. R. O DE GROOT

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

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

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

**RECEIPTS**

Balance on hand 1/1/'43.....	\$ 1,445.39
Synodical Treasurer .....	9,600.00
Donations and Collections.....	332.60
Interest on Investments.....	1,169.01
Medical Fund .....	1,100.00
Principal on Mortgages.....	1,307.85
Real Estate Tax Escrow.....	233.00
Victory and Withholding Tax Escrow.....	296.86
Rebates .....	19.51

**\$15,500.72****DISBURSEMENTS**

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

**\$15,500.72**

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

**ASSETS**

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

**\$52,592.28****LIABILITIES**

Tax Escrow .....	\$ 231.47
Net Assets .....	52,360.81

**\$52,592.28**

## PROPOSED BUDGET FOR 1944

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

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\$12,615.00

January 8th, 1944.

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

*Gentlemen:*

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

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

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

Respectfully submitted,

HERMAN OTTENHOFF, Auditor.

SUPPLEMENT 6-b  
(Art. 71)

REPORT OF THE PATERSON HEBREW  
MISSION BOARD

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

C. Spoelhof, Mr. A. Atema, Mr. J. De Leeuw, and Rev. H. Radius.

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

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

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

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

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

C. Spoelhof

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

#### THE NUMBER OF MEETINGS AND ATTENDANCE

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

#### HAMILTON AVE. BRANCH

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

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

Visits to homes and hospitals.....	1,643	
New Testaments given out.....	63	
Gospels given out.....	273	
Tracts Distributed.....	1,342	
Circulars distributed.....	280	
Offerings received at the Mission.....		\$ 160.64
Bibles given out.....	3	

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

Respectfully submitted,

J. ROZENDAL, *Supt.*

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

##### RECEIPTS

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

##### DISBURSEMENTS

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

Balance on hand, January 1, 1944.....	\$ 748.48
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Respectfully submitted,

MARINUS BOLIER, *Treasurer.*

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

#### Salaries:

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

#### STATEMENT OF ASSETS AND LIABILITIES

Savings Account .....	\$ 1,066.42	
Three-story Mission Building.....	10,000.00	
Furniture and Equipment.....	800.00	
		\$11,866.42
Balance—Check Account .....	748.48	
		\$12,614.90
Liabilities — None.		

Respectfully submitted,

MARINUS BOLIER, *Treasurer.*

REV. J. ROZENDAL, S. C.

## SUPPLEMENT 7

Arts. 71, 145, 163

**REPORT OF THE SEAMEN'S HOME AT  
HOBOKEN, N. J.***To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HE Eastern Home Mission Board hereby submits its report on the Seamen's Home at Hoboken, N. J., for the year 1943.

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

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

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



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

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

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

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

Respectfully submitted,

The Eastern Home Mission Board,  
(Signed) E. VAN HALSEMA,  
*Secretary.*

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

J. ROZENDAL, S. C.

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

January 1, 1943 to December 31, 1943

## RECEIPTS

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

## DISBURSEMENTS

Salaries .....	\$	3,841.88
Maintenance and Repairs .....		602.04
Gas, Electric and Water .....		298.83
Coal .....		453.21
Insurance .....		79.75
Rent .....		300.00
Advertisement in <i>The Banner</i> .....		43.00
Interest on Loan—Monsey Cemetery Trust Fund .....		18.00
Investment—First Mortgage .....		3,000.00
Investment—Series G U. S. Savings Bond .....		1,000.00
Paid on Borrowed Money .....		1,510.00
Miscellaneous .....		437.72
Total Disbursements .....		\$11,584.43
Balance on hand 1/1/'44 .....	\$	191.67
		\$11,776.10

## PROPOSED BUDGET FOR 1945

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

## ANTICIPATED INCOME:

Interest and Dividends.....	\$ 1,450.00
Collections at the Home.....	1,200.00
Collections from Congregations and Donations .....	4,850.00

Total..... \$ 7,000.00

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

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

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

As of December 31, 1943

Seven First Mortgages.....	\$20,257.59
Two Contracts .....	2,734.60
Eighty Shares Little Miami R. R. Stock.....	8,320.00
U. S. Bonds, Series G.....	1,000.00
Prospect Park National Bank (Com'l Acct.)....	191.67

Total Cash Investment..... \$32,503.86

3-story Bldg., 334 River St., Hoboken, N. J.....	35,000.00
3-story Bldg., 310 Hudson St., Hoboken, N. J....	15,000.00

Grand Total Assets..... \$82,503.86

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

## LIABILITIES

Monsey Cemetery Fund, in Trust.....	\$ 1,800.00
Borrowed Money .....	400.00

Total Liabilities..... \$ 2,200.00

Respectfully submitted,

D. DE BEER, *Treasurer.*

## SUPPLEMENT 8

## FINANCIAL REPORT SOUTH AMERICA FUND

Arts. 130, 156, 162

*To the Synod of 1944.*

ESTEEMED BRETHREN:

THE financial report of the treasurer follows. It will be seen that \$3,600 was paid out for the church building at Tres Arroyos, Argentina, to the congregation served by the Rev. Jerry Pott. This amount was paid in harmony with the Synodical decisions of 1942 and 1943. Of this amount \$25.00 is a gift from First Roseland, with the stipulation that the Tres Arroyos congregation is not obliged to return this amount to any Christian Reformed fund. Hence this \$25.00 appears separately in the report to meet this stipulation.

The collection and gifts received for the Building Fund in 1943 equalled the amount, \$3,600.00, allotted to Tres Arroyos by Synodical decisions, except for \$486.06. This amount was taken, with the approval of the Committee of Synod for South America, out of the General Fund, as the report indicates, and sent to Tres Arroyos, in order that the Church might be able to meet its obligation to the contractors on time. The contractors were the firm, Napoleon, Martin and Co. The picture of the church building has appeared in *The Banner*. Meanwhile, the above-mentioned sum of \$486.06 is more than offset by the amount that was collected for this building in 1942 and placed then in the General Fund, in the Financial Report of 1942, to the Synod of 1943.

According to Synodical decision, Tres Arroyos is repaying the loan into the General Fund for South America; as a matter of fact this congregation is repaying at the rate of \$15.00 per month, which is slightly higher than the amount required by Synodical decision. The congregation began to repay promptly upon the receipt of the funds, and so has paid four monthly installments in 1943, or \$60.00 as the report indicates.

The real condition of the General Fund is evident from the following. In this General Fund, there appears an amount listed as an asset of \$3,769.60, which constitutes a "loan" ("voorschot," at the suggestion of the Rev. A. C. Sonneveldt), to the Reformed Churches in the Nether-

lands, which used to support Rev. Sonneveldt, and to the Reformed Church of Buenos Aires, Argentina, which he serves, together with the congregation of Chubut. This loan has been accumulating at the rate of \$900.00 per year, plus its administrative expenses, although for 1944, Rev. A. E. Sonneveldt has been accorded a 20% increase in the annual loan, due to the high cost of living. Of course this "loan" of \$3,769.60 is at present not collectable, and is not at our disposal, even though it appears as an asset in the General Fund. Furthermore, there is, in the General Fund, an item of \$1,300.00 in registered United States Treasury Bonds. This is an Emergency Fund, and we do not aim to use any of it unless absolutely necessary. Our men in South America are thus given added protection against some emergency that might arise. Moreover, when the Rev. and Mrs. Wm. V. Muller sought passports to return to South America, after their furlough, our Committee had to inform the United States Government of the status of our Fund, and when the Government was informed that we had \$1,300.00 in registered U. S. Treasury Bonds, plus a variable amount in the bank, that situation proved to be satisfactory to the Government. But if we should use up this Emergency Fund of \$1,300.00, we might have difficulty to get passports for additional workers to South America. Subtracting the above-mentioned "loan" of \$3,769.60 and these bonds of \$1,300.00 from the total assets, \$10,543.39, in the General Fund, Dec. 31, 1943, leaves \$5,473.79, as the actual available money in the General Fund, for meeting salaries and incidentals, possibly for easing the load of the local Christian School on Rev. Pott, who houses quite a few children of the congregation, to help them get a Christian education; and of course this amount of \$5,473.79 is available for sending out an additional ordained man, as we hope to do within a year. Furthermore, this amount is especially valuable to meet the bonuses of 20%, retroactive from Jan. 1, 1944, that have been accorded to the Rev. Wm. V. Muller and the Rev. Jerry Pott, due to the greatly increased and still rising cost of living. Their basic salaries have also been raised by \$300.00 annually, for 1944, by the Committee, in harmony with the authority conferred by the Synodical mandate of 1922.

The present financial report of the South America Funds owes its excellent form to Mr. Peter B. Van der Meer, a certified public accountant, of our Church, who has audited

the books of the South America Fund for several years, and who this year made his work a donation to the Fund. We express our hearty appreciation to him.

The Committee of Synod for South America will present a SUPPLEMENTAL REPORT embodying certain proposals to Synod that take into consideration recent developments.

Respectfully submitted,  
MARTIN J. WYNGAARDEN  
*Secretary-Treasurer*

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, 1943.

I HEREBY PRESENT to you the: "Statement of Income and Disbursements" and "Statements of Fund," which are prepared from the books and vouchers, in conformity with generally accepted principles of accounting.

Respectfully submitted,

PETER B. VANDER MEER,  
Certified Public Accountant.

Grand Rapids, Michigan.

# FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE CHRISTIAN REFORMED CHURCH

For the year January 1 to December 31, 1943

Martin J. Wyngaarden, Treasurer

## STATEMENT OF INCOME AND DISBURSEMENTS

### INCOME

	General Fund General Fund	Building Fund Building Fund
Classis California .....	\$ 512.65	\$ 217.15
Classis Chicago North .....	478.07	103.30
Classis Chicago South .....	411.44	237.31
Classis Grand Rapids East .....	877.93	395.56
Classis Grand Rapids South .....	807.58	294.79
Classis Grand Rapids West .....	435.54	214.42
Classis Hackensack .....	229.96	131.59
Classis Holland .....	570.94	130.83
Classis Hudson .....	478.06	100.50
Classis Kalamazoo .....	372.29	149.60
Classis Minnesota .....	417.04	95.74
Classis Muskegon .....	621.37	288.66
Classis Orange City .....	236.83	96.29
Classis Ostfriesland .....	219.19	77.55
Classis Pacific .....	311.25	74.96
Classis Pella .....	410.25	143.12

Classis Sioux Center.....	458.96	49.02
Classis Wisconsin .....	237.63	21.74
Classis Zeeland .....	606.40	158.40
Totals.....	\$8,693.38	\$2,980.53

## MISCELLANEOUS CONTRIBUTIONS

	General Fund General Fund	Building Fund Building Fund
Eastern Wisconsin Union.....	\$ 15.00	
Chicago Missionary Union.....	24.00	
Eastern Women's Miss. Union.....	25.00	
Chicago Women's Miss. Union.....	25.00	
Cleveland Women's Miss. Union.....	36.90	
Eastern Women's Society.....	20.00	
Otley Church .....		10.00
Graafschap Church .....		25.00
Muskegon I Church.....		25.00
Godwin Heights Church.....		48.41
Ellsworth Church .....	35.58	
Detroit I Boys' Club.....	10.00	
Burton Heights Sunday School.....	50.00	
Dorr Chr. Ref. Church.....	10.00	
Roseland III Miss. Society.....	10.00	
"Donors" (2 each of \$25.00).....	50.00	
"Donors" (4 each of \$10.00).....	40.00	
"Donor" (1 of \$7.00).....	7.00	
"Donors" (2 each of \$5.00).....	10.00	
"Donor" (1 of \$1.00).....	1.00	
Totals.....	\$ 369.48	\$ 108.41
To be forwarded.....	\$9,062.86	\$3,088.94
Interest on U. S. Bonds.....	\$ 37.37	
Tres Arroyos paid towards Rev. Pott's Salary..	240.00	
Tres Arroyos Paid on Building Fund.....	60.00	
Special Gift from Roseland I Church.....		25.00
Total Income for 1943.....	\$9,400.23	\$3,113.94

Segregation of receipts into General Fund and Building Fund is made according to instructions of Contributors.

## DISBURSEMENTS

Rev. J. Pott—Salary.....	\$1,300.00	
Rev. J. Pott—Children's Allowance.....	300.00	
Rev. J. Pott—Special Allowance.....	130.00	
Rev. J. Pott—Sickness and Hospital....	367.00	
		\$2,097.00
Rev. W. Muller—Salary.....	\$1,300.00	
Rev. W. Muller—Child's Allowance.....	75.00	
Rev. W. Muller—Special.....	150.00	
Rev. W. Muller—Travel Equipment.....	265.00	
		\$1,790.00

Publication Expenses .....	98.00	
Administrative and Committee Expenses.....	176.96	
Remitted to Tres Arroyos for Building.....	486.06	3,088.94
Special Gift from Roseland I Church.....		25.00
Total Disbursements for 1943.....	\$4,648.02	\$3,113.94
Income exceeds Disbursements by.....	\$4,752.21	

## STATEMENT OF GENERAL FUND.

Balance of General Fund at Jan. 1, 1943.....	\$ 5,791.18
Income for 1943.....	9,400.23
	\$15,191.41
Less Disbursements for 1943.....	4,648.02
Balance of General Fund at December 31, 1943.....	\$10,543.39

## ASSETS OF GENERAL FUND

Cash in open account at the Peoples National Bank, Grand Rapids, Mich. ....	\$ 3,228.54
Checks on hand.....	1,077.88
Checks in transit.....	156.74
Citizens Industrial Bank, Grand Rapids, Mich.....	0.01
U. S. Treasury Bonds, at par.....	1,300.00
Advanced towards 1944 Salary of Rev. J. Pott.....	198.69
Salary advance to Rev. J. Pott (Loan) Balance 1/1/43 .....	234.77
Payment by Rev. J. Pott in 1943.....	142.86
Balance at December 31, 1943.....	91.91
Advanced to Rev. W. Muller for transportation expenses to investigate Home Mission fields in Brazil.....	725.02
Loan ("Voorschot") to the Reformed Churches in Buenos Aires and The Netherlands for the Salary of Rev. A. C. Sonneveldt—Buenos Aires, Balance 1/1/43.....	\$ 2,864.15
Loaned 1943 .....	905.45
Balance at December 31, 1943.....	3,769.60
Total Assets at December 31, 1943.....	\$10,543.39

## BUILDING FUND

Remitted to Tres Arroyos contributions for Fund.....	\$ 3,113.94
Remitted to Tres Arroyos from General Fund.....	486.06
	\$ 3,600.00
Includes Special Gift Roseland I Chr. Ref. Church.....	25.00
	\$ 3,575.00
Repaid by Tres Arroyos in 1943.....	60.00
Balance at December 31, 1943.....	\$ 3,515.00
Respectfully submitted, (Signed) MARTIN J. WYNGAARDEN, Treasurer.	



## SUPPLEMENT 8-a

Arts. 130, 156, 162

REPORT OF THE COMMITTEE OF SYNOD FOR  
SOUTH AMERICA*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Humbly submitted,

Committee for South America,

HENRY BEETS, *Pres.*,

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

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

HARRY BLYSTRA

PETER JONKER, JR.

## SUPPLEMENT 8-b

SUPPLEMENTARY REPORT OF THE COMMITTEE OF  
SYNOD FOR SOUTH AMERICA

Arts. 130, 156, 162

*To the Synod of 1944.*

ESTEEMED BRETHREN:

RECENT developments include several matters. The first concerns our attempts to get an additional worker from among our ministers and students, for Classis Buenos Aires.

We can report with gratitude that three men have indicated an interest in giving their lives for work as ordained men in Classis Buenos Aires, although no one has taken the step of definitely volunteering himself for this work.

In each case, there are circumstances that will require time, before the brother can come to a decision. The amount of time varies, involving several months to a year or more in two cases. The third brother that has approached us is a student of Calvin college with several years of work ahead of him yet, before he would be a candidate.

The number of fields for whom your Committee has labored, with a view toward realizing the ideal that these fields should each have a full-time ordained man, eventually, are the following five: 1. Carambehy, Brazil; 2. Tres Arroyos, Argentina; 3. Buenos Aires, Argentina; 4. Chubut, Argentina; 5. The Home Mission Field of Argentina—Furthermore, the Rev. Wm. V. Muller has received funds and the request from your committee, to explore certain possible Home Mission fields in Brazil among Hollanders of Reformed persuasion. This investigation may result in a sixth field.

There are only three ordained men in all these fields, the Rev. A. C. Sonneveldt, the Rev. Wm. V. Muller and the Rev. Jerry Pott. Hence your Committee continues to send out the message that we should like to hear from more men that have an interest in going as ordained men to South America even if they would not be prepared to go in the immediate future, or are not yet prepared to volunteer for this work.

But between now and the next Synod, circumstances may develop in such a way that your committee can send out another ordained man. In that case, the committee

would like to have the authority from Synod to take the necessary steps, comparable to those that were taken when the Rev. Wm. V. Muller and the Rev. Jerry Pott were sent out. The steps include obtaining a calling church; countersigning the letter of call in the name of Synod, because Synod would be responsible for the salary; and, if the call is accepted, taking all further appropriate steps to get the ordained man and his family well settled in his new field of labor.

This field of labor would evidently be Carambehy, Brazil, or the Home Mission field in Argentina, depending on whether the Rev. Wm. V. Muller remains in Carambehy or goes to Argentina. Rev. Muller has been given the choice, by your Committee, whether he wishes to remain in Carambehy or to go to Argentina; but the need in Carambehy, especially after the beginning of the war and the response that he feels to that need, have made it difficult for Rev. Muller to make the choice, even though he has served Carambehy for a number of years. To the best of our knowledge, he prefers to go to Argentina eventually.

The Home Mission field in Argentina, for which Classis Buenos Aires has repeatedly requested a man is indicated by this Classis as follows: "Request has been received from Corrego, 100 K.M. from Tres Arroyos to hold services . . . Evangelization work is done in San Cajetano, 65 K.M. from Tres Arroyos . . . 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."

And now, it is the hope of your committee that ere long an ordained man may be sent either to Carambehy, South-eastern Brazil, or to the Home Mission field in Argentina and for such a step we are seeking Synodical approval.

In harmony with your Committee's authority, under its mandate of 1912, the salary has been raised, as indicated in the introductory remarks to the financial report, and in the following proposed budget. If anything, the salaries and bonuses are still too low, for our ordained men in Classis Buenos Aires.

There is also another matter of recent development.

The Rev. Jerry Pott has come to the rescue of the Christian School in Tres Arroyos in a very unusual manner. The Tres Arroyos Reformed people felt that it was no

longer adequate to have the teacher spend half the week in one Christian School and half the week in another Christian school, although distances had demanded that. Many solutions were attempted, all to no avail. Finally the Rev. Jerry Pott offered to relinquish his rented parsonage and to live in another larger house, on the second story while some twenty-one children of the congregation and the school teacher would then be able to utilize the first story as a boarding school. Then all the children concerned could receive a full week of Christian instruction. The Christian School Board gladly accepted this offer, with the generous financial stipulations set forth by the Rev. Jerry Pott. Moreover, Rev. and Mrs. Pott lodge a high school student, a young man with ministerial ambitions, in their home and at their own table, without money and without price.

Now your committee was deeply moved at the generosity of the Rev. and Mrs. Jerry Pott. But we are of the opinion that financially too much of a burden is likely to fall upon the shoulders of Rev. and Mrs. Pott. Hence the Committee has passed the following motion:

The committee decides to report to Synod concerning the school at Tres Arroyos and requests Synod to authorize the Committee to give financial aid for the Christian education of which the burden has fallen in part on the shoulders of Rev. and Mrs. Pott."

It will be of interest to add that a recent report from the Rev. Wm. V. Muller shows that two Christian Schools are now serving the children of Carambehy, Brazil, and that the Rev. W. Muller is the President of the local Christian School Society. Thus the cause of Christian Education is also prospered at Carambehy, Brazil.

### RECOMMENDATIONS

I. Synod authorize its Committee for South America to take the necessary steps for the calling of a man to be loaned to Classis Buenos Aires, in order to seek to meet the increasing needs in the Classis. *Grounds and Considerations:*

A. There is need of an ordained man either at Carambehy, Brazil, or in the Home Mission Field of Argentina, depending on the question whether the Rev. Wm. V. Muller will then serve in the one field or the other;



- B. Although our Committee has given the Rev. Wm. V. Muller the opportunity to work in the Home Mission Field of Argentina, Rev. Muller is unwilling to leave Carambehy, Brazil, and its greatly increased needs, due to war, until our committee can place another ordained man there;
- C. Whoever is sent would be loaned to Classis Buenos Aires by our denomination, (as are also Rev. Muller and Rev. Pott), so that he would not necessarily be bound to the same field of labor for the rest of his life.

II. Synod authorize its committee for South America to give financial aid for the Christian Education of which the burden has fallen in part on the shoulders of the Rev. and Mrs. Jerry Pott. *Grounds:*

- A. This would promote the spiritual work done in Classis Buenos Aires, under circumstances of special need;
- B. The condition of the treasury permits giving some aid.

III. Synod continue to support the work in South America with an annual offering of thirty-five cents per family.

IV. The following budget for 1945 is presented for our denominational work in South America, all in U. S. currency:

Basic Salary, Rev. Muller.....	\$ 1,500.00
Salary raise Rev. Muller after 5 years.....	100.00
Child's Allowance Rev. Muller.....	150.00
Bonus Rev. Muller, 20% of \$1,600.....	320.00
Basic Salary, Rev. Pott.....	1,500.00
Salary Raise Rev. Pott after 5 years.....	100.00
Children's Allowance Rev. Pott.....	300.00
Bonus Rev. Pott, 20% of \$1,600.....	320.00
Subsidy Rev. Sonneveldt serving Buenos Aires and Chubut	900.00
Basic Salary another Ordained Worker.....	1,500.00
Bonus this Ordained Worker, 20% of \$1,500.....	300.00
Children's Allowance according to schedule and Transportation to South America.....	1,000.00
Administrative Expense .....	125.00
Furlough Reserve and other Expenses.....	250.00
	<hr/>
	\$11,245.00
Expected from Tres Arroyos for Rev. Pott's Salary.....	240.00
	<hr/>
	\$11,005.00

V. Synod again appoint a Committee for South America, with mandate as heretofore.

Respectfully submitted,  
Committee of Synod for South America  
HENRY BEETS, *President*  
M. J. WYNGAARDEN, *Secretary*  
D. D. BONNEMA, *Vice-President*  
HARRY BLYSTRA  
PETER JONKER, JR.

SUPPLEMENT 9-a  
(Arts. 35, 43, 44, 106, 155)

REPORT OF THE CHRISTIAN REFORMED PUBLI-  
CATION COMMITTEE

*To the Synod of 1944.*

ESTEEMED BRETHREN:

SINCE our last report we have been permitted by the mercies of the Lord to carry on the work entrusted to us forward without serious disturbances. Some changes in the personnel of our writers have been made, and some serious sicknesses have come to a couple of them. Miss Marian Schoolland found the task of providing stories for *Good News*, our mission Sunday School paper, so great that she asked for aid and received it in the coöperation of Miss Henrietta Van Laar. Protracted illness on the part of Rev. D. Zwier made it necessary to find a substitute for him to take care of the "Vragenbus" in *De Wachter*, and the secretary of the Publication Committee consented to function as such for the time being. For Rev. K. Bergsma, as writer of the Sunday School lesson explanations in *De Wachter*, we found a successor in Rev. C. Witt. This year the editor-in-chief of *The Banner* had to seek medical help in a hospital, first in this city, and later in Rochester, Minn., although he managed to keep up his writing. And more recently also the editor-in-chief of our church Sunday School papers, the Rev. L. J. Lamberts, suffered an affliction which caused him to seek hospitalization.

A number of changes stand in causal connection with the continuing war situation. Governmental curtailment of the supply of newsprint prompted your Committee again to seek some relaxation of the regulations in view of our services to our men in the armed forces but this time we were unsuccessful. A reduction of the format of *The Banner* had already been decided on, but now we had to reduce also the number of its pages. Besides, for the summer months a reduction of *The Instructor* had to be made in order to make our paper supply last. But we are happy to

report that we were still able to replenish our stock of Psalter-Hymnals, both in the smaller and the larger size. And the financial situation permitted us to raise the wages for our employees in the office and the shop slightly, to restore our business manager's pre-depression salary, to bring the remuneration of the writers for *Good News* more in line with what our other writers get, and to allow these others a bonus for the year 1943. On the other hand, when the 7500 copies of our 1944 Yearbook were sold out by March, the paper shortage forbade a second edition.

There are several Instructions of our last Synod, on the execution of which report must be made to your reverend body. Art. 152, 1, p. 81, of the Acts of 1943, makes it the duty of this Committee to print and see to the copyrighting of the Revised Compendium. This has been done, and the Rev. M. Monsma, who asked for permission to use the revised text in a publication of his own, was given the permission. Art. 63, p. 31, of the Acts of 1943, orders the sending of some 300 copies of *De Wachter* to London for distribution among refugees from the Netherlands, originally for men in the Netherlands navy and merchant marine, and this arrangement is now in effect. Mr. Chr. de Wit, who takes care of this matter at London, occasionally sends items of information on conditions in the Netherlands to *De Wachter*. Furthermore, according to Art. 60, pp. 29, 30, of the Acts of 1943, a report received by the Synod of 1934 on Home Evangelization, abbreviated, was to be reprinted. Although the article did not state who was to carry this out, your Publication Committee looked into the matter and learned, that, contrary to the claim made under 2, on p. 29 of the Acts of 1943, the Reformed Bible Institute of Grand Rapids still had a supply of mimeographed copies and also the stencils. We therefore took no further steps beyond asking the Reformed Bible Institute to declare its willingness to supply copies to interested parties, and a public announcement to that effect on our part awaits an official reply from the Bible Institute. Finally, Art. 61, p. 30, of the Acts of 1943, calls for the publication in *The Banner* as well as in the Acts of Synod of a list of all quotas together with their amounts. Again there is no stipulation as to who is to see to this publication, but, without intending to infringe on the task of any one else, your Committee saw to it, that not only *The Banner* but also *De*

*Wachter* brought the list of quotas to the attention of the readers.

Furthermore, the Publication Committee finds occasion to call Synod's attention to a bit of confusion in the Acts of the Synod of 1943, since a recommendation made by it is involved. Last year we suggested, that henceforth the printing of the Agenda, Acts, and all other official publications of Synod be made the responsibility of Synod's Publication Committee; see Acts of 1943, p. 294, 3. According to Art. 57, 3, p. 27 of the same Acts, this suggestion was voted down and instead the following resolution was passed: "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, p. 82 (see Schaver, C. O., p. 64 (a), 174 (5))." This is incorrect. The Acts of 1936, Art. 132, p. 82, furnished precisely the occasion for our suggestion, since it records the creation by synodical resolution of "a Committee, that is always to ask for bids for the printing of the Agenda and the Acts of Synod", and is to consist of the synodical treasurer, the stated clerk, and the president of the Publication Committee. Schaver gives this resolution on p. 64, while on p. 174 he records an older resolution, which entrusts the printing of the Agenda and the Acts of Synod to the stated clerk, which resolution is part of the Rules for Synodical Procedure, adopted in 1934 and found on pp. 298f. of the Acts of that Synod. It seems to us, that Synod should do one of two things: it should either rescind its action of last year, together with the erroneous assumption of fact on which it was based, and then act on the suggestion of the Publication Committee, or else it should rescind the action of the Synod of 1936 which created the Committee that had always to ask for bids for printing Synod's Agenda and Acts.

Finally, we have the following recommendations to make to Synod:

#### I. Proposal for enlarging the Publication Committee:

The occasion for this proposal is the difficulty which the Committee meets with in trying to keep the position of its secretaryship filled. There seems to be no man in its membership, whose other duties leave him enough spare time to do all the work of the secretary, especially at times when

correspondence multiplies. With a view to this difficulty, the Committee proposes to Synod:

- a) That the membership of the Publication Committee be increased from 7 to 9, and that one of the added members be a minister and the other a business man.
- b) That with a view to the high over-all age of this Committee comparatively young men be chosen as additional members.
- c) That the secretary of the Publication Committee be released, as much as possible, from other synodical work, especially such as involves secretarial work.

In this way it will be possible to distribute the work of the secretary when necessary and to avoid it becoming unmanageable.

## II. Nominations:

- a) For Editor-in-chief of *The Banner*:
  - (1) In case Synod adopts our overture to make this a full-time position:  
the present incumbent, Rev. H. J. Kuiper and Rev. E. F. J. Van Halsema.
  - (2) In case Synod leaves this a part-time position:  
the present incumbent, Prof. L. Berkhof, and Rev. P. Holwerda.
- b) For Editor-in-chief of *De Wachter*:  
the present incumbent, Rev. H. Keegstra, Rev. Y. P. De Jong, Rev. M. Monsma.
- c) In case Synod decides to raise the membership of its Publication Committee from seven to nine:
  - (1) as additional ministerial member: Rev. P. Y. De Jong, Rev. L. Oostendorp, Rev. J. Schuurmann;
  - (2) as additional business member: Mr. James La Grand, Mr. G. Buist, Mr. F. Van Kleef.
- d) The members of the Publication Committee whose terms expire this year are Mr. H. Denkema, Dr. H. H. Meeter, and Mr. G. J. Rooks. They are eligible for re-appointment. As is customary, the Publication Committee leaves the addition of further names in this case entirely to Synod.

A financial statement from our Business Manager, Mr. J. J. Buiten, follows. We call attention to the fact, that the favorable financial situation made it possible to turn a

total of \$8,000 over to Calvin College and Seminary. In order to give you a picture of the present situation with respect to the circulation of our various publications, we add the following figures furnished by Mr. Buiten:

<i>The Banner</i> , about 7500 copies to soldiers, has a total circulation of .....	30,000
<i>De Wachter</i> , some 300 copies to Netherlands refugees, London, totals .....	5,800
<i>The Instructor</i> averages .....	25,000
<i>The Children's Comrade</i> averages .....	13,000
<i>The Key</i> averages .....	4,700
<i>The Good News</i> averages .....	1,400
The Yearbook, sold out in March .....	7,500

The Publication Committee has appointed its secretary, Prof. D. H. Kromminga, to represent it at Synod, and suggests that Synod accord him the privileges of the floor in all matters concerning this Committee. We hope and pray that the Lord may continue to prosper and to use our publications and that He may graciously guide you in all your deliberations.

Respectfully submitted,

The Publication Committee,

D. H. KROMMINGA, *Secretary*.

#### FINANCIAL REPORT, 1943

##### ASSETS

Cash on hand and in bank .....	\$ 5,239.82
Accounts Receivable .....	4,181.22
Inventory, Paper and Psalter Hymnals .....	5,904.69
Bank Stock .....	250.00
Reserve for Depreciation (War Bonds) .....	35,000.00
Publication Rights and Good-will .....	1,500.00
Lot and Building on Jefferson Ave. ....	39,412.90
Machinery, Office Furniture, etc. ....	30,667.62
	<hr/>
	\$122,106.25

##### LIABILITIES

Accrued Expenses .....	\$ 951.72
Net Worth, 1942 .....	\$114,095.00
Add: Profit, <i>The Banner</i> , <i>De Wachter</i> , and <i>Yearbook</i> .....	4,108.38
Profit, Sunday School Papers .....	9,030.57
Profit, Psalter Hymnals .....	1,920.58
	<hr/>
	\$129,154.53
Less: Paid Calvin College and Seminary .....	8,000.00
	<hr/>
	121,154.53
	<hr/>
	\$122,106.25

## OPERATING STATEMENT, 1943

*The Banner, De Wachter, Yearbook*

Income, <i>Banner</i> Subscriptions .....	\$50,256.17	
<i>Banner</i> Advertising .....	8,649.90	
<i>De Wachter</i> Sub. and Adv. ....	8,487.94	
<i>Yearbook</i> and Miscellaneous.....	4,225.35	
		\$71,619.36
Expenses: Shop Wages .....	\$15,847.35	
Shop Expenses, Depreciation.....	5,031.03	
Paper, Ink, etc. ....	24,111.25	
Editors' Remunerations, etc. ....	7,726.01	
Office Salaries, Expense, Insurance, Taxes, etc. ....	12,895.83	
<i>Yearbook</i> Expense .....	1,899.51	
		67,510.98
Profit .....		\$ 4,108.38

*Sunday School Papers*

Income from Sunday Schools, for <i>Instructor</i> , <i>Comrade</i> , and <i>The Key</i> .....		\$31,654.32
Expenses: Paper Ink, etc. ....	\$12,368.71	
Shop Wages .....	5,647.00	
Editors' Remunerations, etc. ....	4,608.04	22,623.75
Profit .....		\$ 9,030.57

*Psalter Hymnals*

Sold: Regular copies .....	5,000	
Pocket Size .....	1,720	
Leather .....	56	
Income from Sales .....		\$ 6,511.93
Cost of Sales .....		4,591.35
Profit .....		\$ 1,920.58

A detailed statement of all receipts, disbursements and assets, certified by Mr. Herbert Bouma, a public accountant, is available for Synod.



SUPPLEMENT 9-b  
(Art. 43, 44, 53, 155)

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

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

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

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

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

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

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

As grounds for this proposal we offer the following considerations:

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

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

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

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

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

## SUPPLEMENT 10

REPORT OF THE AMERICAN FEDERATION OF RE-  
FORMED YOUNG MEN'S SOCIETIES

(Arts. 108, 147, 164)

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**I**N SPITE of the fact that thousands of our young men are serving our country in the armed forces, the work of our young men's societies has continued. This has been due especially to the interest taken by local leaders and to the fact that younger boys have been included in the membership of our societies. We have felt that for the future welfare of our church work with the younger group was highly essential.

The Federation has carried on the work under serious handicaps. In some of our churches hardly any young men were left, and in those places it was not possible to maintain active groups. Local leagues in many sections have not been able to function as efficiently as formerly. Our Federation has not deemed it advisable to conduct a national convention.

However, we have endeavored to keep all these organizations intact. After the war is over and our young men return, we trust that these organizations will mean more to them than they ever did before. We have reasons to hope that this will be the case.

In our endeavors to keep the various organizations intact, we have been fairly successful. It is our intention to continue along this line. And we plead for the active participation in this matter on the part of all our local leaders.

The Annual Youth Rallies which have been held in the month of November have proved to be of inestimable value. A conservative estimate of the attendance at these meetings has placed the number well over ten thousand. Forty meetings of this kind were held and two hundred churches participated. Already plans are under way for better and bigger rallies this year. They have been a source of inspiration to all who attended.

The most valuable work the Federation is doing at the present time is through the medium of The Young Calvin-

ist. The magazine serves an increasing number at home and is sent to more than ELEVEN THOUSAND men and women in the armed forces. We need not tell you of the great benefit our men and women derive from the paper. That the value of the service we render in this manner is recognized by outsiders as well is strikingly expressed in the following quotation from a letter recently received:

"I walked into the Chaplain's office this morning to give him a list of the names Rev. Dykstra gave me and there were three Chaplains going over the merits of The Young Calvinist. They asked me if I were familiar with the publication. They wondered where the money came from to publish such a fine paper and said it was the best Service Men's paper being sent out."

From the accompanying financial report you will notice that we received \$3,683.63 from the churches this year. For this support we are deeply grateful, but we regret to call your attention to the fact that during the past two years, 186 of our churches did not contribute to the valuable work the Federation is doing.

In September of this year our Federation hopes to commemorate its Twenty-fifth Anniversary. When we look back over these years, we are mindful of the many failures and shortcomings, but we also rejoice because of the much good that might be accomplished. Our Covenant God has been gracious to our cause. May His indispensable blessing continue to rest upon our organization and may the Federation continue to be a mighty force in training young members of the Church for the service of the King!

We earnestly request your wholehearted interest and your continued moral and financial support.

Respectfully submitted,

Board of the A.F.R.Y.M.S.

RICHARD POSTMA

## SUPPLEMENT 11

(Arts. 30, 146, 164)

## DELEGATE, LORD'S DAY ALLIANCE

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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



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

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

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

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

Fraternally yours,

JOHN J. HIEMENGA

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

## FINANCIAL STATEMENT AS OF NOVEMBER, 1943

## LIVE ASSETS

Cash or Loan Value on \$5,000 Insurance Policy No. 54,789 dated 4/17/33, Presbyterian Ministers' Fund, on life of General Secretary .....	\$1,685.00
First Mortgage Bond, Westshore R. R. Co. 4's 2861, Bond 2233, Par Value, \$1,000—Market value, Nov. 23, 1943....	510.00
Lawyers Mortgage Bond, No. 100836-72— Par Value \$500—Market Value, Nov. 23, 1943.....	489.84
Reserve Fund, Broadway Savings Bank, Nov. 30, 1943.....	1,435.55
City of New York Bond No. 23925—3½%; Par Value, \$1,000—Market value, bid, Nov. 23, 1943.....	1,145.00
(The above bond represents the gift of Mrs. Anna C. Bristol, as a nucleus of a permanent endowment or foundation.)	
Balance in Corn Exchange Bank, Nov. 30, 1943..... (\$400 of the above amount is not to be drawn upon. It is a loan from the Reserve Fund in Broadway Savings Bank to keep Bank service charges at a minimum.)	999.93
Postage on hand Nov. 30, 1943.....	140.00
Balance of legacy of Miss Catherine Murray.....	75.00
Kirby, Smith Campaign—balance of unpaid subscriptions....	417.00
Furniture and Equipment insured at \$1,500.....	500.00
Total Live Assets.....	\$7,397.32

## PROBABLE ASSETS

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

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

## REDUCTION OF DEFICIT

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

## ACTS OF SYNOD, 1944

## UNFORESEEN EXPENSES

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

## LIABILITIES

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

Total Liabilities .....\$11,121.39

Total Assets .....\$ 7,397.32

Total Probable Assets, \$2,200.00.

# COMPARATIVE STATEMENT

December 1 through November 30 — Fiscal Years 1942 and 1943

## RECEIPTS

Month Year	Indi- viduals	Churches	S. S. & Y. P. Societies	Postal Assns.	Misc.	Spec. T Card List	B. M. C. Card List	Total
1942								
Dec. ....	\$ 348.50	\$ 481.83	\$ 7.00	\$ 5.60	\$ 124.34	\$ 101.00	\$ 18.00	\$ 1,085.77
1943								
Jan. ....	200.20	616.75	-----	-----	42.70	31.00	7.00	897.65
Feb. ....	101.00	299.18	-----	-----	6.10	44.00	11.00	461.28
March ....	232.91	831.17	110.00	96.37	-----	48.00	11.00	1,329.45
April ....	263.45	797.10	14.00	-----	10.10	58.00	8.50	1,151.15
May ....	346.74	389.05	3.00	353.50	14.25	25.00	14.00	1,145.54
June ....	145.50	225.53	10.00	285.85	14.75	38.00	32.00	751.63
July ....	448.60	335.98	20.00	121.96	28.76	87.18	243.00	1,285.48
Aug. ....	274.50	236.63	-----	12.00	8.53	148.00	34.00	713.66
Sept. ....	307.75	258.61	1.00	20.00	19.50	81.00	1.00	688.86
Oct. ....	217.35	953.27	13.44	43.95	7.01	41.00	16.00	1,292.02
Nov. ....	347.90	398.00	40.00	25.00	777.00	61.00	30.00	1,678.90
1943	\$3,234.40	\$5,822.60	\$ 218.44	\$ 964.23	\$1,053.04	\$ 763.18	\$ 425.50	\$12,481.39
1942	\$3,392.25	\$3,718.51	\$ 170.71	\$ 927.47	\$ 767.35	\$ 796.86	\$ 702.00	\$10,475.15

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

\$30.000

**COMPARATIVE STATEMENT**  
**December 1 through November 30 — Fiscal Years 1942 and 1943**  
**DISBURSEMENTS**

Year Month	Salaries and Honorariums	Rent	Travel	Printing and Multi.	Telephone and Telegraph	Postage	Office and Misc.	Total
1942								
Dec. ....	\$ 583.67	\$ 88.50	\$ 5.00	\$ 70.00	\$ 3.02	\$ 8.35	\$ 283.65	\$ 1,042.19
1943								
Jan. ....	415.28	88.50	15.00	107.18	.....	12.53	2.00	640.49
Feb. ....	454.28	78.50	21.00	78.06	8.10	3.07	15.33	663.34
March ....	476.39	78.50	30.00	135.08	24.11	191.18	26.25	961.51
April ....	724.72	78.50	21.35	117.74	11.87	77.72	261.11	1,298.01
May ....	619.48	78.50	73.00	122.60	8.10	104.02	29.30	1,035.00
June ....	656.03	78.50	15.00	80.85	.....	25.17	36.58	892.13
July ....	424.91	78.50	10.00	184.00	22.02	10.44	29.55	759.42
Aug. ....	445.66	78.50	.....	40.00	.....	.....	7.00	571.16
Sept. ....	414.88	78.50	32.00	116.54	13.32	6.81	3.01	665.06
Oct. ....	472.08	78.50	15.00	4.89	11.07	133.83	11.89	727.26
Nov. ....	1,858.38	78.50	88.20	48.76	11.02	33.34	533.78	2,651.98
1943	\$7,545.76	\$ 962.00	\$ 325.55	\$1,105.70	\$ 112.63	\$ 611.46	\$1,239.45	\$11,902.55
1942	\$6,087.76	\$1,057.00	\$ 421.60	\$1,209.92	\$ 125.66	\$ 676.98	\$ 933.16	\$10,512.08

## REPORT ON BUDGET — FISCAL YEAR 1943

	Proposed Budget 1943	Paid to Nov. 30
Salary, General Secretary, H. L. Bowlby.....	\$ 3,500.00	\$ 3,500.00
Salaries of Office Help.....	2,500.00	1,936.46
Honorariums .....	300.00	33.00
Rent .....	780.00	761.40
Moratorium on Rent.....	150.00	150.00
Telephone and Telegraph.....	125.00	112.63
Travel Expense .....	500.00	325.55
Printing and Multigraphing.....	350.00	374.52
Postage and Office Supplies.....	900.00	762.96
"Leader" Printing (three issues).....	450.00	427.50
Insurance .....	325.00	304.60
Unforeseen Expenses .....	350.00	292.50
Reduction of Deficit.....	1,000.00	2,290.68
	<hr/> \$11,230.00	<hr/> \$11,271.80

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

## PROPOSED BUDGET — 1944

(Adopted November 29, 1943)

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

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

January .....	\$ 392.39
February .....	142.56
March .....	37.80
April .....	196.56
May .....	37.00
June .....	82.18
July .....	51.85
August .....	149.08
September .....	100.19
October .....	152.21
November .....	156.31
December .....	102.20
Total.....	<hr/> \$ 1,600.83

## ADDITIONAL ADDENDUM

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

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

HARRY L. BOWLBY  
*General Secretary*

SUPPLEMENT 12  
(Arts. 55, 133, 162, 163)

THE MINISTERS' PENSION AND RELIEF  
ADMINISTRATION

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HE Board of Trustees of the Ministers' Pension and Relief Administration begs to submit the following report to your honorable body.

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

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

We were informed of the emeritation of the

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

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

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

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

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

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

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



## THE PENSION FUND

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

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

A list of the pensionaries is available for Synod.

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

## PENSION FUND—CURRENT FUNDS

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

## RECEIPTS

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

## DISBURSEMENTS

Payments to Pensionaries.....	\$55,209.87
Expenditures .....	771.88
Transferred to Pension Fund—Reserve Funds..	10,000.00
Total Debits.....	\$65,981.75

\*Balance brought forward Dec. 31, 1943.....\$25,158.78

\* Of this balance \$10,000.00 was transferred to the Pension Fund—Reserve Funds 3/2/1944.... 10,000.00

This brought the Balance to.....\$15,158.78

## PENSION FUND—RESERVE FUNDS

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

## RECEIPTS

From Pension Fund—Current Funds.....	\$10,000.00	
From Van Agthoven Estate, %.....	35.60	
From First State Bank, Holland, payment of Part. Certificates, %.....	733.75	\$10,769.35
Total Credits.....		\$46,420.95
To this \$10,000.00 was added 3/2/1944, total....		\$56,420.95

## No Disbursements

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

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

## ESTIMATED RECEIPTS

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

## ESTIMATED DISBURSEMENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

### THE RELIEF FUND

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

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

#### RELIEF FUND—CURRENT FUNDS

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

#### RELIEF FUND—RESERVE FUNDS

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

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

### IN CONCLUSION

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

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

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

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

Respectfully submitted,

J. O. BOUWSMA

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

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

J. O. B.

### SUPPLEMENTARY REPORT

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

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

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

Respectfully submitted,

(Signed) J. O. BOUWSMA,

Secretary of the Ministers' Pension  
and Relief Administration.

SUPPLEMENT 13  
(Arts. 54, 149, 164)

REPORT OF THE DELEGATE TO THE AMERICAN  
BIBLE SOCIETY

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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

A new field of activity is found among the German, Italian, and Japanese prisoners of war in our own coun-

try. It is gratifying to hear that where some doors are closed others are opened wide for greater service.

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

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

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

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

#### "MORE PAPER FOR BIBLES"

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

"We find that only about half of one per cent of the available book paper is now being used by the American Bible Society for its Scriptures. The American Bible Society is being allowed, by the War Production Board, 75% of its 1942 paper base (981½ tons) for its entire 1944 program. It is thus being subjected to the same curtailment as all other book publishers. After making every possible economy, its conservative estimate of actual need for 1944 for Bible production in the United States is 1,820,500 pounds (910¼ tons). In order to meet the demand for Bibles, Testaments and Portions thereof among the armed forces, prisoners of war, and for various foreign language editions, it needs 348,250 more pounds of paper.

This is relatively a small amount, yet it means that thousands of spiritually hungry people will have to go without the Bread of Life if the total asked amount is not supplied.

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

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

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

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

Humbly submitted,

HESSEL BOUMA



SUPPLEMENT 14  
(Arts. 62, 70, 72, 142, 163)

REPORT OF THE CHAPLAIN COMMITTEE

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

I. REPORT AS CHRISTIAN REFORMED CHAPLAIN  
COMMITTEE

1. STATE OF OUR CHAPLAINCY.

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

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

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

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

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

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

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

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

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

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

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

## 2. SPECIAL INSTRUCTIONS GIVEN BY SYNOD.

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

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

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

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

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

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

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

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

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

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

### 3. CHAPLAINCY FUND

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

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

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

### 1. THE CONTINUING NEED OF MORE CHAPLAINS

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

### 2. CHANGE IN DIRECTORSHIP

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

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

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

### 3. VISITATION MISSIONS

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

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

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

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

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

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

#### 4. SERVICE MEN'S CHRISTIAN LEAGUE

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

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

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

#### 5. REQUEST OF THE NATIONAL ASSOCIATION OF EVANGELICALS

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

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

#### 6. GREATER EMPHASIS ON PUBLICITY

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

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

#### 7. BUDGET AND FINANCES

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

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



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

Respectfully submitted,

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

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

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

(Signed) EDWARD BOEVE, *Treasurer.*

SUPPLEMENT 15-a  
(Arts. 35, 40, 52, 121, 164)

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**REPORT OF COMMITTEE APPOINTED TO "DETERMINE WHETHER AND, IF SO, WHERE THERE IS ROOM FOR A CENTRAL NATIONAL R. B. I. (DAY SCHOOL) IN OUR REFORMED SYSTEM"**

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*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HE Synod of 1943 decided to appoint a committee to "determine whether and, if so, where there is room for a central national R. B. I. (day school) in our Reformed System. The report to be presented to the Synod of 1944." Acts 1943, p. 102, Art. 171.

The appointment committee of Synod gave its own interpretation of this commission by appointing the undersigned as the "Committee to study and report on the place of the R. B. I. in our educational system." The appointment was approved by Synod, Acts 1943, p. 146, item 26.

Evidently the difference between the original charge and the interpretation by the appointment committee was not detected by Synod when, in its haste to bring the meeting to a close, the report of the appointments committee was accepted. Consequently we are hindered in our work by the looseness of terminology tolerated by Synod in our charge and in our appointment.

Did Synod, when it spoke of "our Reformed System" in Art. 171 mean, "our Educational System"? Because we were not present at Synod in 1943 we cannot determine this. We shall therefore consider our commission in reference to each of these terms separately.

I. "Our Reformed System" can mean only one thing: our denominational structure as determined by the Formulas of Unity and the Church Order. If Synod had mentioned only "our Reformed System", our task would simply be to determine whether our standards permit the Church to operate "a central national R. B. I. (day school)."

With reference to this matter we declare:

1. When the standards and Church Order were formulated, the authors did not foresee and therefore made no provision for such a thing as "a central national R. B. I. (day school)." Provision was made only for a theological seminary and for Christian day schools for children. The Bible Institute is something which came into being fully two centuries after the formulation of our standards. Therefore, historically, the Bible Institute had no place in our "Reformed System." If the Bible Institute is introduced into our denominational structure a special place must be cleared for it.
2. In the past room has been cleared in our denominational structure for things which are foreign to our standards but were adapted to fit "our Reformed System;" such as the Sunday School and the denominational college. Although not a word concerning them is found and they could not have been foreseen at the time when the standards were formulated, they have become part and parcel of our denominational structure. If the Bible Institute proves itself adaptable to our standards, it, too, may have a recognized place in "our Reformed System".
3. Although the Bible Institute originated not within the sphere of the ideas of the Reformed churches but among the Congregationalists and Baptists, the Bible Institute can be adapted to fit our standards. This has been clearly demonstrated by the R. B. I. We have examined the constitution and method of operation of the R. B. I., and have found the same entirely in harmony with our standards. Safeguards have been set in the constitution to guarantee loyalty to "our Reformed System". Nothing in our standards forbids the Church to clear a place for the R. B. I.
4. Whether or not this place will be cleared for the R. B. I. depends on the conviction of our Church that the R. B. I. will supply an urgent need. This conviction has not been felt. Since 1936 the Church has given moral and financial support to the R. B. I.; but has consistently refused to clear a place for it within the denominational structure and to accept any responsibility for its conduct. The Church is not sure that the R. B. I. will be a liability or an asset, a help or an added burden. A mild interest in the R. B. I. is

present but no enthusiasm. The only thing that will change this attitude is a strong demonstration by the R. B. I. that it supplies an urgent need.

II. We shall now consider our commission with reference to "our Educational System." Immediately the question confronts us: what is "our Educational System"?

Popularly, "our Educational System" means our system of Christian public day schools. If Synod meant that, we can easily declare that Synod has no jurisdiction over that system. We can safely leave to the Union of Christian Schools the determination of the place of the R. B. I. in its system. That is not an ecclesiastical matter.

"Our Educational System" can, however, be taken in another sense, namely, as referring to the educational projects which our Church sponsors. These comprise the Catechism classes, the Sunday School, Calvin College and Seminary, and a small Boarding School at Rehoboth, N. M. Can a "central national R. B. I. (day school)" be given room next to these?

If the five educational projects which we mentioned constitute a system, it is one strangely ordered and strangely come into being. Only the seminary is referred to in the Church Order, (Arts. 18, 19). The remaining four are developments which either quietly entered our denominational life and have then been recognized by Synod, or have been organized by direct synodical action. As a result many decisions have been made concerning Catechism and Sunday School. A College which has pre-dental, pre-medical, pre-engineering and normal courses is financed by denominational quotas. The Mission Board conducts, at denominational expense, a grade school and incipient high school, at Rehoboth, N. M. Whatever Synod has under press of circumstances seen fit to decide, has been decided. Only two of the five projects are related to each other. Only in the cases of Calvin College and Seminary and of the Rehoboth School has there been any degree of planning. To honor this hodge-podge situation with the name of "our Educational System" is almost ludicrous. At any rate, if it is a system, it is so strangely put together that certainly nothing would be thrown out of joint by the addition of the R. B. I.

Moreover, in the development of this grotesque system, the Church has already swallowed several large camels

without asking seriously whether there was room for them in "our Reformed System." Why should there be a straining to swallow a small gnat like the R. B. I.? Synod did not clear room for the R. B. I. among our denominational projects because the R. B. I. has not convinced Synod of its usefulness for the Church. The perennial appointment of committees charged grandly to determine whether there is room for the R. B. I. in the "Reformed System" was only to ease the conscience of Synod for not deciding more favorably to the R. B. I. and to let the R. B. I. down softly. This is deplorable because the R. B. I. continues to cherish the hope of being given a place within the denominational structure. Synod has found enough good in the R. B. I. to promise moral and financial support, but not enough to warrant acceptance of responsibility for the R. B. I. as another denominational educational project.

Moreover, we cannot escape the conclusion that in effect Synod from 1936 to 1943 has itself already answered the question which we were charged to answer. By deciding year after year as noted above, Synod has decided that the place now occupied by the R. B. I. as a school sponsored by an association, is a perfectly proper and satisfactory place, and that no argument thus far advanced justifies the acceptance of the R. B. I. within the denominational structure.

### III. Summary of Conclusions:

1. Historically there is no room for "a central national R. B. I. (day school)" in our denominational structure erected on the basis of our Formulas of Unity and Church Order.
2. The R. B. I. has adapted itself to our Formulas of Unity and Church Order so as to be completely in harmony with these standards.
3. Practical considerations alone determine whether or not room shall be cleared for the R. B. I. next to the other denominational educational projects.

IV. Recommendation: Synod should in justice to the R. B. I. decide definitely in 1944 what the policy of our Church toward that Institution shall be.

Respectfully submitted,

W. GROEN  
A. VAN DYKEN  
D. HOLLEBEEK

SUPPLEMENT 15-b  
(Arts. 35, 40, 52, 121, 164)

**REPORT OF THE R. B. I. BOARD**

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

**ESTEEMED BRETHREN:**

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

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

**I. *Definition of terms.***

What is our Reformed System?

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

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

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

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

The question under consideration is two-fold:

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

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

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

Is there a place for Christian lay activity?

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

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

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

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:

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

Will I pour forth of my Spirit; and they shall prophesy:"  
(Acts 2:17-18.)

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

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

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

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

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

### III. *The Basis of Synodical Recognition.*

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



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

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

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

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

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

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

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

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

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

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

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

#### IV. *Consideration of Adverse Arguments.*

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

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

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

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

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

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

Our answer to this argument is four-fold:

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

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

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

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

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

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

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

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

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

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

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

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

Our general conclusions are:

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

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

*Therefore*, we recommend:

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

H. J. KUIPER

*President* of the R.B.I. Association

MARK FAKKEMA

*Secretary* of the Association

## SUPPLEMENT 16-a

(Arts. 109, 159, 162)

## RADIO COMMITTEE REPORT

*To the Synod of 1944.*

ESTEEMED BRETHREN:

THE undersigned is pleased to submit a report of the Radio Committee activities as requested by Synod.

## THE NEW SEASON

The 1933-1944 season of broadcasting is now in progress. Both speakers and Committee are endeavoring to benefit from past experience and responses to the six broadcasts of this new season have been very gratifying.

War conditions are bringing new opportunities of service. Parents and Churches are requesting copies of the addresses to send to their sons in service. Several men in service have expressed their appreciation of our "splendid Christian program". Some have suggested to your Committee the possibility of having phonographic recordings made of the programs to be used in the service men's centers.

## BROADCASTING STATIONS

This year your Committee gave preference to larger and fewer stations. Services of the following nine stations have been secured and are now in use:

KJR (1000 kc.)	Seattle, Wash. ....	4:30- 5:00 p.m. Sun. P.W.T.
KOB ( 770 kc.)	Albuquerque, N. M... ..	4:30- 5:00 p.m. Sun. M.W.T.
KXEL (1540 kc.)	Waterloo, Ia. ....	9:00- 9:30 p.m. Sat. C.W.T.
WNAX ( 570 kc.)	Yankton, S. D. ....	4:30- 5:00 p.m. Sun. C.W.T.
WCFL (1000 kc.)	Chicago, Ill. ....	9:00- 9:30 p.m. Sun. C.W.T.
WOOD (1300 kc.)	Grand Rapids, Mich. ....	5:00- 5:30 p.m. Sun. C.W.T.
WSOO (1250 kc.)	S. St. Marie, Mich. ....	12:30- 1:00 p.m. Sun. C.W.T.
WHBI (1280 kc.)	Newark, N. J. ....	9:30-10:00 p.m. Sun. E.W.T.
WORC (1310 kc.)	Worcester, Mass. ....	1:00- 1:30 p.m. Sun. E.W.T.

A fifty-two week contract has been signed with several of these stations in the fond hopes that funds will permit to continue also during the summer months. All contracts, however, can be cancelled after two weeks' notice.

## SPEAKERS

For this season your Committee has engaged four speakers for the period of twenty-six weeks. They are: Dr.



Ralph Danhof of Holland, Mich., the first ten weeks; Prof. Wm. Rutgers of Cicero, five weeks; Prof. Henry Schultze of Grand Rapids, six weeks; and the Rev. G. Hoeksema of Roseland, Chicago, five weeks.

The Rev. P. H. Eldersveld of South Holland, Ill., has consented to serve as announcer, and the general management of the programs has been assigned to the Rev. Wm. Kok of Chicago.

#### FINANCES

At the time of this writing little can be said about finances. In general it may be said that the quota of fifty cents per family meets with good grace among our people. More and more consistories are including the radio work in their budgets.

#### A REQUEST

The Committee urges all our people to pray for this work; tell others about our programs, and to write their appreciation and comment to the station. Managers determine the interest in a program by the amount of fan mail received. Unless this is done your Committee will find it increasingly difficult to obtain time on the most popular stations.

Respectfully submitted,

REV. B. ESSENBERG

**SUPPLEMENT 16-b**  
(Arts. 109, 159, 162)

**REPORT OF BACK-TO GOD RADIO COMMITTEE**

**ESTEEMED BRETHREN:**

*To the Synod of 1944.*

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

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

**TRANSCRIPTION**

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

## PROGRAM PERSONNEL

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

## FAN-MAIL AND OTHER CORRESPONDENCE

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

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

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

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

### SUMMER BROADCASTS AND FINANCES

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

### RECOMMENDATIONS

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

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

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

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

R. J. FRENS, *Secretary*

## SUPPLEMENT 16-c

(Arts. 109, 159, 162)

## RADIO COMMITTEE REPORT (Supplement)

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HIS is supplementary to our report as found in the Agenda and should be inserted on page 151, before the recommendations as there given.

## SUMMER BROADCASTS

These summer broadcasts began April 1, immediately after the conclusion of our regular 26 weeks course. The committee had planned on beginning with the three stations mentioned in the report above. However, the compelling force of necessity and the dictates of wisdom conspired against us and brought about the following schedule now in operation.

Station	City	Power	Kilocycles	Price
WOOD	Grand Rapids .....	5,000	1300	\$ 45.90
WCFL	Chicago .....	10,000	1000	120.00
KSOO	Sioux Falls .....	5,000	1140	38.25
KFNF	Shenandoah .....	1,000	920	35.70
KOB	Albuquerque .....	50,000	700	38.25
WASK	Lafayette .....	250	1450	
KFEL	Denver .....	5,000	950	44.63
KROW	Oakland .....	1,000	960	56.10
KWBU	Corpus Christi (Texas) .....	50,000	1010	76.50

NOTE: The last three stations are to begin with our program July 1.

The fan-mail has dropped in volume since the first of April, as was to be expected. This is due to a combination of circumstances: such as, summer season, fewer stations, change of stations, and change of time of broadcasting. During this period we received an average of 26 responses per week, the last couple weeks being much greater than the first part of the period. There is no reason for discouragement here. Moreover, it's becoming increasingly obvious that we must remain continuously on the air if we wish to build up a dependable chain of stations and a constant audience.

## PRINTING AND DISTRIBUTION OF MESSAGE

At every broadcast copies of the messages are offered to all who desire such. In most instances the messages were mimeographed. Experience has taught us that it is far more satisfactory and effective to have the messages printed in letter-size booklet form. Especially when this is combined with appropriate methods of propaganda and

distribution. The committee purposes henceforth to print all messages and also contact all our consistories and obtain their cooperation if possible to have suitable racks placed in all our churches which we can then keep supplied with these printed messages. We feel certain that at least as many booklets as there are boys in service will be taken from the racks of each congregation every week, and we are confident that even more will be used. At the same time this will help greatly to keep our radio work alive in the minds of our people far more effectively than has been done in the past. It is planned to have an attractive coin-receptacle as conveniently located as possible for the benefit of those who wish to help defray the expense of this service.

At this time we wish to incorporate in this report the annual report of our treasurer, together with the auditor's statement.

In name of the comm., R. J. F.

#### RADIO COMMITTEE FINANCIAL REPORT

June 7- 1943 — June 1, 1944

Balance on hand, June 7, 1943.....\$ 753.27

##### RECEIPTS

Missions and Sunday Schools.....	\$ 250.60	
Church Societies .....	812.60	
Men in Service.....	548.50	
Radio Listeners .....	5,478.65	
Churches .....	15,100.25	
		22,190.60
Total.....		\$22,943.87

##### DISBURSEMENTS

Printing and Supplies.....	\$ 451.94	
Postage .....	173.99	
Clerical Work .....	320.25	
Traveling Expenses .....	249.16	
General Expense .....	109.23	
Recordings—Making and Shipping.....	3,327.28	
Broadcasting—Eleven Stations .....	15,933.77	
*Balance on hand, June 1, 1944.....	2,378.25	
Total.....		\$22,943.87

\* Although balance on June 1st was \$2,378.25, the balance on June 7th is only \$651.60.

#### AUDITOR'S STATEMENT

Chicago, Illinois,  
June 9, 1943.

I certify that I have audited the accounts of the Radio Comm. of the Christian Reformed Church and examined the books of the Treas. 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, Auditor

SUPPLEMENT 17  
(Art. 141)

TRANSPORTATION SECRETARY

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**Y**OUR Transportation Secretary has the honor of submitting the following report for the calendar year 1943:

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

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

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

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

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

Respectfully submitted,

BERT POUSMA



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

**SUPPLEMENT 18**  
(Art. 56)**REPORT OF THE HISTORICAL COMMITTEE**

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HIS year Synod's Historical Committee, appointed to gather documents and other material which has special significance for the history of our ecclesiastical antecedents and origin, has nothing special to report. Although we have continued on the lookout for such material, we have made no major gains. If it pleases Synod, we shall continue our watch and efforts.

The Committee has, however, two matters to lay before your reverend body. The one concerns the housing of our modest collection. At present it is lodged in a case of our own, which stands in the small office attached to Room 2 in the Seminary Building. It can not be said, that that is adequate housing, especially not with a view to the future and further additions which we hope for. In connection with the present building plans for Calvin College it would be well for Synod to give this matter some particular attention and to take steps toward providing a more permanent and suitable place for the collection of documents, etc., of which this Committee has the care.

The other matter which we desire to lay before Synod concerns the care for the official documents of churches which ceased to exist. Presumably these now pass regularly into the keeping of the Classis to which such a church belonged. In the case of the church of Columbus, Mont., Classis Pacific seems to have become heir and keeper of its minutes, to cite an instance. We hope that never will such a calamity befall one of our Classes; but in such a case we presume that Synod itself would receive its official documents. Without advising anything, we wish to suggest to Synod the possibility of depositing such church documents with Synod's historical Committee. Something in that line has fallen into our hands in minutes of the Vriesland congregation of former times.

Closely related to this last matter and, in fact, of a kind with it, is the official publication on congregational anniversaries of sketches of the church that celebrates, which

often contain valuable information of a historical and statistical nature. Would it be out of order for Synod, to urge our churches directly or through this Committee, to deposit one copy of every such pamphlet or booklet that is issued with your Historical Committee? We shall be glad to receive and to preserve them.

With our prayer for the Lord's blessing upon your gathering, this Report is

Respectfully submitted,  
Synod's Historical Committee  
DR. H. BEETS  
PROF. D. H. KROMMINGA

SUPPLEMENT 19  
(Arts. 151, 163, 164)

THE NATIONAL CHRISTIAN ASSOCIATION

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**A**S Synodical reporter for the National Christian Association, the undersigned requested the Board to supply the necessary data for a report. Several days later the following report was received from the president of the Association:

"The Board of Directors of the National Christian Association is happy to report that with the help and blessings of our Covenant God the Association is privileged to carry on the work as usual. Only a few things deserving special mention occurred since the writing of the report rendered at Synod in June, and published in the 1943 Acts of Synod on page 338.

"The Rev. T. Ver Hulst, who accepted the call to Second Pella, will be obliged to resign from the Board. The Board takes this occasion to thank the Rev. Ver Hulst for assistance to the Association rendered in various ways during his ministry in Archer Avenue, Chicago. When official resignation of Rev. Ver Hulst has been received the committee of nominations will, no doubt, propose the name of another Chicago pastor in the Christian Reformed Church.

"The task of editing *The Christian Cynosure* has now been assigned to the Rev. Benjamin Essenburg, member of the Board since May, 1929, and chairman of the Board since May, 1932. No drastic changes in *The Cynosure* must be expected inasmuch as the Rev. Essenburg in unofficial capacity performed the duties of editor for the past two years. The newly-appointed editor earnestly requests the prayers, assistance and suggestions of everyone in the Christian Reformed Church and of all who are interested in the work of the Association.

"The Rev. A. H. Leamen continues to serve as Field Secretary. His many years of experience in the ministry and his wide acquaintance among the Evangelical churches of our country is very helpful, but even so the secretary finds his work extremely difficult. Churches, schools and colleges, which welcomed an anti-secret message twenty-

five years ago, refuse discussion of the subject today, "lest peace and good-will be disturbed." There seems to be a general letting down of the bars in the Evangelical churches of our land. The field secretary will be glad to receive your invitation to address any society or group in your church, large or small.

"In addition to serving as field secretary, the Board has appointed the Rev. Leamen to serve as general secretary for the Association. Miss Sarah Essenburg will continue to serve as office secretary, and Mr. T. P. Kellog continues to serve as treasurer.

"The missionary work of the Association continues to be primarily a work among Christian people who have unwarily been drawn into the ranks of a counterfeit religion. Many of these people, members of Evangelical churches, do not realize that they are actually upholding a system of heathen worship by membership in the lodge. Many do not realize in the least that the words of Jer. 2:14 are entirely applicable to their conduct: 'My people have committed two evils: they have forsaken me, the fountain of living water, and have hewed them out cisterns, broken cisterns, that can hold no water.'

"The Board is grateful for every opportunity of disseminating the light among those in darkness, even now; thanks the Christian Reformed Churches for their generous support and pleads that it be continued. The war is doing much to foster the spirit of lodgism. May the Spirit of God move us with greater zeal to proclaim the Truth as it is in Christ Jesus, our Lord."

Respectfully submitted,

REV. R. O. DE GROOT

#### FINANCIAL REPORT OF THE NATIONAL CHRISTIAN ASSOCIATION

May 1, 1943, to April 30, 1944

Balance on hand April 20, 1943.....\$ 1,323.98

#### RECEIPTS

Accounts Receivable .....	\$ 122.89	
*Contributions .....	2,312.97	
*Cynosure Subscriptions .....	198.80	
Sale of Books .....	224.93	
Sale of Tracts .....	74.43	
Interest Received .....	595.83	
Investment Treasury .....	1,124.92	
		4,654.77
Total .....		\$ 5,978.75

## DISBURSEMENTS

Office Expense .....	\$ 85.10
Office Secretary .....	862.50
Field Secretary .....	1,150.00
Insurance .....	97.50
Printing and Supplies .....	248.09
Books .....	76.02
General Expense .....	87.16
Investment Treasury .....	1,766.17
Editing <i>Cynosure</i> .....	60.00
Interest on Annuities .....	28.00
Building Repairs .....	139.35
<i>Cynosure</i> Printing .....	618.16
Postage .....	80.73
Bell Telephone Co. (Phone) .....	54.51
Commonwealth Edison Co. (Light) .....	13.18
J. B. Cook Auditing Co. .....	45.00
Bank Service and Exchange .....	16.86
Balance on hand, May 1st, 1944 .....	550.42

Total..... \$ 5,978.75

Respectfully submitted,

By SARAH ESSENBERG, Sec'y.

\* Of this amount \$1,833.86 was contributed by 97 Churches of the Christian Reformed Denomination.

\* Ministers of contributing churches and friends who sent in contributions, receive the *Cynosure* complimentary.

## SUPPLEMENT 20

(Art. 124, 167)

**REPORT ON THE 1944 CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS HELD AT COLUMBUS, OHIO, FROM APRIL 12 TO 17***To the Synod of 1944.*

ESTEEMED BRETHREN:

**Y**OUR four delegates who attended the Columbus Convention of the National Association of Evangelicals in obedience to an appointment received from our Synodical Committee are glad to report that it was something of a spiritual feast for them to spend a number of days at said convention. To begin with two of our number, namely, Dr. Danhof and Dr. Kuiper, had serious misgivings concerning the propriety of the alliance of our Church with the National Association of Evangelicals. But attendance upon the convention sessions and fellowshiping with various delegates from all sections of our country changed their minds so completely that we can now unanimously present to you a hearty endorsement of our membership in the N.A.E.

We have found that our alliance with the N.A.E. rests on an excellent doctrinal basis. The statement of faith to which all denominations, churches and individuals joining the association must subscribe leaves little to be desired. Here you have it:

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 through His shed blood, 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 men 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.

Surely, no argument should be needed to show that this statement of faith, with which no modernist can possibly agree, is a better basis for the cooperation of believers of various persuasions now in the year of our Lord, 1944, than the celebrated twelve articles of the Apostles' Creed. We were also very glad to note that these seven articles are by no means treated as dead letter formulas by the N.A.E. Time and again these articles were brought to the front in the course of the convention proceedings. And special emphasis was placed on that truth which is the very heart of Christianity—the sin-atoning power of the substitutionary sacrifice of our Lord Jesus Christ. In fact the grand undertone of the various addresses given and of the various songs sung was no other than this—the Crucified and Risen Christ the only hope of a lost world. Small wonder that our hearts rejoiced with great rejoicing as we noted how enthusiastically hundreds of delegates, representing thousands of fellow-Christians, exalted the eternal evangel of the blood of Jesus and thus showed that they did not bow their knees to the Baal of modernism.

Furthermore we were favorably impressed by the fact that the convention stressed the importance of proper education as a means to further the kingdom of our Lord Jesus Christ. We are not at all agreed with the view aired in the Christian Beacon (issues of April 20, 1944, and April 27, 1944) as though the Columbus convention was dominated by sects with definite fanatical tendencies. As we see it, the Columbus convention acted in line with the best traditions of Protestant Christianity in that it devoted much time in studying ways and means to improve and strengthen the educational facilities of the Church.

We can also state that one of our main fears was removed by the actual proceedings of the convention. We had feared that the N.A.E. might encroach upon the province of the Church by organizing a nation-wide evangelistic campaign. But to our great joy the Columbus Convention scrupulously refrained from doing any such thing. A definite stand was taken against the policy of having the association launch forth upon any type of activity which is the proper business of the Church. The association wishes to be no more than a clearing-house to aid evangelical churches in carrying out programs of their own choosing.

But did the Columbus Convention accomplish anything worthwhile? It surely did. Important steps were taken



towards making it possible for thousands of Sunday Schools to obtain Sunday School literature of an evangelical character. The association is to help gospel broadcasters by doing all in its power to keep the radio channels open for the true gospel. The association has petitioned our state department not to countenance the efforts of the Roman Catholics to shut off South America to Protestant missionaries. And the association has also undertaken to further the interests of pre-seminary evangelical students who aim at entering the gospel ministry. More could be cited. But we deem this enough to show that the association is engaged in furthering a number of truly worthwhile projects intimately associated with the maintenance of a clear witness against the widely prevalent apostasy and for the historic Gospel of our Lord Jesus Christ.

It is also commendable that the N.A.E. decided at Columbus to take a pronounced stand against the Federal Council—something which did not appear in just so many words in its official commitments heretofore. Article II of the Constitution was amended so as to read in part: "To reaffirm our loyalty to the historic evangelical position as recapitulated in our statement of faith, and to raise up a witness against the apostasy of groups claiming to represent Protestant Christianity without such loyalty to the historic Gospel of our Lord Jesus Christ." And the following paragraph was added to the By-laws: "No denomination belonging to the National Association of Evangelicals shall at the same time hold membership in the Federal Council of the Churches of Christ in America or any other similarly functioning inter-church organization."

Enough said to show that ever so much was said and done in the Columbus Convention with which we found ourselves in hearty agreement—ever so much that to our mind deserves the hearty support and cooperation of our Christian Reformed group. We would not, however, present a true picture of the Columbus Convention if we gave you the impression that we met with nothing that was deserving of criticism. We did. We judged certain things to be aberrations which other delegates considered the product of the Spirit's working. Sometimes expressions were used which failed to do justice to the sovereign character of God's saving grace. And we found it pitiable that the eyes of many delegates were blind to the fact that the present-day public school is in many instances a very efficient handmaiden of modernism in preparing the minds

and hearts of our American youth for its baneful influences. Sorry to say, we met with very faint response whenever we advocated the high necessity of the Christian day-school. The great majority of the delegates expected altogether too much from evangelical Sunday Schools, Church week-day schools and vacation Bible schools.

Nevertheless we do not hesitate at all to recommend that the Synod of 1944 go on record as favoring the continuation of our membership in the N.A.E. Protestant America has reached a very critical stage in its history. A great multitude of churches are following the leadership given by the Federal Council of the Churches of Christ in America, which sponsors a gospel that is no gospel, and must therefore be reckoned as against Christ. Other churches, such as those who are members of the National Association of Evangelicals, are joining hands to maintain in our beloved country a free course for the true Gospel of salvation through the Crucified and Risen Christ. They are definitely for Christ, be it that they do not all present the full-orbed gospel of the sovereign grace of God as held forth in the Reformed confessions. Now we as Christian Reformed Church can do one of two things. We can, while we lament the wide-spread apostasy which is threatening to engulf America, hold ourselves aloof in proud and cold isolation from the N.A.E., which is the largest and most influential group of churches defending the Word of the Cross. Or we can give them our cooperation in their efforts to maintain a strong witness against the falsely so-called gospel of modernism and for the true gospel of the saving power of the blood of Jesus. As we see it, we would neglect a grand opportunity and make ourselves guilty of criminal neglect if we should withdraw our cooperation from the N.A.E. And therefore we advise Synod to maintain our membership in the National Association of Evangelicals. We Christian Reformed with our clear conception of the gospel of the grace of God can with the blessing of God exercise a beneficent influence upon the N.A.E. And the N.A.E. can in turn help us in various matters such as the maintenance of our radio work and the securing of passports for our missionaries to various foreign countries.

Humbly submitted,  
W. H. RUTGERS, *President*  
R. J. DANHOF  
JOHN C. DE KORNE  
H. KUIPER, *Secretary*

## SUPPLEMENT 21

(Art. 123)

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

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

*Part One: Report on Correspondence with Other Churches*

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

## I. HISTORICAL REVIEW

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

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

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

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

churchly correspondence also is in need of more specific regulation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## 5. the Associate Presbyterian Church.

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

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

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

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

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

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

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

Decides to appoint a Committee whose task it shall be:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



progressively, as time and strength and opportunity permit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### PART II: REPORT ON AN ECUMENICAL REFORMED COUNCIL

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

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

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

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

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

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



## SUPPLEMENT 22

(Art. 59)

## RESOLUTIONS OF SYNOD 1928 RE "WORLDLY AMUSEMENTS"

I. Synod reminds our people of the doctrinal and ethical principles which should guide the Christian in his relation to the world in general and in the matter of amusements in particular, and urges all our professors, ministers, elders, and Bible-teachers to emphasize these principles in this age of prevailing worldliness.

*Adopted.*

II. While several practices are found in our circles which cannot pass the muster of these principles, and while all our amusements, not only theatre-attendance, dancing, and card-playing, should be judged in the light of these principles, yet Synod feels constrained, in pursuance of decisions of the Synod of 1926 in the matter of amusements, to call particular attention to this familiar trio. It greatly deplores the increasing prevalence among us of these forms of amusement, urgently warns our members against them, and further refers our people to the material on the subject given in the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 31-47).

*Adopted.*

III. Synod urges all our leaders and all our people to pray and labor for the awakening and deepening of spiritual life in general, and to be keenly aware of the absolute indispensability of keeping our religious life vital and powerful, through daily prayer, the earnest searching of the Scriptures, and through engaging in practical Christian works, which are the best antidote against worldliness.

*Adopted.*

IV. Synod exhorts all our leaders to warn unceasingly against the prevailing spirit and forms of worldliness in order that our Reformed principles in these matters may be re-emphasized; insists that these warnings shall be given not only in the preaching, but also in our Catechism and Sunday-School classes, in family-visitation, and in personal contact whenever occasion presents itself; and

urges that these warnings shall be given also in our school-rooms.

*Adopted.*

V. Synod reminds consistories that in nominations for or appointments to positions of responsibility in our churches, careful attention should be paid to conduct in the matter of amusements; and suggests that also other bodies such as Boards of Christian Schools, City Missions, etc., heed this same matter in their appointments.

*Adopted.*

VI. Synod urges consistories to deal in the spirit of love, yet also, in view of the strong tide of worldliness which is threatening our churches, very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements; and, where repeated admonitions by the consistory are left unheeded, to apply discipline as a last resort.

*Adopted.*

VII. Synod instructs consistories to inquire of those who ask to be examined previous to making public profession of their faith and partaking of the Lord's Supper as to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession.

*Adopted.*

## SUPPLEMENT 23

(Art. 41)

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

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**THE MANDATE**

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

**THE RISE OF THE PROBLEM**

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

- A. Synod declare its cordial approval of a Federation of Calvinistic Churches for the better prosecution of joint ecclesiastical interests as an ultimate ideal in full awareness of the need of much preparatory educational work among the members of the Churches coöperating 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 coöperation with other similar Committees which coöperating Churches may appoint, and to suggest to this Committee of

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

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

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

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

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

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

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

#### A HISTORICAL REVIEW OF THE CHURCH-SCHOOL RELATIONSHIP

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### THE IDEAL OF A CALVINISTIC UNIVERSITY OF OUR OWN

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

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

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

#### THE POSSIBLE EFFECT UPON CALVIN COLLEGE OF THE CALVINISTIC UNIVERSITY MOVEMENT

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

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

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

#### OUR ATTITUDE TOWARD THE EXISTING MOVEMENT FOR A CALVINISTIC UNIVERSITY

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

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

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

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

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

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

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

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

Your committee recommends that:



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

JOHN DE VRIES  
HENRY MEETER  
HENRY SCHULTZE  
HENRY VAN ZYL

## SUPPLEMENT 24

(Arts. 150, 164)

## FAITH, PRAYER AND TRACT LEAGUE

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

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

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

## RECEIPTS

Balance on hand Aug. 10, 1942.....	\$1,408.24	
Donations .....	1,561.81	
Membership Fees .....	45.89	
Sale of Tracts.....	1,647.11	
Interest on Deposits.....	5.31	
		\$4,668.36

## DISBURSEMENTS

Printing .....	\$ 691.75	
Advertising .....	895.49	
Postage .....	190.08	
Supplies .....	139.00	
Miscellaneous .....	185.93	
Salary .....	350.00	
Balance on hand Aug. 9, 1943.....	2,216.11	
		\$4,668.36

Tracts sent out this year—

Sold ..... 409,957

Gratis ..... 19,250

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429,207

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

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

Humbly submitted,

S. G. BRONDSEMA, *Manager*

SUPPLEMENT 25  
(Arts. 122, 167)

REPORT OF THE COMMITTEE ON MIXED MARRIAGES

I. MANDATE OF THE COMMITTEE<sup>1)</sup>

THE overtures relative to the question of "Mixed Marriages" originated with the consistory of the First Church of Cicero and with Classis Illinois.<sup>2)</sup> 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".<sup>3)</sup> 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".<sup>4)</sup> It did not endorse Cicero I's overture to forbid the pastor to solemnize mixed marriages (as defined in the report) privately.<sup>5)</sup> Classis also forbade its ministers the right to use "the official form of our Christian Reformed Church in marrying a believer with an unbeliever".<sup>6)</sup>

<sup>1)</sup> *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.

<sup>2)</sup> Now divided into Classes Chicago North and Chicago South.

<sup>3)</sup> *Exhibit I*, p. 2 (3, 4).

<sup>4)</sup> *Acts of Synod, 1940*, p. 103.

<sup>5)</sup> *Ibidem*.

<sup>6)</sup> *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, especially, is to consider the overtures of Classis Illinois and of Cicero I.<sup>7)</sup> We have also been instructed to take cognizance of the reports and findings of the special classical committees.<sup>8)</sup>

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.<sup>9)</sup> Synod sensed that the problem was too broad and complicated to be settled at once. Besides, the prevalence 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.<sup>10)</sup> 2. Shall we recommend that the same principles that forbid ecclesiastical solemnization apply also to the private solemnization?<sup>11)</sup> 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.

<sup>7)</sup> *Acts of Synod, 1940*, p. 106.

<sup>8)</sup> *Ibidem*.

<sup>9)</sup> *Ibidem*.

<sup>10)</sup> *Ibidem*, p. 103.

<sup>11)</sup> *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.<sup>12)</sup> The first classical committee retorted that such was superfluous labor since the term had gained common currency.<sup>13)</sup> In the course of further investigations another committee devoted an entire section to the question: "III. What are Mixed Marriages?"<sup>14)</sup> 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 pronouncements 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.<sup>15)</sup>

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.<sup>16)</sup> Our churches are con-

<sup>12)</sup> *Exhibit I.*

<sup>13)</sup> *Exhibit III.*

<sup>14)</sup> *Exhibit VIII.*

<sup>15)</sup> *Exhibit VIII, IV, D* (We do not commit ourselves herewith on such subjects known as miscegenation, e.g. marriage of black and white.)

<sup>16)</sup> *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 many 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 unspeakable 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 marriage. 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 fellowshiping 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 affront 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 Christian 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 profession, then it may be necessary in these circumstances to set a probationary period to see whether or not he will be true in these circumstances. If this is established the table of the Lord may not be refused to him.<sup>17)</sup>

#### 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-

<sup>17)</sup> 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.<sup>18)</sup>

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.<sup>19)</sup> The Reformed Church has largely followed Luther. The question is: If marriage is a divine,

<sup>18)</sup> For a thorough history of this we are indebted to the Anglican scholar, Oscar D. Watkins, *Holy Matrimony*, Chapter VIII.

<sup>19)</sup> 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 ministerial 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.<sup>20)</sup>

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.

<sup>20)</sup> W. Heyns, *Kerkrecht en Kerkregering*, 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?<sup>21)</sup> 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 arise from

<sup>21)</sup> *Acts of Synod, 1940, p. 104.*



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 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's 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 26

### (Art. 49)

## REPORT OF THE COMMITTEE ON MISSION SUNDAY SCHOOL PAPER LESSON PLANNING

*To the Synod of 1944.*

ESTEEMED BRETHREN:

A NUMBER of minor criticisms in re the arrangement of lessons in last year's schedule have been received, and beneficial cognizance taken of same. The matter of lesson explanation, outlines, and Sunday school paper proper, it might be mentioned, does not lie within the assignment of this particular committee.

We take the liberty of prefacing the 1944 schedule of lessons with mention of the following desirable features in the system we have followed in drawing up the lesson plan:

1. The calendar period from Christmas to Pentecost, in timely and logical fashion, is devoted to the study of the life of Christ, with alternating stories from year to year;
2. Pentecost is followed by a brief series of lessons from the Early Church;
3. The last half of each calendar year, up to the Christmas period, is devoted to Old Testament history;
4. A three-year cycle of the above series covers the complete Bible, while each year within that cycle presents a different set of lessons from the previous and succeeding years.

January	2	Jesus Heals the Sick, Luke 4:38-44; 5:12-16.
	9	Jesus Teaches His Disciples, Matt. 5:1-12.
	16	Jesus Cleanses the Temple, John 2:13-25.
	23	Jesus Befriends Sinners, Luke 7:36-50.
	30	Jesus Casts Out Demons, Mark 5:1-20.
February	6	Jesus Raises a Dead Child, Mark 5:21-24; 35-43.
	13	Jesus Tells the Story of the Good Samaritan, Luke 10:25-37.
	20	Jesus Tells the Story of the Ten Virgins, Matt. 25:1-13.
	25	Jesus Tells the Story of the Rich Man and Lazarus, Luke 16:19-31.

March	5	(Prayer Day Week) Jesus Tells Two Stories About Prayer, Luke 11:1-13; Luke 18:9-14.
	12	Jesus Tells the Story of the Good Shepherd, John 10:1-18.
	19	Jesus Betrayed by Judas, Matt. 26:14-25; 47-50; 27:1-10.
	26	Jesus Denied by Peter, Matt. 26:20-35; 69-75.
April	2	(Good Friday Week) Jesus Crucified, Mark 15:16-38.
	9	(Easter) Jesus Rises from the Dead, Luke 24:1-12.
	16	Jesus Shows Himself to Mary Magdalene, John 20:1-18.
	23	Jesus Shows Himself to Thomas, John 20:19-31.
May	30	Jesus Shows Himself to Peter, John 21:15-25.
	7	Jesus Prays For His Own, John 17.
	14	(Ascension Week) Jesus Returns to Heaven, Mark 16:14-19; Acts 1:1-11.
	21	Signs of Jesus' Return, Mark 13.
June	28	(Pentecost) The Birthday of Christ's Church, Acts 2:1-21.
	4	The First Miracle of Christ's Church, Acts 3.
	11	Christ's Church Cleansed, Acts 5:1-11.
	18	The First Martyr of Christ's Church, Acts 6:8-15; 7:54-60.
July	25	The Spread of Christ's Church, Acts 8:26-40.
	2	God Leads Israel Out of Bondage, Ex. 12:37-13:22.
	9	God Delivers His People from Pharaoh, Ex. 14.
	16	God Feeds His People with Bread From Heaven, Ex. 16.
August	23	God, A Present Help in Trouble For His People, Ex. 17.
	30	God Prepares His People to Receive His Law, Ex. 19.
	6	God Gives the Ten Commandments to His People, Ex. 20.
	13	God's People Violate His Second Commandment, Ex. 32.
September	20	God's House and Its Furniture, Ex. 25, 35, 40.
	27	God Punishes Israel's Sin of Lust, Numbers 11.
	3	God Tests Israel By Sending Out Spies, Numbers 13.
	10	God Punishes Israel's Unbelief, Numbers 14.
October	17	God Destroys Three Rebels, Numbers 16.
	24	God's People Grumble, Numbers 12; 20:1-13.
	1	God Delivers By An Uplifted Serpent, Numbers 21:1-9; John 3:14-16.
	8	God's Servant Moses Bids Farewell, Deut. 32.
	15	God's Servant Moses Dies, Deut. 34.
	22	God's New Leader, Joshua 1.
	29	God Protects Joshua's Spies, Joshua 2.

- November 5 God Delivers Jericho Into Israel's Hands, Joshua 6.  
12 God's Punishment of the Sin of Deceit, Joshua 7.  
19 God Gives Victory to His Cleansed People, Joshua 8.  
26 God's People Urged to be Thankful, Deut. 8.
- December 3 God Causes the Sun to Stand Still, Joshua 10:1-14.  
10 God's Second Leader of Israel Dies, Joshua 24.  
17 God Prepares For the Coming of His Son, Luke 1:5-25.  
24 God's Son is Born in Bethlehem, Luke 2:1-20.  
31 God Leads the Wise Men to His Son, Matt. 2.

Respectfully submitted,

DR. G. GORIS  
REV. ROLF VEENSTRA  
REV. P. JONKER, JR.  
MR. THOMAS AFMAN  
MR. G. DYKMAN

## SUPPLEMENT 27

(Art. 45)

## TRANSLATION OF HOLLAND THEOLOGICAL WORKS

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

## A. STATEMENT OF WORK DONE.

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

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

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

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

#### B. RECOMMENDATIONS.

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

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

Yours faithfully,

The Committee aforementioned.

LEONARD VERDUIN, *Secretary*



## SUPPLEMENT 28

(Art. 101)

## COLUMBUS CASE

March 29, 1944.

*To the Synod of June, 1944.*

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

For the Committee

PETER HOLWERDA

**SUPPLEMENT 29**  
(Art. 35)

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

---

*To the Synod of 1944.*

ESTEEMED BRETHREN:

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

Fraternally, the Committee,

E. VAN HALSEMA, *President*

N. J. MONSMA, *Secretary*

J. BEEBE

S. VOLBEDA

SUPPLEMENT 30  
(Arts. 143, 163)

NETHERLANDS WAR RELIEF BENEVOLENT FUND

To the Synod of the Christian Reformed Church,  
Grand Rapids, Michigan.

*To the Synod of 1944.*

ESTEEMED BRETHREN:

YOUR committee for *Netherlands War Relief Benevolent Fund* has carried out your instructions of last year. See Acts of Synod, 1943, pages 126 and 127. Money has been continually coming in for this fund, although very little was paid out. It was impossible to send anything to the Netherlands itself; it was also impossible to send anything to the Dutch East Indies. We have again this past year sent \$2,000 to the Moravian Brethren in Surinam. Before the invasion, the Reformed Church in the Netherlands sent many thousands of dollars for this work in Surinam.

At present we have a little more than \$14,000 on hand. As soon as the way is open to send money to the Netherlands churches, or their missions, we feel that much more will be received. We know that some churches have collected or set aside money for this cause, but are holding it themselves until the time that it can actually be used. We have kept this cause before our people by giving a short report of money received and paid out, in *The Banner* once per month. Dr. H. Beets, the president of our Committee, has also written about this cause in both *The Banner* and *De Wachter*.

## FINANCIAL REPORT

Balance, April 30, 1943.....\$ 3,523.37

## RECEIVED

Gifts in May, 1943 .....	\$ 105.00	
Gifts in June, 1943 .....	242.49	
Gifts in July, 1943 .....	128.87	
Gifts in August, 1943 .....	40.00	
Gifts in September, 1943 .....	311.05	
Gifts in October, 1943 .....	263.87	
Gifts in November, 1943 .....	582.27	
Gifts in December, 1943 .....	1,886.84	
Gifts in January, 1944 .....	6,026.72	
Gifts in February, 1944 .....	268.40	
Gifts in March, 1944 .....	648.15	
Gifts in April, 1944 .....	887.33	
Gifts in May, 1944 .....	1,385.10	
		<u>\$12,726.09</u>
Total.....		\$16,249.46

## PAID OUT

Surinam Missions, South America.....	\$ 2,000.00
Balance April 30, 1944.....	<u>\$14,249.46</u>

HENRY BEETS, *President*

J. J. BUITEN, *Secretary and Treasurer*

L. BERKHOF

Y. P. DE JONG

JOHN HEKMAN

M. HOUSKAMP

## SUPPLEMENT 31

(Arts. 144, 164)

## CHRISTIAN LABOR ASSOCIATION

Synod of the Christian Reformed Churches  
Meeting at Grand Rapids, Michigan, in June, 1944.

*To the Synod of 1944.*

ESTEEMED BRETHREN:

**T**HE National Executive Committee of the C.L.A. expresses to the Synod of the Christian Reformed Churches its thanks for the assistance given to our organization during recent years through endorsement and recommendation of our cause to the churches for moral and financial support. We cannot adequately express to you how much we appreciate such help. Without it the C.L.A. would not be able to carry on its activities as it has done. Through it we are enabled to have three full-time agents in the field, and to maintain two offices. Without the assistance given by the churches we would have to cut down on the number of paid representatives. And we must not do that. We should have many more agents in the field.

During the past year, from June 1, 1943, to May 31, 1944, the C.L.A. received a total of \$2,965.67 in contributions from 132 churches of the Christian Reformed denomination. That is an average of about \$22.50 per congregation. Spread over the entire denomination it is a fraction over ten cents per family.

Although organization on a Christian basis is most difficult, especially in these times, the C.L.A. is courageously continuing. Progress is slow. But we have hopes of better times coming after the war when a reaction to the misuse of power by the larger labor groups is expected to come. The C.L.A. will do its share to prevent a too drastic reaction and to establish relationships that will be more favorable to our movement. However, in the meantime we are not sitting still. The C.L.A. is active all the time, organizing workers where it can, in unions based on Christian principles. It negotiates labor agreements that are fair to all concerned. It gives protection wherever it can against the closed shop. And it propagates Christian social principles wherever it can.

The C.L.A. has been active especially in the building trades of late. Many Christian Reformed workers are em-

ployed in those trades, besides many other Christians. Our organization has succeeded in organizing a considerable number of them, so that now it is able to control construction operations entirely if that should prove to be necessary to prevent interference by another, unchristian, organization. The C.L.A. hopes to be able to prevent a recurrence of a very lamentable situation which it has observed several times, namely: that a Church building, or a Christian school building, or a building for some other Christian institution, is erected under a closed shop policy of some unchristian organization. That has happened too frequently. The result has been that Christian workers who supported such institutions could not work on the project because they would not join a union that violated their principles and the principles upheld by the institution on whose project they were refused employment. That has happened too often. It will happen again when new buildings are erected on the Calvin Campus unless the Board that has control is on the alert to prevent it. The C.L.A. is in a position to give practical assistance to any Board or Consistory that wishes to avoid such an inconsistent and unethical setup.

We come to you with the earnest request that you again recommend the C.L.A. to the churches of your denomination for moral and financial assistance. Perhaps a special word might be added. You will have noticed that less than half of the churches in the denomination have contributed to our cause. If all of them would do so the amount received could be doubled. And, if instead of ten cents per family throughout the churches that amount could be raised considerably, to 25 cents per family let us say, it would enable us to put two more men in the field. On that the future extension of our organization depends to a large extent. Experience has proven many times that we cannot hope to have success anywhere unless we can have an agent giving his time to the work. Lack of finances has always hindered us. We have never been able to put agents in the field as we should. If that could be changed the C.L.A. could do so much more. And it could be done with just a little help from Christians throughout the land, if all of them would do so. In the case of the C.L.A. it is not as with other labor unions that can operate on their own income. Our cause is different. We stress Kingdom interests, obedience to the laws of God, above personal financial interests. Moreover, the C.L.A.'s work is not

limited to the interests of working people, in their Christian life. It promotes the welfare of all. And it propagates principles that have bearing on all of life and in the lives of all, none excluded. Thus the C.L.A. cause is a cause of all who confess the Kingship of our Lord. That is not understood as it should be. Christian people ought to be instructed in that. Then they would appreciate that the C.L.A. cause is theirs too, and that therefore the C.L.A. has the right to ask for some assistance to carry out its program.

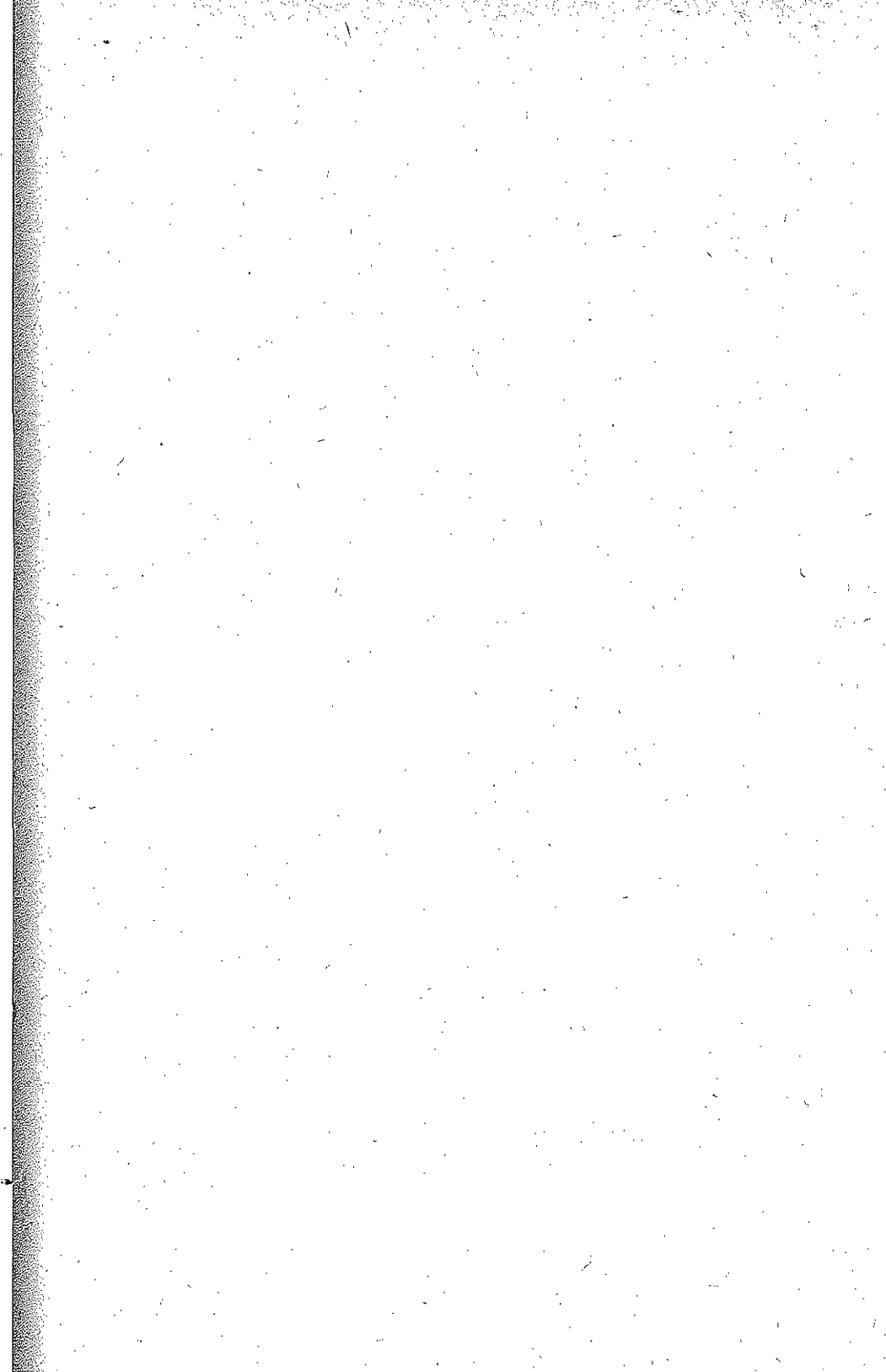
Once more, thank you for past favors. May our God guide you in your deliberations and decisions, and may it be His will to use us all in the furtherance of the proclamation and application of the truth of His word.

Very respectfully yours,

National Executive Committee C.L.A.

JOSEPH GRITTER, *Secretary*





## TABLE OF CONTENTS

*(Figures indicate pages)*

- Accelerated Courses for Seminary Students, 14.  
 Accredited Kingdom Causes, 108.  
 Ackley Subsidy, 37.  
 Acts and Agenda, Printing and Distribution of, 19.  
 Addresses:  
   Dr. Henry Beets, 57.  
   Rev. H. L. Bowlby, 13.  
   Chaplains, 11, 32.  
   Miss Helen De Lange, 57.  
   Miss Margaret Dykstra, 57.  
   Mr. M. Fakkema, 33.  
   Rev. H. Fryling, 57.  
   Dr. George Goris, 114.  
   Mr. N. Hendrikse, 33.  
   Rev. G. Hoeksema, 4, 113, 114.  
   Mr. T. Christian Innes, 33.  
   Rev. A. Karreman, 32.  
   Rev. A. H. Leeman, 33.  
   Mr. L. Steen, 33.  
   Dr. R. D. Taylor, 26.  
   Miss Johanna Timmer, 33.  
   Rev. F. Vander Stoep, 47, 74.  
 Admittance of Ministers from other denominations, 88, 89; Comm., 112, 113.  
 Advance Program, Missions, 54 ff., 205.  
 African Missions, 52 ff.  
 Agenda, publishing of one volume, 69.  
 Agenda and Acts, Printing and Distribution of, 19.  
 Aid to churches, 39, 40.  
 American Bible Society, 26, 103, 108; Representative and Alternate, 111; 117; Report, 285.  
 American Federation of Ref'd. Y. M. Societies, 68, 103, 108; Comm., 112; Report, 269.  
 American Federation of Ref'd. Y. W. Societies, 33, 103, 108; Comm., 112.  
 American Tract Society, 33, 108.  
 Amusements, Worldly, 30 ff.; Resolutions of Synod, 1928, on, 368.  
 Appeals and Protests, 57 ff.  
 Appointments, Comm. on, 10; Report, 108 ff.  
 Appointments of Profs. Flokstra, Muyskens, and Wassink, 15.  
 Armed Forces, Profanity In, 117.  
 Army & Navy, Gen'l. Commission, 36, 37; Representatives and Alternates, 111.  
 Art, 36, Comm. to Study, 112.  
 Automobile Mileage Allowance, (Missionaries), 94; 209; Delegates to Synod, 97.

- "Back to God Hour", 68, 106, 107 (Quota \$1.00); Comm., 112; Reports, 311, 313, 317.
- Balances, Excessive Cash, 104.
- Banner, Editor, 18; Salary and Traveling Expenses, 105.
- Believers' Rolls, 51.
- Berkhof, Prof. L., Retirement, 18; Testimonial Dinner, 18.
- Bethesda Sanatorium, 33, 108.
- Board of Trustees, Report of, 14 ff.
- Bonuses, for Subsidized Churches, 38, 39.
- Booklets and Tracts, Publishing of, 69, 70.
- Bouma, Rev. S., Obituary Report, 74.
- Breuker, Rev. J., Advisory Vote, 34.
- British & Foreign Bible Society, 67, 106, 108; Reps. and Alternate, 111.
- Budget Committee:
- Accredited Kingdom Causes, 108.
  - American Bible Society, 103, 108.
  - American Federation of Ref'd Y. M. Societies, 103, 108.
  - American Federation of Ref'd Y. W. Societies, 103, 108.
  - American Tract Society, 108.
  - Automobile Mileage Allowance, (Missionaries) 94; Delegates to Synod, 97.
  - Balances, Excessive Cash, 104.
  - Bethesda Sanatorium, 107, 108.
  - British & Foreign Bible Society, 106, 108.
  - Calvin College & Seminary, 92, 93; Delinquency to, 105, 106.
  - Canadian Churches, 100.
  - Chaplaincy Fund, 101, 108.
  - Chicago Jewish Missions, (Quota 35c), 99.
  - Christian Labor Association, 102, 108.
  - Christian Psychopathic Hospital, Cutlerville, 108.
  - Christian Ref'd. Board of Missions, 93, 94.
  - Christian Ref'd. Publishing House, Financial Statement, 104, 105; Salary Banner Editor and Traveling Expense, 105; Remuneration Wachter Editor, 105.
  - Christian Sanatorium, Goffle Hill, 108.
  - Christian School Employee's Mutual Benefit Fund, 107, 108.
  - Church Extension Fund, (Quota \$1.75), 97 ff.
  - Church Help, (Quota 75c), 98.
  - Church Subsidy Fund, (Quota \$2.00), 97.
  - Clerk, First & Second of Synod; Stated Clerk & Mr. Henry J. Voss, Remuneration, 104.
  - Delegates to Synod, traveling expense, 97.
  - Faith, Prayer and Tract League, 103, 108.
  - General Fund Jewish Missions, (Quota 57c), 99.
  - Gideons Bible Distribution Society, 108.
  - Home Missions, Gen'l. Comm., 97 ff.
  - Jewish Missions, 99.
  - Lord's Day Alliance, 102, 108.
  - Meyer, Rev. Wm., 98.
  - Ministers' Pension & Relief Administration, 94, 95, 96, 108.
  - Minnesota, Classis delinquency report, 105, 106.
  - National Christian Association, 104, 108.

- National Union of Christian Schools, 104, 108.  
 Netherlands War Relief Benevolent Fund, 101, 108.  
 Pacific, Classical Expense, (40c), 100; re Netherlands War Relief Fund, 102.  
 Paterson Hebrew Mission, (Quota 22c), 99.  
 Quotas, List of, 107.  
 Radio Comm., (Quota \$1.00), 106, 107.  
 Reformed Bible Institute, 108.  
 Russian Gospel Association, 99, 100.  
 Salaries of Missionaries, 98.  
 Seamen's Home, 102, 108.  
 Soldiers' Fund, 98, 108.  
 South America, (Quota 35c), 105.  
 Synodical Expense, (Quota 75c), 96, 97.  
 Transportation Secretary, 100.  
 Traveling Expense, delegates to Synod, 97.  
  
 Calling Church for 1945 Synod, Franklin St. Church, 112.  
 Calling of Candidates, 15, 16.  
 Calvin College & Seminary, Financial Report, 92, 93; Delinquency to, 105, 106; Quota, 107; Board of Trustees, 108 ff.; Report, 124; Financial Matters, 131.  
 Calvin College, Expansion Program, 15; Appointment of Professors, 15.  
 Calvinistic University, 17, 18; Report, 370.  
 Canadian Churches, 100; Synodical Treasurer for & alternate, 111; Report of Treas., 122.  
 Candidates, Eligibility to Call, 15, 16.  
 Candidates Examination, 7, 8, 11, 12, 13, 15, 16.  
 Carisso, 94, 196.  
 Central Speakers' Bureau, 21, 22.  
 Chaplain Comm., 111; Report, 288.  
 Chaplaincy Fund, 101, 108.  
 Chaplaincy Matters, 35 ff.; Salary Adjustments, 35; Eligibility to call as Missionary, 56.  
 Chaplains, E. J. Holtrop, 11, H. Van Til, C. Schoolland, N. De Vries, G. Vander Kooi, 32; Letters to Synod, 41.  
 Chicago Jewish Missions, 99, 231.  
 Chicago South, Classis re Pension Fund Quota, 94, 95.  
 China Field, call to, 56.  
 Choirs, Anthems, 27, 28.  
 Christian Labor Assoc., 102, 108; Report, 413.  
 Christian Psychopathic Hospital, Cutlerville, 108.  
 Christian Ref'd. Board of Missions, Budget Comm. Report, 93, 94; Members of Board, 109.  
 Christian Sanatorium, Goffle Hill, 108.  
 Christian Schools, National Union of, 33; Employees' Mutual Benefit Fund, 107, 108.  
 Church Extension, 41 ff.; (Quota \$1.75), 97, 98, 107.  
 Church Help, 44 ff.; (Quota 75c), 98, 107; Comm., 111; Report, 183.  
 Church Order (Art. 69), 28.

Church Order Committee, 26 ff.:

Admittance of Ministers from other denominations, 88, 89.

Art. 69 C. O., 28.

Choirs, Anthems, 27, 28.

Committee, appointment, 26.

Delegates ad Examina re nomination of "outsiders", 89.

Ecumenical Council & Correspondence, 83 ff.

Emeriti, Pension & Relief, 26.

Emeritation of Revs. J. Kolkman, P. D. Van Vliet, J. Walkoten, 26.

Historical Comm., Report of, 27.

Meeter, Dr. John, (72), 89, 90.

Ministers from other denominations, Admittance of, 88, 89.

Ministers' Pension & Relief Fund, 90.

Minnesota, Classis overture, re readmittance to membership of divorced parties, 87.

Mixed Marriages, 75 ff.

Mutual Supervision, Programs, 29.

National Assoc. of Evangelicals, (35, 36), 85 ff.; Membership dues (\$200.00), 87, 112, 326.

Relief Fund, 26.

Remuneration to Pensionaries, 26.

Van Lonkhuizen, Mrs. J., 90, 91.

Worldly Amusements, 30 ff.

Church Subsidy Fund, (Quota \$2.00), 98.

Church Union, Sudan, 53, 54.

Cicero Divorce Case, 57 ff.

Classes: to report on delinquencies to Calvin College & Sem. Quotas, 105, 106.

Columbus Case, 63 ff.; Report, 408.

Commission Army & Navy Chaplains, 35.

Committee, Program, 7.

Committees appointed, 108 ff.

Compensation, temporary to Chaplains & Service Pastors, 35 ff.

Corporate Responsibility, Comm., 112.

"Correspondence" with other churches, 83 ff.; Comm., 111; Report, 330.

Crown Point, 94, 196.

"Curatorium Contractum," Examination of Candidates, 14.

Dearborn, Subsidy, 37.

Deferment of Pre-Sem. Students, 14, 118.

Delegates ad Examina, 71 ff.; 89; Delegates approved, 110.

Delegates to Synod, 4 ff.; traveling expense, 97.

Delegates to Synod, changes of during Synod:

Elder G. De Boer in place of Van Ryswyk, 10;

Prof. J. G. Vanden Bosch in place of Dr. R. S. Wierenga, 11;

Rev. P. Vos in place of Rev. A. Persenaire, 13;

Elder F. Keegstra, 12;

Dr. R. S. Wierenga in place of Prof. J. G. Vanden Bosch, 34;

Elder G. Buist in place of Elder J. B. Petersen, 34;

Prof. J. G. Vanden Bosch takes the place of Dr. R. S. Wierenga, 75.

- Dependency Benefits, Soldiers, 119.
- Digest of Protests, Comm., 111.
- Divorced, Church Membership of, 87.
- Dykstra, Mr. D., protest of, 61 ff.
- East Indies, Missions in, 55.
- Ecumenical Council and Correspondence, 83 ff.; Comm., 111; Report, 330.
- Editor of Banner, 18 ff.; Report on, 264.
- Editor, "De Wachter," 67.
- Educational Matters, 13 ff.:
  - Accelerated Program, 14.
  - Appointments, Professors, 15.
  - Berkhof, Prof. L., Retirement, 18.
  - Calling of Candidates, 15.
  - Calvin College & Seminary, 13 ff.
  - Calvinistic University, 17, 18.
  - "Curatorium Contractum," 14.
  - Examinations, Comm. on, 15, 16.
  - Expansion Program, 15.
  - Graduation Class, Next, 14.
  - Reformed Bible Institute, 16, 17; 25; 75, 108; Reports on, 297, 301.
  - Board of Trustees, Report, 14, 124.
  - Van Zee, C. L., 14.
- Educational Matters, Calvin College & Sem., 13 ff.
- Education of Missionary Children, 48, 49.
- Emeritation of Rev. J. Kolkman, Rev. P. D. Van Vliet, Rev. J. Wal-kotten, 26.
- Emeriti Matters, 26.
- Evangelist's Office, 51.
- Examination of Candidates, 7, 8, 11, 12, 13; 15, 16.
- Examination of Candidates, Study Comm., 15, 16; Report, 410.
- Examinations, Synodical Delegates of, 71, 72.
- Expansion Program, Calvin College, 15, 33.
- Exploratory Study Comm., Calvinistic University, 17 ff.
- Extension, Church, 41 ff.
- Faith, Prayer and Tract League, 103, 108; Report, 385.
- Farmington Post, 47, 197.
- "Field or Post," 64 ff.
- Financial Statements, to be filed by causes on accredited list, 108.
- Fortuin, K. W., protest of, 62 ff.
- Francis Ave. Missionary Residence, sale of, 56.
- Franklin St. Chr. Ref'd. Church, calling church for next Synod, 112.
- Gallup, 197.
- General Commission, Army & Navy Chaplains, 36, 37; Reps. and Alternates, 111.
- General Missions, 46 ff.; Report, 189 ff.:
  - Advance Program, Resolutions, 54 ff., 215.
  - Annual Report, 46 ff.
  - Appointments, 54.

- Believers' Rolls, 51.
- Carisso, 196.
- Chaplains, call to as Missionary, 56.
- China Field, call to, 56; 210.
- Crown Point, 196.
- East Indies, 55.
- Evangelist's Office, 51.
- Farmington Post, 47, 197.
- "Field" or "Post," 64 ff.
- Francis Ave. Residence, selling of, 56, 225.
- Gallup, 197.
- Goudberg, Rev. Wm., 48.
- Liturgical Forms, Sudan, 52, 53.
- Membership, Church, of Missionaries, Unordained and Workers, 49 ff.
- Mileage Allowance, Auto, 51, 52, 94, 209.
- Missionary Children, education of, 48, 49, 205.
- Missionary, Nominations, 56.
- Missionaries, Unordained, 49, 50, 205.
- Mission Order, change of Art. VI, 65.
- Mixed Marriages, 210.
- Nahaschitty, 198.
- Navajo Translations, 204.
- Nominations for Board Membership, 215.
- Personnel, 209.
- Red Rock, 198.
- Rehoboth Educational Matters, 47; Mission School, 64, 198 ff.
- San Antone, 201 ff.
- Shiprock, 202.
- Star Lake, 47, 48, 202.
- Sudan Field, 52 ff., 212.
- Toadlena, 202.
- Tohatchi, 48, 203.
- Two Wells, 48, 203.
- Vander Stoep, Rev. F., 47.
- Workers, Unordained, 50.
- Zuni, 48, 94, 204.
- Gideons Bible Distribution Society, 108.
- Goudberg, Rev. Wm., 48.
- Graduation of Seminary Students, 14.
- Greenway, Dr. L., 71.
- Hackensack, Classis, re Subsidized Churches, 38.
- Hekman, Mr. Henry, Obituary Report, 74.
- Hendrikse, N., address, 33.
- Historical Comm., Report of, 27; Members, 111; Report, 321.
- Holland Theological Works, Translation of, 20, 21; Report, 406.
- Home Missions, 34 ff.:
  - Ackley, Ia., 37.
  - Appointments, 42.
  - Arlene, 39.
  - Bethel-Allison, Ia., 39.
  - Birnamwood, Wis., 39.
  - Boerefyn, Rev. G., 147.
  - Bonuses, Subsidized Churches, 38, 39.

- Brondsema, Rev. S. G., 147.  
Cedar, Ia., 40.  
Chaplaincy Matters, 35 ff.; Salary Adjustments, 35.  
Chaplains, Letters to Synod, 41.  
Chicago, Ill., 141.  
Church Extension, 41 ff.  
Church Help, 44 ff.; Change in Rules, 46.  
Commission, Army & Navy Chaplains, 35, 36 ff.  
Compensation, temporary, to Chaplains & Service Pastors, 35 ff.  
Crookston, Minn., 39.  
Dearborn, Mich., Subsidy, 37.  
Ds Jong, Rev. F., 148.  
Delavan, Wis., 39.  
Fields Visited, 154.  
Grangeville, Idaho, 39.  
Hamshire, Texas, 40.  
Holland, Center, S. D., 39.  
Jewish Missions, 34 ff.  
Karsen, Rev. R. J., 167.  
Kooistra, Rev. E., 148.  
Kort, Rev. A. H., 40.  
Ludington, Mich., 142.  
Luverne, Minn., 142.  
Maplewood, Holland, 141.  
Meeting Places, 44 ff.  
Mellema, Rev. D., 41, 140, 149.  
Member-at-large, 42.  
Meyer, Rev. Wm., 41, 42, 140, 149.  
Minneapolis, 141.  
Missionaries, 146.  
Missionary-at-large, 151.  
Mountain Lake, Subsidy, 37.  
Muller, Rev. Wm. V., 91.  
Nominations, Home Missionaries, 42.  
Ontario, Calif., 141.  
Pacific, Northwest, 142.  
Personnel, 136.  
Pine Creek, 39.  
Pipestone, Minn., 39.  
Pott, Rev. J., 92.  
Preaching Missions, 42 ff., 144.  
Refresher Courses, Chaplains, 36.  
Rochester, Minn., 43, 44.  
Rock Rapids, Ia., 39.  
Rules & Regulations, Chaplains & Service Pastors, 35 ff.  
San Diego, Calif. Service Center, 143.  
Sarnia, Ont., 39.  
Seamen's Home, 34, 35.  
Seattle, Wash., 39.  
Service Men's Christian League, 37.  
Sibley, Ia., 39.  
Sioux Falls, S. D., 39.  
Soldiers' Fund, 165.  
South America Committee, 91, 92.  
Spalink, Rev. B. H., 150.  
Student Services, 142.



- Subsidy Matters, 37 ff., 158 ff.
- Sultan, Wash., 39.
- Synodical Action, Matters for, 177 ff.
- Tracy, Ia., 39.
- Treasurer's Report, 171 ff.
- Verwolf, Rev. Wm., 150.
- Washington, D. C., 140.
- West Branch, Mich., 39.
- Worcester, Mass., 42, 143.
- Young Calvinist, 170.
- Zillah, Wash., 39.
- Home Missions, Gen'l. Comm. Financial Report, 97ff.; Members of Comm., 109, 110; Report, 136.
- Home Missionaries, Nominations for, 42.
- Indian, China & Sudan Missions, (Quota \$4.92), 107. (See General Missions.)
- Invasion Day, prayer of, 72, 73.
- Jansma, Rev. T., 71, 72.
- Jewish Missions, 34, 99, (Quota .57c), 107, 227.
- Karreman, Rev. A., 32.
- Karsen, Rev. R., Obituary Report, 73.
- Keegstra, Rev. H., Editor of "De Wachter," 67; Remuneration, 105.
- Kobes, Missionary, 72.
- Kort, Rev. A. H., 40; Obituary Report, 73.
- Kuiper, Rev. H. J., Editor of Banner, 25; Salary, 105.
- Labor Unions, Protest of Mr. D. Dykstra, 61 ff.
- Letters, to Synod, Prof. L. Berkhof, Prof. M. J. Wyngaarden, 7.
- Liturgical Forms, Sudan, 52, 53.
- Lord's Day Alliance, 13, 102, 108; Representative, 112; Report, 271.
- Meeter, Dr. John, 72, 89, 90.
- Meeting Places, Home Missions, 44 ff.
- Membership, Church, of Missionaries, Unordained and Workers, 49 ff.
- Meyer, Rev. Wm., 98, 140.
- Mileage Allowance, Auto, 51, 52, 94, 209.
- Mimeographing Synodical Reports, Comm., 111.
- Ministers from other Denominations, admittance of, 88, 89; Comm., 112, 113.
- Ministers' Pension & Relief Fund, 26 ff.; 90, 94, 95, 96; 107, 108; Comm., 111; Report, 279.
- Minnesota, Classis, Delinquency Report, 105, 106.
- Minnesota, Classis re Membership of Divorced Parties, 87.
- Missionary Children, Education of, 48, 49, 205.
- Missionary, Nomination of, 56.
- Mission Order, change of Art. VI, 65.
- Missionary Salaries, 98; Rev. Wm. Meyer, 98.
- Missionaries, Unordained, 49, 50, 205.
- Missions, Preaching, 42 ff.

- Mission School, Rehoboth, 64.  
 Mission S. S. Lesson Planning, 24, 25; Comm., 111; Report, 403.  
 Mixed Marriages, 75 ff.; Comm., 112; Report, 387.  
 Mountain Lake, Subsidy, 37.  
 Muller, Rev. Wm. V., 91.  
 Mutual Benefit Fund, Christian School Employees, 33.  
 Mutual Supervision, programs for, 29; Comm., 112.  
 Nahaschitty, 198.  
 National Assoc. of Evangelicals, 35, 36, 85 ff.; Membership dues (\$200.00), 87; Delegates to 1945 Convention, 112; Report of Delegates, 326; 117, 118.  
 National Christian Assoc., 33, 104, 108; Representative, 112; Report, 323.  
 National Union of Chr. Schools, 104, 108.  
 Navajo Translations, 204.  
 Needy Churches, Fund for, (Quota \$2.00), 107, 158.  
 Netherlands War Relief Ben. Fund, 101, 102, 108; Comm., 112; Report, 411.  
 Nominations for Home Missionary, 42.  
 Obituary Committee, 10; 73, 74.  
 Offerings, Free-will, List of Causes, 108.  
 Officers of Synod, 6.  
 Opening of Synod, 3.  
 "Outside" Speakers to Synod, 33; Comm. on, 113.  
 Pacific, Classical Expense, (40c) 100; re Netherlands War Relief Fund, 102.  
 Paterson Hebrew Mission, 99, 235.  
 Pension & Relief Administration, 26 ff., 90; Comm., 111; Report, 279.  
 "Post or Field," 64 ff.  
 Pott, Rev. J., 92.  
 Prayer Service, 3.  
 Preaching Missions, 42 ff.  
 Preparatory Examinations, 7, 8.  
 Pre-Theological Students, Deferment of, 14, 118.  
 Printing of Agenda & Acts, 19.  
 Profanity in Armed Forces, 117.  
 Program Comm., Personnel, 7; Report, 8 ff.  
 Protests and Appeals, 57 ff.; Comm., 111.  
 Publication & Varia, 18 ff.:  
     Agenda, Publishing of One Volume, 69.  
     American Federation of Ref'd. Young Men's Societies, 68.  
     British & Foreign Bible Society, 67.  
     Central Speakers' Bureau, 21, 22.  
     Delegates ad Examina, 71 ff.; 89.  
     Editorship of Banner, 20; Nominations for, 20; Rev. H. J. Kuiper elected, 25.  
     Editorship of "Wachter," Nominations, 67; Rev. H. Keegstra elected, 67.

- Greenway, Dr. L., 71.
- Holland Theological Works, Translation, 20, 21.
- Invasion Day, Prayer, 72, 73.
- Jansma, Rev. T., 71, 72.
- Kobes, Missionary, 72.
- Meeter, Dr. John, 72.
- Mission S. S. Lesson Planning, 24, 25.
- Printing of Agenda & Acts, 19.
- Publication of Booklets & Tracts, 69, 70.
- Publication Comm., Report, 18; Additional Membership, 19.
- Radio, "Back to God Hour," 68.
- Reading Service Sermons, 22 ff.
- Thanksgiving Service at end of War, 21.
- Translation of Holland Theological Works, 20, 21; Report, 406.
- "Wachter," Editor, 67.
- Publication Comm., \$5,000 to Expansion Fund, 15; Printing of Agenda & Acts and distribution, 19; Membership enlargement, 19; Members, 111; Report, 258 ff.
- Publication of Booklets & Tracts, 69, 70.
- Public Declaration, 6.
- Quotas, List of, 107.
- Radio "Back to God Hour," 68, 106, 107, (Quota \$1.00), Comm., 112, Reports, 311, 313, 317.
- Reading Service Sermons, 22 ff.; Comm., 112.
- Reception Comm., 10, 13.
- Recommended Causes, Moral & Financial Support, 108.
- Red Rock, 198.
- Reformed Bible Institute, 16, 17; 25; 75, 108; Reports on, 297, 301.
- Reformed Church, Delegate, 32.
- Refresher Courses, Chaplains, 36.
- Rehoboth, Educational Matters, Mission School, 64; Budget, 94; 47; 198 ff.
- Rochester, Minn. Hospital, 43, 44.
- Rules and Regulations, Candidacy of Chaplains & Service Pastors, 35 ff.
- Rules for Church Help, 46.
- Russian Gospel Association, 99, 100, 115.
- San Antone, 201.
- Schulthouse, Mr. & Mrs. J., Protest of, 57 ff.
- Seamen's Home, 34, 35; 102, 108, 239.
- Sermons, Reading Service, 22 ff.
- Service Men's Christian League, 37.
- Service Pastors, Rules and Regulations, 35 ff.; 40.
- Service of Prayer, 2.
- Sessions of Synod, time of, 7.
- Shiprock, 202.
- Singing of Anthems, 27, 28.
- Sioux County Churches, letter to, 16.
- Soldiers' Dependents, Allotments of Pay, 119.

- Soldiers' Fund, 98, 108, 165.  
 South America Comm., 91, 92; Budget (Quota 35c), 105, 107; Mem-  
     bers, 111; Report, 243 ff.  
 Speakers' Bureau, 21, 22.  
 Star Lake, 47, 48, 202.  
 Stated Clerk, Report, 7; Remuneration, 104; Appointment & Alter-  
     nate, 110; Report, 115; term of office, 119.  
 Students, Deferment of Pre-Theological, 14, 118.  
 Subsidized Churches, Bonuses to, 38, 39; 148 ff.  
 Subsidy Matters, 37 ff.  
 Sudan Field, 52 ff.  
 Sunday School (Mission) Lesson Planning Comm., 24, 25; Comm.,  
     111; Report, 403.  
 Sunday School Planning, Comm., 111.  
 Supplements:  
     1-a. Synodical Committee, 115.  
     1-b. Synodical Treasurer's Report, 120.  
     1-c. Treasurer for Canadian Churches, 122.  
     2. Board of Trustees, Calvin College & Seminary, 124.  
     3. General Committee Home Missions, 136.  
     4. Committee for Church Help, 183.  
     5. Christian Reformed Board of Missions, 189.  
     6. General Fund, Jewish Missions, 227.  
     6-a. Chicago Jewish Mission, 231.  
     6-b. Paterson Hebrew Mission Board, 235.  
     7. Seamen's Home, Hoboken, N. J., 239.  
     8. Financial Report South America Fund, 243.  
     8-a. Committee for South America, 248.  
     8-b. Supplementary Report for South America, 253.  
     9-a. Publication Committee, 258.  
     9-b. Publication Comm. on "Banner" Editorship, 264.  
     10. American Federation of Ref'd. Young Men's Societies, 269.  
     11. Delegate, Lord's Day Alliance, 271.  
     12. Ministers' Pension & Relief Administration, 279.  
     13. Delegate to American Bible Society, 285.  
     14. Chaplain Committee, 288.  
     15-a. Reformed Bible Institute (Day School), Place of, 297.  
     15-b. Reformed Bible Institute, Board on Place of R. B. I., 301.  
     16-a. Radio Committee, 311.  
     16-b. Radio Committee, 313.  
     16-c. Radio Committee, 317.  
     17. Transportation Secretary, 319.  
     18. Historical Committee, 321.  
     19. National Christian Association, 323.  
     20. National Association of Evangelicals, 326.  
     21. Ecumenical Council & Correspondence, 330.  
     22. "Worldly Amusements," Resolution of Synod, 1928, 368.  
     23. Calvinistic University, 370.  
     24. Faith, Prayer & Tract League, 385.  
     25. Mixed Marriages, 387.  
     26. Mission Sunday School Paper Lesson Planning, 403.  
     27. Translation of Holland Theological Works, 406.  
     28. Columbus Case, 408.

- 29. Examinations for Entering Ministry, 410.
- 30. Netherlands War Relief Benevolent Fund, 411.
- 31. Christian Labor Association, 413.
- Synod, Calling Church for 1945 Synod, Franklin St., 112.
- Synodical Comm., Report, 7; Comm., 111; Report, 115; term of office, 119.
- Synodical Delegates ad Examina, 71 ff.
- Synodical Expense, (Quota 75c) 96, 97; 107.
- Synodical Treasurer, 111; Report, 120.
- Thanksgiving Service at end of war, 21.
- Time of Sessions, 7.
- Toadlena, 202.
- Tohatchi, 48, 203.
- Translation of Holland Theological Works, 20, 21; Comm., 112; Report, 406.
- Transportation Secretary, 100; 111; Report, 319.
- Traveling Expense, Delegates to Synod, 97.
- Treasurer of Synod, appointment, 111; Report, 120.
- Trustees, Calvin College & Seminary, 14 ff.; Report, 124.
- Two Wells, 48, 94, 203.
- Union of Christian Schools, 33.
- United States Government, Thanks to, 33, 34, 72, 73.
- Vande Kieft, Rev. J. M., Advisory Vote, 34.
- Vander Molen, Mr. & Mrs. K., Protest of, 57 ff.
- Vander Stoep, Rev. F., 47.
- Van Lonkhuizen, Mrs. J., 90, 91, 116.
- Van Wyk, Rev. W. P., Obituary Report, 73.
- Van Zee, C. L., examination, 14.
- "Wachter, De," Election of Editor, 67; Remuneration, 105.
- Welcome of: Theological Professors; Director of Missions; Missionary-at-large; Stated Clerk; Former Stated Clerk; Pres. of Calvin College; Editors of Church Papers and Local Newspapers, 6.
- Worcester, Mass., 42, 143.
- Workers, Unordained, 50.
- Worldly Amusements, 30 ff.; Resolutions, 368.
- Zuni, 48, 94, 204.